

GREEK PAPYRI

IN THE

BRITISH MUSEUM

CATALOGUE, WITH TEXTS

VOL. IV

THE APHRODITO PAPYRI

EDITED BY

H. I. BELL, M.A.


WITH AN APPENDIX OF COPTIC PAPYRI

EDITED BY

W. E. CRUM, M.A.



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MILANO



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Milano 1973

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H. I. BELL, M.A.

ASSISTANT IN THE DEPARTMENT OF MANUSCRIPTS

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GREEK PAPYRUS

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THE APPOLODORUS PAPYRI

BY J. H. W. L.

AND J. H. W. L.

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PREFACE

THE present volume of the Catalogue of Greek Papyri differs from its predecessors in the fact that whereas the papyri published or described in the latter were miscellaneous in character, of various periods and from various parts of Egypt, the present volume is concerned with a single collection, all from one village and all falling within a period of little over twenty years. Another point of difference is the inclusion of Coptic as well as Greek texts. This innovation is due to the fact that the Coptic papyri belong to the same collection as the Greek ones, concern the same subjects, places, and persons, and constantly illustrate, or are illustrated by them; and it therefore seemed advisable to include the whole collection in the same volume and amalgamate the indices.

The general principles followed in this volume are the same as those adopted in the previous ones, which were explained and justified in the introduction to vol. II. There are, however, certain changes, which require a brief notice. As announced in the introduction to vol. III, the method of numbering the texts by their inventory numbers only has been abandoned in favour of a numerical sequence of catalogue numbers, the inventory numbers being of course added in each case. The catalogue numbers begin with 1332, the last number contained in the previous volume having been 1331. This change has involved certain others. The references in the index are now not to the pages of the catalogue but to the papyri themselves; and moreover, since all the Greek papyri of the present collection are included in the volume, either among the texts or among the descriptions, the previous 'table of papyri' has been omitted. A numerical index, in order of inventory numbers, has been added for the purpose of enabling readers to find any papyrus previously referred to by its inventory number. The numbers of papyri contained in this volume are given in heavy Arabic numerals, according to the principle adopted in the volumes of the Egypt Exploration Fund; those, on the other hand, which occur in previous volumes are referred to, as before, in ordinary type.

There is, however, an exception to the foregoing rule. The Coptic papyri of the collection were not finally arranged for publication, and consequently did not receive their catalogue numbers, until almost the whole of the Greek portion of the catalogue had been printed off. Consequently most of the references to them in the commentary on the Greek texts are to their inventory numbers only. Since they are included in the numerical index at the end, documents thus referred to can, however, be identified without much trouble.

Both the Greek and the Coptic parts of the volume have been divided according to the nature of the texts contained in them. In the Greek portion there are three main divisions, letters from the Governor to the pagarch, letters from the Governor to the tax-payers (*ἐντάγνια*), and accounts and registers; and the last section has been subdivided according to the subjects dealt with. The letters in which the dating clause is preserved are arranged chronologically; those in which the

indiction number is lost, according to subject. After the texts are given descriptions of such of the papyri in the collection as are not worth publishing in full.

As the volume, owing to its value to students of the history of Egypt under the early Khalifate, may be studied by scholars other than professed papyrologists, it seems well to recapitulate the principles followed in editing the texts which it contains. As before, no accents or breathings are given, and abbreviations are left unextended. An index of abbreviations (in which for the most part only a few references, to serve as specimens, are given for each abbreviation) will enable the reader to interpret any word about which he is in doubt. Words are separated and proper names printed with capital initials. Square brackets [] indicate words or letters supplied by the editors, double brackets [] words or letters deleted in the MS., short strokes ' ' before and after words or letters an insertion above the line in the MS. Corrections are usually recorded in the notes, but in the case of certain documents, where corrections or additions are more numerous or important, they are marked in the text by the use of thicker type. In the notes and index, round brackets indicate extensions of abbreviations, the signs < > a correction of an orthographical blunder. Dots indicate letters visible but not read, dots between square brackets the estimated number of letters lost in lacunae or places where the ink has entirely disappeared. Since, however, the spacing in the letters is very irregular, and the frequency of abbreviations in the accounts causes constant separation of words in the MSS., such estimates are more than usually uncertain. Another difficulty, peculiar to this volume, is the not infrequent insertion of dots in the MSS. To avoid confusion, such instances are always indicated in the notes. In referring to Coptic words or names, when Roman type is used, the following transliterations are adopted, both in the commentary and in the index :— $\varrho = h$, $\sigma = g$, $\varpi = sh$, $\alpha = j$. It is to be noticed (see Mr. Crum's introduction) that the name $\sigma\alpha\mu\omicron\gamma\lambda$ (= Gamoul) is transliterated in Greek $\tau\zeta\alpha\mu\omicron\upsilon\lambda$. As $\tau\zeta$ is the usual Greek equivalent for α , this seems to indicate a j pronunciation for σ , at least in this name; and it is possible that through a misapprehension the name *Gamoul* appears once or twice in the commentary to the Greek texts as *Jamoul*.

Each of the previous volumes has been accompanied by an atlas of facsimiles, but since the Aphrodito Papyri fall within so short a period of time and consequently display but few varieties of script, no such atlas seems necessary this time. Facsimiles of several of the papyri have been published elsewhere, and references are given to these in the volume.

The collection dealt with in this volume was acquired, as regards its main portion, in the year 1903, some further fragments being subsequently acquired in 1906. Most of the papyri contained in it were exceedingly fragmentary, and as the fragments were jumbled together in endless confusion, the work of piecing them together has been a somewhat difficult and laborious one. Even after much time and trouble had been expended on the task, there remained some fragments whose connexion was only discovered while the catalogue was passing through the press. Even now, it is possible that further connexions may be discovered by other students of the texts. There are a large number of small fragments, none of them possessing any importance, over which it seemed scarcely worth while to spend much time, and these will be found summarily described as 1493.

The problems raised by the collection are numerous, and many still await solution. Of the attempted solutions it is likely that not a few will be found unsatisfactory by scholars of wider experience and greater knowledge of the period covered; but as some extenuation of any shortcomings may be pleaded the magnitude of the editor's task and the novelty of the evidence

afforded by the collection. The texts contained in the volume will at least afford material for correction of the introduction and commentary, and will no doubt be a necessary starting-point for any future historian of Arab Egypt.

One or two books useful to the student of these texts appeared during the printing of the catalogue. One of these was Mr. Crum's catalogue of the Rylands Coptic Papyri; the references to those texts in the earlier part of this volume were supplied by Mr. Crum privately. The second part of Wessely's *Griechische Papyrusurkunden kleineren Formats*, containing the indices and many new texts, appeared after the Greek catalogue had been completed but before the greater part of it had been printed off. The valuable *Studien zur byzantinischen Verwaltung Ägyptens* of M. Gelzer was published after the Greek texts had been entirely printed off, but in time to be used for the general introduction; and J. Maspero's second series of *études* on the Cairo papyri from Kôm Iſhgau was received when the introduction had been completed but not yet sent to press. Before the proofs of the introduction had been received the first fasciculus of Maspero's catalogue of Byzantine papyri at Cairo appeared; and the new instalment of B. Evetts's edition of the *History of the Patriarchs of the Coptic Church of Alexandria (Patrologia Orientalis, v. 1)*, which was brought to the editor's notice by Prof. Becker, furnishes valuable material for the period covered by these papyri and has been utilized in correcting the proofs. Lastly, the publication of two facsimiles of Aphrodito Papyri in the 1909 portfolio of the New Palaeographical Society came too late for one of them (that of 1413, f. 8) to be noted at the proper place.

It remains to express sincere thanks to all who have given assistance in the preparation of the catalogue—first and foremost to Mr. Kenyon, who, besides much help during the actual editing of the texts, particularly in regard to the financial problems raised by the accounts, has read through the whole volume, both in MS. and in proof. The numerous improvements due to his help are not separately acknowledged. Mr. Crum has supplied many references from his Coptic texts, and has, like Mr. Kenyon, read through the whole Greek portion of the volume, making many suggestions. The whole of the proofs have moreover been read by Prof. C. H. Becker, whose knowledge of Arabic and special study of the early history of the Khalifate have made his assistance peculiarly valuable. The earlier sheets were also read by Messrs. Grenfell and Hunt. Mr. A. G. Ellis, late of the Oriental Department in the British Museum, is responsible for the readings of the Arabic minutes, protocols, etc.; and in addition he has given much assistance in the identification of Arabic words and names, and on bibliographical points. Since his retirement, and previously during temporary absences, Mr. E. Edwards has read the Arabic portions of the proofs and given help on several matters. The index of the Arabic minutes, etc., in the Greek portion of the catalogue has been made by Mr. Harley. Help given on single points by various scholars is acknowledged in the body of the work. Lastly, special thanks are due to the readers and staff of the Clarendon Press for their care and accuracy in the printing, particularly of the very difficult accounts.

H. I. B.

ADDENDA ET CORRIGENDA

- Page xxviii, l. 7 *from bottom*. Cf., however, 1412, 531, which perhaps indicates more than one *μερισμός* in the year. But the passage is obscure.
- Page 4, 1334, 1, *note*. *ἐπικείμενον* is much more likely to go with the name, as usual in these papyri. Perhaps it is for *ἐπικειμένον*, in which case there was more than one architect.
- Page 13, 1341, 12, *note on* *Μαρί*°. See, however, 1600. *Note on* *πλ*/. See now also W. Ashburner, *The Rhodian Sea-Law* (1909), pp. 86, 93 f.
- Page 14, 1343, 7, *note*. *χρόνον* probably refers not to age but to the time spent in the pagarchy; see p. xl.
- Page 21, 1348, 4, *note*. The abbreviation *τυ*^λ is hardly likely to be *τύλαι* or *τυλεία*, since in 1434, 116 *τυλλ*^λ is found.
- Page 25, 1350. Mr. Crum has subsequently found in the Oriental Department a small fragment which clearly formed part of the Arabic minute at the head of this letter. It reads:—] ثوانية أفريقية من ثوانية أشقوة فيما سلف إلى صاحب أشقوة *i. e.* to the *Ṣāḥib* of Ashkūh, as to that which has happened regarding the sailors of Africa [. The fragment has been transferred to 1350.
- Page 27, 1352. In the minute *μ*^λ *Μ*^λ *ι*^ε and *Σαειδ* are no doubt to be read, since this letter was written on the same day as 1351 and 1353, and would therefore be delivered by the same messenger.
- Page 29, 1354, l. 16 *of introduction*. Probably *ἀποτελῶν* is to be taken, not as 'paying' but 'performing the work'; *i. e.* the clause is a warning to Basilios not to shift his duties on to other people. This removes the difficulty in explaining the line.
- Page 30, 1354, 12, *note*. Delete the last sentence of this note; cf. the note on 1412, 365.
- Page 34, 1358, 8. The second bracket should be reversed.
- „ 1359, 4, *note*. See, however, Addendum to 1412, 117, *note*.
- Page 35, 1360, 5, *note*. For *O* read *Or*.
- Page 43, 1369, *introduction*, l. 12. For *μάξιον* read *μαζίον*.
- Page 50, 1376, 7. For *ἐπικειμ[ενον]* should perhaps be read *ἐπικειμ[ενου]*, which is of course the correct case, but cf. 1379, 8, *note*. The accusative after *ὑπό* is not uncommon where Arab names are concerned.
- Page 52, 1379, 5, *note*. For 'amil read 'āmil.
- Page 52 f., 1379 and 1380. The very early instances of the commencement of indictions in 1413 and elsewhere (cf. note on l. 13 there) make it not unlikely that these letters belong to the beginning, not the end, of the 9th indiction, *i. e.* to A. D. 710.
- Page 58, 1384, 44. For *α]ποδεξαμ[ενου* read *υ]ποδεξαμ[ενου]*.
- Page 59, 1385, 4. For *α]ναμειλλητι* read *υ]ν (γι. ανων?) αμειλλητι*.
- Page 60, 1386, 10, 11, *note*. The reason for prohibiting Basilios so strictly from giving *ναῦλον* was probably that local officials were apt, in collusion with the captains of transport vessels, to pay them *ναῦλον* even when this was to be paid on delivery (cf. 1351, 10); hence the captains received the sum twice over, and pocketed one of the payments.
- „ 1386, 14. For *παρεξελεναι* read *επεξελεναι*.
- Page 63, 1391, 3. For *χρεοποιουμ[εν]* read *probably* *χρεοποιουμ[εθα = χρεωποιούμεθα*, 'we are in need of' (cf. Soph. s. v.), and delete the note.
- Page 64, 1392, *introduction*, l. 4. For 710 read 711.
- Page 77, 1406, 5. *νοτιν*^{ow} *στ*/. The second word is probably to be completed as *στ[αυλον]* or *στ[αβλου]*; cf. 1414, 22.
- Page 87, l. 5 ff. Since this was printed a Rainer papyrus of the Arab period has been published as UKF. 1184, which reads [ελαχέ σοι (ὑπέρ) (πρώτου) θέματος) τοῦ (τρίτου) μέρους(ς) δημο(σίου) κανό(ν)ος (ένδεκάτης) ἡ(ν)δ(ικτιών)ος). This 'third part' may perhaps = *τρίτη καταβολή*, in which case we get an instance of three, instead of two, payments of the *δημόσια* in the year; but more probably the phrase is analogous to the *διμοιρόμερος* of 1380.
- Page 91, 1412, 117, *note*. *ἐξάγιον*. Prof. Postgate has called attention to his article, *The ultimate derivation of Essay in Am. Journ. of Phil.*, vi, p. 462 ff., from which it may be concluded that *ἐξάγιον* here is merely a (hitherto unknown) use of the word given by Sophocles as *ἐξάγιον*, a weight, and derived by him from *ἐξάς*. Postgate shows that *ἐξάγιον* is the right form, that the word is probably derived from Lat. *exagium*, and that the meaning *weighing* (as well as *weight*) occurs in Greek as well as in Latin. The transference from *weighing* to *payment* is easy, and there can be little doubt that the word here is the same. This makes the conjecturally formed *κατάγιον*, 1359, 4, on the analogy of *ἐξάγιον*, unlikely.
- Page 104, 1413, 21, *note*. This note should read: *μείονος* denotes the credit balance (in hand), *πλείονος* the excess of payments to the treasury over receipts for the canon.
- Page 110, 1413, f. 8. Published with facsimile in *New Pal. Soc.*, pl. 153.
- Page 129, 1414, 12, *μασξερτ*, *note*. Mr. Crum refers for this word to Hyvernat, *Actes des Martyrs de l'Égypte* (Paris, 1886), p. 192, where a martyr is bound with a ship's *μασξερτ*, hauled up, and then dropped on to red-hot nails, set up on end. The sense seems, therefore, to be *cable*, but the etymology is still obscure. The word also occurs in RKT. CCXL, 1, where it appears to have to do with building work (Crum).
- Page 160, 1416, 12 (c), *note*. The sign *ϑ* occurs also in Cairo Papp. 67039, 5, 67053, 9, and is there doubtfully explained by Maspero as *δμου*, a conjecture which seems to be confirmed by 67055, ii. 5, where *δμου* is written in full. Perhaps, therefore, the signs *ϑ* and *ϑ* should be explained as *δμου* rather than as *δλον* in the present collection also; but in 1433, 87 λ°, which suggests *δλον* (it certainly denotes a total, not a remainder, *λοιπόν*), is found in a corresponding position.
- Pages 171, 172. For 1478 read 1479 and for 1479, 1480.
- Page 172, l. 10. Delete the sentence beginning 'In other fragments.' These fragments have been transferred to 1427; cf. the introduction to the latter.

- Page 176, *note*. See, however, Addendum to p. 194, 1419, 439, *note*.
- Page 178, 1419. Among a collection of miscellaneous papyri, chiefly of the Roman period, which were recently in the hands of a dealer but whose ultimate destination is at present unknown, were seen by the editor, after the first half of 1419 had been finally printed off, a number of additional fragments of this account. They came, by the alphabetical order, from the middle and later portions of the book, and contained the initial letters Κ, Λ, Μ, Σ, Τ, Φ. Probably several of them formed part of some lost sheets between ff. 22 and 23, where at present the alphabetical order jumps from I to M. One contained part of the first two lines of the protocol, very difficult to read but clearly different from the usual formula. The first line was perhaps ? μεγιστ[ος] Σ πρ[ο]τος Σφουλε[ι]μαν, i. e. the Khalif. This protocol was written from bottom to top (on the right side) of a page containing part of the account, and on the opposite page of the same folio the names all began with Κ. This proves that the fragment numbered f. I really belongs to the middle of the book, a position quite unique.
- Page 181, 1419, 75. Θεοδο[ρ]ου. Perhaps Θεοδο[κ]ου (= Θεοτόκου) is preferable, as that church occurs in l. 530.
- Page 182, 1419, 114. For [ω]μανω⁹ read Π[ρ]ωμανω⁹. This name occurs on one of the new fragments of this account; cf. also the forms Προμάνως, 1419, 992, Πρωμάνως, 1449, 90.
- Page 191, 1419, 373. For Ρου⁹ read Ρουθ.
- Page 194, 1419, 439, *note*. Cf., however, Cairo Pap. 67045, etc., where payments are made (6th cent.) for the δασκός of Antaeopolis, an impost contrasted with κομητικόν (Cairo Pap. 67060, 5). Both payments seem to be a sort of δαπάνη, and it is perhaps likely that in 1419, 439, etc., δασκίων is the plural, not of δασκός, but of δασκίων, a payment for Antaeopolis. This is indeed somewhat doubtful, since Aphrodito was now financially quite independent of Antaeopolis, but an earlier tax might be continued, even when the relations of the two places had changed.
- Page 200, 1419, 641. For Φιδιω read Ψιδιω.
- Page 209, 1419, 865. Read probably Π[α]ξ[ο]ς.
- Page 219, 1419, 1151, *note*. For 33 read 26.
- Page 221, 1419, 1341. Read Κομουντα; cf. 1481. Κομυντα in 1420, 186 seems to be another form of the same name.
- Page 244, 1421, 75. For Δων[τι]ος read Δων[ο]ς; cf. 1422, 61, 1431, 53.
- „ 1421, 83. In 1431, 65 appears an Ἀπολλῶς Καλανσαο, also from Τρεῖς Πεδιάδες. The last letter visible here looks more like s than ς, but perhaps the same name is intended. If so read [δ/ Ἀπολλω Κα]λανσας (or -αρ).
- Page 245, 1421, 91. Read Παμ[ο]ν. This person occurs in 1469.
- Page 248, 1422, *introduction*. This μερισμός seems to relate to Τρεῖς Πεδιάδες, as there are a number of names which are common to it and 1421. Presumably it was earlier than it, since in 1421, 112 the heirs of Philotheus son of Macarius, who occurs in 1422, 20, are mentioned.
- Page 262, 1427, 9. For ας read δι.
- Page 267, 1429, *fragm.* 3. This fragment is certainly in the same hand as fragm. 2 of 1426, and may probably be part of the same leaf. It seems quite likely that the whole of 1426 and 1429 belong to the same book, 1426 representing only that portion of it which relates to οἱ ἀτελείς.
- Page 276, 1431, 73, *note*. The name is Παμί(ας). The man occurs also in 1495, 9, etc.
- Page 279, 1432, 39, *note*. Πιτκ⁹/ is the same as Πδικαν in 1430, 82. The same person is intended.
- Page 282, 1433, 5. For 𐤆𐤊 read 𐤆𐤊. The omission of the *alif* (certainly in the protocol) seems a misprint in Becker's edition.
- Page 283, 62, *note*. The chaff may of course have been used for fuel (cf. e.g. the instances of chaff as fuel given by Wilcken, *Ostr.* I. 163); but elsewhere in these papyri fuel seems to be ξύλα.
- Page 294, 1433, 247, *note*. σιδόνιον is the most likely extension; cf. 1610, 38; cf. too Oxy. Pap. 1051, 12, etc. In 1631, col. 6, 12, however, σιδων is found.
- Page 321, 1434, 292. After Βυκ⁹/ read probably [πι⁹/]; cf. ll. 178, 179. No doubt the Victor son of Theodosius, πιστικός, of 1435.
- Page 336, 1436, 19. A bracket has dropped out at the end of the line.
- Page 342, 1438, 7, *note*. For 79 read 75.
- Page 347, 1441, 103, *note*. Cf., however, 1517, where the same phrase seems to recur, but with Σ (= και) after πλιν⁹. Perhaps Σ is an error. If not, Σ has been accidentally omitted here, and αλ⁹ can hardly be Ἀλεξανδρείας.
- Page 364, 1447, 121. For an account of this Al-Aṣṣbagh, his misdeeds and death, see *Hist. Patr.*, p. 50 ff.
- Page 370, 1448, 37, *ομαδερων*, *note*. This word may occur also in Wessely's newly published *Studien*, x. 62, 9-II, συν⁹ κωδικ/ *ομαδερων* χρονισικων δημ (cf. 120, κωδικ⁹/ *ομαδερων* i. e. gen. plur.). Wessely takes *ομαδερων* as a name, but it does not look like one, and is almost certainly our *ομαδερων*. The word seems to be connected with account-keeping.
- Page 373, 1449, 43. The concluding letters should have been in the same type as the rest.
- Page 376, 1449, 92. For ? διοικ⁹/ read σκ⁹/ (= σκνερύς) and delete the note; cf. 1431, 17.
- Page 387, 1453, 6. Π. I. Read probably Πα[μ]ια. Ouersenuphius son of Pamiās occurs frequently.
- Page 388, 1454, 5. Perhaps Πακ[ο]μ[ι]ς should be read; cf. 1558, 28.
- Page 396, 1458, 2. Read Πκομης. In l. 6 read Πκομης. If the readings are right the name is probably = Πκομης, as suggested in the note (v for η).
- Page 422, 1462 (u). This protocol fragment has been identified by Mr. Crum, who prints it with 1611. It will be noticed that his reading of the Greek is different from that given in the text. Either reading seems possible, but the preceding Arabic formula makes in favour of his.
- Page 459, 1534, *note*. For 1576 read 1579.
- Page 469, 1552, 13. For [Ανθερ]⁹ read [Ανθερ]⁹ (i. e. Ἀνθερίας). Cf. 1420, 8, etc.
- Page 472, 1553 *verso*, 2. For Ανρ υπ read Ανρυν.
- Page 497, 1586. After l. 5 insert [ο] πτακωσ[ο] αγω και [ε]το[ο] προλοκ⁹, επεποικισεν πηκλαντοσ[ο] αγω. Cf. note to 1553, 31.
- Page 498, 1589. For Or. 6220 (8) read Or. 6220 (12).
- Page 509, 1611. See Addendum to p. 422.

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LIST OF ABBREVIATIONS

The following are the most important abbreviated references :—

- Aeg. Z.* = *Zeitschrift für ägyptische Sprache u. Alterthumskunde*.
Amh. Pap. = B. P. Grenfell and A. S. Hunt, *The Amherst Papyri*, vol. ii, 1901.
Archiv = *Archiv für Papyrusforschung*.
Ar. Pal. = B. Moritz, *Arabic Palaeography*, Cairo, Leipzig, 1905.
 Becker, *Beiträge* = C. H. Becker, *Beiträge zur Geschichte Ägyptens unter dem Islam*, Strassburg, 1902, 1903.
 BGU. = *Aegyptische Urkunden aus den kön. Museen zu Berlin. Griechische Urkunden*.
 Cairo Pap. = *Catalogue général des antiquités égyptiennes du musée du Caire: Papyrus grecs d'époque byzantine*, par M. Jean Maspero, Cairo, 1910.
 CIG. = A. Boeckh, *Corpus Inscriptionum Graecarum*.
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 —, *Ostr.* = —, *Coptic Ostraca*, London, 1902.
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GENERAL INTRODUCTION

SINCE the papyri contained in this volume are all part of one collection, and that falling within so short a period of time,¹ a period too which up to the present has been almost wholly unrepresented by Greek papyri, it seems worth while to preface the texts and descriptions with a general introduction gathering together some of the more important historical and other conclusions to be drawn from the collection. Some of the problems connected with the Aphrodito Papyri have been already dealt with by Becker in his PSR., in ZA. xx. p. 68 ff., xxii. p. 137 ff., and in *Klio*, ix. 2, p. 1 ff., and by the present editor in JHS. xxviii. p. 97 ff.; and the conclusions there arrived at do not require more than a brief recapitulation here.

§ 1. *Aphrodito and its Subdivisions.*

The collection, as is well known, was found in 1901 at Kôm Ishgau, the village since rendered famous by the discovery there of the papyrus codex of Menander. Portions of the collection are at Cairo (see *Ar. Pal.* plates 100–105), at Heidelberg (PSR.), and at Sirassburg (PSR., p. 105 ff.); but the great majority of the papyri are in the British Museum. The collection includes documents in Greek, Coptic, and Arabic. The Arabic and several of the bilingual Arabic-Greek documents have been published by Becker in PSR. and ZA. xx. p. 68 ff. The present volume contains texts or descriptions of all the Greek documents in the Museum and of the most important of the very fragmentary Coptic papyri. It should be mentioned that no Coptic documents of the collection have yet come to light except in the British Museum.

The ancient name of Kôm Ishgau was, in Coptic, ⲁⲓⲕⲱⲩ (Ikôw), in Arabic, أشقو (Ashkûh), and in Greek, Ἀφροδίτω, the last being a late form of the earlier κώμη Ἀφροδίτης, which is the name of the village in a large collection of sixth-century documents found subsequently to the discovery of the present one, and now divided between Cairo (cf. J. Maspero, *Pap. d' Aph.*, Florence (cf. Vitelli, *Ausonia*, ii. p. 137, Ferrari, *Atti del Reale Istituto Veneto di Sc., Lett. ed Arti*, lxvii. 2, p. 1185 ff.), and the British Museum.² The major part of this collection is at Cairo, and is being edited by M. J. Maspero in his *Papyrus grecs d'époque byzantine (Catalogue général des antiquités égyptiennes)*. It is of considerable value for a study of the history of the village and district, and indeed of Byzantine Egypt generally.

There can be no doubt that this κώμη Ἀφροδίτης of Byzantine times was the earlier Aphroditopolis hitherto identified with Itfu or Edfa some distance further south, and in the latest (1908) edition of Baedeker (p. 228) the new identification Kôm Ishgau = Aphroditopolis is

¹ It seems clear that the whole collection falls within about the years A.D. 698–722. The letters probably fall within the years A.D. 708–711.

² These documents will probably be published in the fifth volume of this catalogue.

substituted for the old one. This Ἀφροδίτης πόλις was a μητρόπολις, the capital of the 10th nome of Upper Egypt,¹ and it is therefore somewhat surprising to find the place described as a κώμη in Byzantine and Arab times. In the sixth-century papyri, indeed, it is always referred to as in the Antaeopolite nome; from which it appears that, owing to its decline in importance, it and its nome had been incorporated in that of the neighbouring Antaeopolis. As the nome had by this time ceased to be an administrative unit, though it still existed as a geographical division,² it seems clear that the change in the position of Aphroditopolis must have been brought about before the abandonment of the organization by nomes, about A. D. 307-310.³ The papyri published by Maspero show that the position of the village in the Antaeopolite nome was peculiar. There were in the sixth century, as Gelzer has shown from *Pap. d'Aph.*, the codes, and other sources, three distinct constituents of the nome; the πόλις with its *curiales*, the pagarchy, called after the πόλις but comprising only the villages of free (as opposed to *adscripticii*, *ἐναπόγραφοι*) peasants, and such of the inhabitants as enjoyed *autoprágia*, i.e. the right of paying their taxes themselves direct to the *χρυσώνης* or treasurer of the eparchy. The last class was divided into (1) the great landowners with their dependent villages, *ἐποίκια*, and *κτῆματα* of *ἐναπόγραφοι*, (2) certain villages with their *ἐνορίαί*. To this class of village Aphrodito belonged, as appears from *Pap. d'Aph.* The rights of the villagers had, as they allege in *Pap. d'Aph.* i, been invaded by Menas, the pagarch of Antaeopolis, and they therefore appealed to the *dux* and the Emperor for redress.⁴ Their appeal would seem to have been eventually successful.⁵

¹ For Pharaonic times see Brugsch, *Dict. géogr. de l'Égypte ancienne*, p. 390. For the Roman period see Ptol. iv. 5. 65, *Plin. Hist. Nat.* v. 9. 49.

² Cf. on this subject M. Gelzer, *Studien*, especially pp. 61-63.

³ Gelzer, *Studien*, p. 62.

⁴ For the date of *Pap. d'Aph.* i see Gelzer, *Studien*, p. 24, and Maspero, *Pap. d'Aph.* (2), p. 51 ff. Gelzer shows, from the names of the *duces* of the Thebaid mentioned, that the papyrus and Justinian's edict xiii must belong to different indiction-periods; and he regards the edict as written in 538-539 and the papyrus, at the earliest, in 552. Maspero in *Pap. d'Aph.* (2) abandons his previous date for the papyrus (537-538) in favour of a still earlier indiction-period, viz. 522-523. This, however, seems very improbable for the following reasons. The pagarch in *Pap. d'Aph.* i is Μηνᾶς ὁ λαμπρότατος σκρινιάριος καὶ πάγρχος τῆς Ἀνταιοπολιτῶν. In *Pap. d'Aph.* iii, on the other hand, probably of 551, the pagarch is called Julian. It is clear from *Pap. d'Aph.* i that Menas had only just become pagarch (i. 1, 10 f., ἀπὸ προομίῳν τῆς ἐναγχοῦ διαδραμοῦσης πεντεκαδεκάτης ἐπινεμήσεως, ἀφ' ἧς ἀντελάβετο τῆς παγρχίας Ἀνταίου); consequently, if the 15th indiction there mentioned is 551-552, Julian was the predecessor of Menas. Now in B. M. Pap. Inv. No. 1547, which is dated in 553, certain ἀπαιτῆται τῶν λειτουργιῶν[?] κώμης Ἀφροδίτης address Φιλ(αυρίῳ) Ἰουλιανῷ τῷ μεγαλοπρεπεστάτῳ ἀπὸ ἀρχόντ[?] καὶ Μηνᾷ λαμπροτάτῳ σκρ[?]ινιάρῳ καὶ πάγρχαις τῆς Ἀνταιοπολιτῶν, where παγρχαίς seems to go with both the names, implying either that the two men were at this time holding office jointly or (perhaps more likely) that the ex-pagarch and present pagarch are named together. It seems extremely unlikely that we should find two persons of the name of Menas holding the two positions of *scriniarius* and pagarch of Antaeopolis within forty years; and it may without much hesitation be concluded that the Menas of B. M. Pap. Inv. No. 1547 is also the Menas of *Pap. d'Aph.* i. If he is, then that document must be later than the end of the 15th indiction, 551-552. This con-

clusion seems supported by other considerations also. Gelzer has made it very probable even on grounds independent of *Pap. d'Aph.* i that Justinian's edict is to be assigned to 538-539. That edict gave the *dux* of the Thebaid equal rank with the Augustal; and since the *dux* of *Pap. d'Aph.* i is called δοῦξ καὶ Αἰγυσιάρχης, the document should date from after, not before, the edict. Maspero, indeed, assumes that the title may have been unofficially applied to the *dux*, or temporarily conferred on an individual holder of the office, even before the edict; but this is a pure conjecture, unsupported by other evidence, and is not in itself likely. Again, most of the papyri of this collection which can be dated fall in the reign of Justinian at the earliest. The only earlier dated document in *Papyrus grecs d'époque byzantine* i is Pap. 67001 (A. D. 514).

On the other side, Maspero's arguments for his earlier date are not conclusive. The chief is that Marianus is once or twice called *dux* and Augustal τῆς Θεβαίων ἐπαρχίας (instead of χώρα). He argues from this that the Thebaid was not yet divided into two eparchies, Upper and Lower, and consequently Marianus must be earlier than 535, since Hierocles, who wrote before that date, mentions an Upper and a Lower Thebaid. Gelzer, however (*Studien*, p. 10 ff.), has shown that the Thebaid was already divided in the period 425-450; and he suggests (p. 14) that 'der *dux* habe die Gesamtverwaltung der ganzen alten Provinz unter sich gehabt, sein Immediatbezirk für die Zivilverwaltung sei nur die Oberthebais gewesen, wie Aegyptus der des Augustalis.' This may perhaps account for the mention of the 'eparchy of the Thebaid' in the Cairo papyri; the reference was to the particular eparchy under the immediate civil authority of the *dux*; but it is more satisfactory to suppose that, since the supreme authority over the whole Thebaid was in the hands of the *dux*, and the functions of the *praeses* had much declined in importance, the sense of a division in the Thebaid had been more or less obliterated and the whole district might be called simply 'the eparchy of the Thebaid.' It is a somewhat stronger

In Roman times, then, we find Ἀφροδίτης πόλις the μητρόπολις of a nome, whereas in Byzantine times it appears as κώμη Ἀφροδίτης, a village included in the Antaeopolite nome, but enjoying the right of *autopragia*, and thus financially independent of the pagarch of Antaeopolis. In the Arab period, as illustrated by the present collection, we find yet another change in its status. Κώμη Ἀφροδιτώ is now an entirely independent unit, never described (except in one instance for which see § 2, p. xxii ff.) as in any nome, communicating immediately with the Governor at Fustāt,⁶ and paying its tax-quotas direct to the treasuries at Babylon and Alexandria,⁷ having too its own representative at Fustāt. Though it is regularly described in the letters as a διοικήσις, it is abundantly clear as well from Greek as from Coptic evidence⁸ that it was a pagarchy and its διοικήσις a pagarch.⁹ There is in the whole collection no evidence of any subjection to Antaeopolis¹⁰; indeed that place would seem to have declined in importance, since in place of the old Antaeopolite nome we hear now of the παραρχία Ἀνταίου καὶ Ἀπόλλωνος; and whereas this pagarchy (which was evidently formed by the amalgamation of the old Antaeopolite nome with the territory formerly included in the nome called Ἀπολλωνοπολίτης Ἐπτακωμίας¹¹) is often described simply as παραρχία Ἀπόλλωνος, it only once (1438, 7) occurs as Ἀνταίου alone. Aphrodito, in fact, though still called κώμη, has again become the capital of a self-contained unit, directly responsible to the Governor at Fustāt, and apparently in all respects on an equality with Panopolis, Coptos, Antaeopolis, Hypsele, and the other old nome-capitals.

There is, indeed, in 1508 and 1509 mention of a certain Theodosius, described as ζῦγος, *i. e.* ζυγοστάτης, weighing-officer or officer of taxes, who resided at Shôtep, *i. e.* Hypsele, and appears to have had some sort of authority over Aphrodito; but since it seems clear that the taxes of Aphrodito were, at all events usually, paid direct, through the pagarch, to the central Treasury, or perhaps rather to the pagarchy's representative at Fustāt (1360, etc.; cf. § 2, p. xxv), who paid

argument that the later date for *Pap. d'Aph. i* makes this appeal to the *dux* later than that to the Emperor, of which we learn in *Pap. d'Aph. ii, iii*, and that in it no reference is made to the Emperor's rescript. B. M. Pap. Inv. No. 1547 shows, however, that in 553 Aphrodito was still financially subject to the pagarch of Antaeopolis. There was presumably some delay in settling the matter of *autopragia*; or possibly, if *Pap. d'Aph. iv-x* are of earlier date, we may suppose the decision to have gone against the villagers; or finally, in view of Maspero's 5th 'Étude' (*Pap. d'Aph. (2)*, p. 88 ff.), the rescript may be spurious, though *Pap. d'Aph. ii* proves that the villagers had secured some order from the Emperor. At any rate, the non-mention of any order by the Emperor cannot weigh against the arguments on the other side. It is to be noticed that in *Pap. d'Aph. i* Menas is represented as having seized the property of a certain Dioscorus, who, therefore, as Maspero suggests, was presumably a person of some importance. He is probably the Flavius Dioscorus, son of Apollōs, who is mentioned in B. M. Pap. Inv. No. 1547 along with Apollōs, son of John, as εὐδοκίματος πρωτοκομῆτης. These two persons were parties to the deed drawn up at Constantinople (*Pap. d'Aph. ii*), and possibly Menas's action was due partly to pique at the action of Dioscorus in defending the rights of the village before the Emperor. [In the Addenda to *Papyrus grecs d'époque byzantine*, Maspero seems to accept Gelzer's date for *Pap. d'Aph. i*.]

⁶ In *Pap. d'Aph. iii*, an imperial rescript, the Emperor orders the *dux* to investigate the case and to secure the village against the usurpations of the pagarch εἰ ταῖς ἀληθείαις μηδέποτε

τοὺς τὴν αὐτὴν κώμην οἰκοῦν[as] ὑπὸ παραρχίαν τελέσαντας εὗροις. The answer to the question as to whether or not the result of the investigation was favourable to the village depends on the date of *Pap. d'Aph. iv-x*. These are tax-receipts issued to the village by the χρυσῶναι of the eparchy, showing that the payments had been made directly to the provincial treasury, not through the pagarch of Antaeopolis. If they are of later date than *Pap. d'Aph. i-iii*, it follows that the village had established its right; but since they are dated only by the indication, they might also be of earlier date, since the village was not claiming a new right, but asserting an old one. By the terms of the Emperor's rescript the previous enjoyment of *autopragia* should have secured them in the right, and the only reason for doubt as to their success is that, as mentioned in the previous note, in B. M. Pap. Inv. No. 1547, dated in 553, two years after the Emperor's rescript and probably nearly, if not quite, a year after the petition of the villagers to the *dux*, the village is still financially subject to the pagarch of Antaeopolis. Maspero's new date for these receipts (before 535, see *Pap. d'Aph. (2)*, p. 75) rests on the phrase ἡ Θηβαίων ἐπαρχία, and is therefore not proved (see preceding note).

⁶ See below, p. xviii.

⁷ See, however, below, and p. xiv¹.

⁸ See JHS, xxviii. p. 100f.

⁹ For the nature of the pagarchy at this time and its relation to the old nome see below, § 2, p. xxi ff.

¹⁰ Except perhaps in one respect; see Addenda, to p. 194.

¹¹ See *Archiv*, iv. pp. 163-165; v. pp. 245, 246.

them into the Treasury, his authority was perhaps either temporary only or limited to a general supervision of the financial business of the eparchy.¹

It remains to discuss the subdivisions of Aphrodito, all of which can be discovered from this collection, and most of which occur also in a Strassburg papyrus published by Becker as an appendix to PSR. The best evidence for them is 1412-1414, from which, the tax-quotas being constant from year to year, it is possible to determine the relative size and importance of each place. From a combination of these three accounts we get the following places, with their quotas of χρυσικά δημόσια :—

Place.	Yearly quota of χρυσικά δημόσια in solidi and carats.
1. κώμη Ἀφροδιτώ	6951 s. 15 c.
Subdivided into :—	
(a) ἡ ἰδία κώμη	[e. g. 1225 s. 0 c. to the Treasury]
(b) ἄνθρωποι (or οἱ) ὄντες ἐν Βαβυλῶνι	[e. g. 432 s. 4 c. „]
(c) Πέντε Πεδιάδες τῆς ἀνατολικῆς	[e. g. 355 s. 6 c. „]
(d) Τρεῖς Πεδιάδες τῆς δυτικῆς	[e. g. 331 s. 8 c. „]
(e) Δύο Πεδιάδες τῆς δυτικῆς	[e. g. 189 s. 16 c. „]
(f) τὰ μοναστήρια	[e. g. 79 s. 6 c. „]
(g) ἄνθ(ρωποι?) Ἀγίας Μαρίας	[e. g. 33 s. 0 c. „]
2. ἐποίκιον Πακαύνεως	371 s. 8 c.
3. ἐποίκιον Ἐμφυτευτ(ῶν)	399 s. 22 c.
4. ἐποίκιον Βουνῶν	40 s. 5 c.
5. ἐποίκιον Κεραμίων	50 s. 19 c.
6. ἐποίκιον Ποιμῆν	102 s. 5 c.
7. ἐποίκιον Ψύρου	70 s. 21 c.
8. ἐποίκιον Ἀγίου Πινουτίωνος	49 s. 17 c.
9. ἐποίκιον Σακοορε	12 s. 19 c.
10. μοναστήριον Ἀββᾶ Ἐρμάτως	
11. μοναστήριον Φαρόου	
12. μοναστήριον Ταρόου	
13. μοναστήριον Βαρβάρου	
14. μοναστήριον Ἀγίας Μαρίας	

In the above list the main divisions are given in the order most usual in the accounts, not according to the amount of their quotas. The subdivisions of Aphrodito itself are arranged, on the contrary, according to the amount of their payments to the Treasury; but it is impossible to classify them by their quotas. In 1413 and 1414 they are none of them given separately, their quotas being lumped together as κώμη Ἀφροδιτώ; in 1412 they are indeed specified in detail, but only as regards the amounts paid by them to the central Treasury (cf. p. 81 ff.). Their quotas are given in combination, as in 1413 and 1414, under the general heading κώμη Ἀφροδιτώ, and under the separate places only the amount paid to the Treasury is entered. Since this varies

¹ It is possible that the money mentioned as paid to him but in order that it might be tested. See, however, § 2, had been sent, not that he might pass it on to the Treasury, p. xx.

from year to year, it is not possible to give a fixed amount, nor is the amount for any place likely to have equalled the full quota. The figures given are therefore a specimen only, being those for the 14th indiction (A. D. 700–701). The proportions here exemplified hold good, however, for every indiction recorded in 1412.

Several of the names require some explanation. The 'men who are in Babylon' would appear to be natives of Aphrodito residing in Babylon, perhaps for the performance of various *λειτουργίαι* there. Their number does, indeed, appear to have been surprisingly great, since the amount of their payments reserved for the Treasury is always larger than the corresponding amounts for any other of the places classed under *κώμη Ἀφροδιτώ*, and usually larger than the total quota of any of the *ἐποίκια*. It should be remembered, however, that, to judge from these papyri, a considerable number of workmen, sailors, etc., were drafted from Aphrodito, and many of these, particularly sailors and workmen intended for the *κοῦρσον Αἰγύπτου* (see below, § 4), would have their head-quarters at Babylon; and that such conscripts ranked, for taxation purposes, as residents in the *διοίκησις* of Aphrodito appears, for example, from 1427, 20*. Even so the amounts are rather large, and possibly the persons concerned were not only such as had been drafted for public *λειτουργίαι* but included voluntary settlers in the capital. We know that there was a great influx of Copts into the towns, especially to Fustāt; ¹ and since the peasants were, as far as possible, confined to their own districts and allowed to leave them only by special permission,² it may be that such permission was sometimes given on condition that the person in question, though allowed to settle, for example, in Babylon, should continue to pay his taxes as an inhabitant of his native place, thus preventing the burden on the tax-payers there from becoming too heavy. The wording of a pass contained in *Ar. Pal.* pl. 106 and read by Becker, ZA. xx. p. 103, seems not inconsistent with this supposition; and perhaps we may interpret in the same direction the fact that in the letters of the present collection it is expressly stated that the *φυγάδες* allowed to settle in the pagarchy shall pay their proportion of the taxes there. It was necessary to give special permission for this; possibly in some cases settlers in another district were ordered to continue paying taxes in the pagarchy they had left. In any case the *ἄνθρωποι ὄντες ἐν Βαβυλῶνι* were clearly so numerous that it is not likely that they consisted entirely of natives of *κώμη Ἀφροδιτώ* itself; no doubt all inhabitants of the *διοίκησις* who removed to Babylon but continued to pay taxes through Aphrodito were classed together, for convenience, under *κώμη Ἀφροδιτώ*. In several cases, e. g. 1434, where the other subdivisions of Aphrodito are separately specified, *οἱ ὄντες ἐν Βαβυλῶνι* are tacitly included under *κώμη Ἀφροδιτώ*; 1435 is an account specifying the division of tax-quotas between them and *ἡ ἰδία κώμη*. It should be added that in 1574 'we, men of Babylon,' seem ³ to be joint authors with others of Aphrodito in a contract concerning the distribution of 14 *solidi* in arrear between Πέντε Πεδιάδες and Τρεῖς Πεδιάδες.⁴

¹ Cf. Becker, *Klio*, ix. 2, p. 8, 'Diese Tatsache (the spread of Islām and consequent diminution of the number of tax-payers) trieb immer grössere Mengen von Kopten aus ihren Gemeinden, in denen sie oft schwer bedrückt wurden, hinaus in die grossen Städte, vor allem nach Alcairo, dem grossen Militärlager.' Cf. too the *φυγάδες* of these papyri (§ 5). [Prof. Becker refers also to PSR. ii, where the statement (ll. 27–29) that 'Getreide ist leicht verkäuflich in el-Fustāt. Niemand bringt Getreide, ohne es an den Mann zu bringen' is further proof of the increase in the population.]

² Cf. e. g. Becker, ZA. xx. p. 102 f., *Klio*, ix. 2, p. 8.

³ The document is, however, very obscure (Crum).

⁴ For 'the men of Babylon' cf. Rylands Copt. Pap. 321, where we learn that 'the most glorious governor hath commanded to inscribe all the men of Babylon, from small to great.' This was perhaps simply part of a periodic register or census; or it may have been a special measure connected with the practice, illustrated by the present texts, of assessing residents in Babylon from provincial districts in the places from which they came. Mr. Crum refers also to 1628, where mention is made of two witnesses described as 'men of Jkōw, κατὰ εὐκαιρίαν' now in Babylon.' The document would therefore be drawn up at Babylon.

As regards the expressions τῆς ἀνατολικῆς and τῆς δυτικῆς which several times follow the names of the *πεδιάδες*, they perhaps refer to the two banks of the Nile, Πέντε Πεδιάδες being on the right or eastern bank, and the other two on the left. This would prove that the pagarchy of Aphrodito included land on both banks.¹ Naturally the main part of the pagarchy would be on the left bank.

The identity of τὰ μοναστήρια is somewhat uncertain, as it might be thought that they are the same as the named monasteries given lower in the list (nos. 10-14), and there is some evidence which seems to favour this. Thus, in 1412, where τὰ μοναστήρια occur, the named monasteries do not; and in 1413, where the latter occur, the former are not mentioned. The explanation of this is no doubt that in 1413 all the subdivisions of κώμη Ἀφροδιτώ are tacitly included under the village itself, and the reason for the non-occurrence of the named monasteries in 1412 is that that account relates to the *χρυσικά δημόσια*, taxes which in 1413 and 1414 none of the named monasteries pay. As, however, these named monasteries did pay *χρυσικά δημόσια*, and St. Mary's also *embola* (PSR. vi and Anhang), and appear also in 1419 among the payers of the land-tax, which formed part of the *δημόσια*, it might be suggested that while they paid the *διανομαί* (1413, 1414) independently, yet for the purpose of the *χρυσικά δημόσια* they were lumped together as a subdivision of κώμη Ἀφροδιτώ. That this was not the case, and that τὰ μοναστήρια are really to be distinguished from the named monasteries, is proved by 1416 (F) and 1445, where τὰ μοναστήρια occur as well as the named monasteries. Why the latter do not appear in the accounts of *χρυσικά δημόσια* in the present collection as paying these taxes is obscure, since, as already observed, they clearly did pay them.

The ἀν^θν^θ Ἀγίας Μαρίας are the last of the subdivisions of κώμη Ἀφροδιτώ. ἀν^θν^θ is the regular contraction of ἄνθρωποι, and is probably so to be extended here. The most likely explanation of the phrase, as the ἄνθρωποι Ἀγίας Μαρίας were clearly distinct from the μοναστήριον Ἀγίας Μαρίας, is perhaps that it refers to the priests and other persons connected with the ἐκκλησία Ἀγίας Μαρίας τῆς κώμης, i. e. probably the principal church of the village, which in 1419, 533 appears as paying the land-tax and *embola*. It must be confessed, however, that the amounts of their tax-payments are larger than one would expect.

As regards the principal divisions of the διοίκησις other than κώμη Ἀφροδιτώ, it is not absolutely certain whether the *εποικ/Εμφυτευτων* which appears in the headings of accounts is to be read *ἐποίκιον Ἐμφυτευτων* or *ἐποικίον Ἐμφυτευτων*, i. e. whether the phrase refers to more than one *ἐποίκιον* in a state of *emphyteusis*² or means 'the *ἐποίκιον* of the *Emphyteutae*,' referring to the inhabitants, who held their land by *emphyteusis*. The latter explanation is much the more probable, since if *ἐποίκια* were intended the abbreviation would probably be *εποικ/κ/*.

Κεραμίον is the invariable form in the Greek texts. In Coptic, on the other hand, Mr. Crum states (see his introduction) that the word is always in the plural.

Ποιμην is always so written, except that sometimes it has a dot over the ν, as if for a sign of abbreviation; but since no other form occurs, and a dot over the final letter of a word ending with a consonant (especially ν) is not uncommon, it is more likely that the common noun *ποιμήν* is used as an indeclinable name than that the word stands for *ποιμένος*.

¹ For an instance of a pagarchy extending across the Nile see JHS. xxviii. p. 107, note 36, where τὴν περὶ τῆς Πανοπολίως no doubt means, not (as there taken), 'the Panopolite pagarchy opposite (to Aphrodito),' but 'the portion of the Panopolite

pagarchy on the opposite side (to Panopolis),' i. e. on the western bank.

² Cf. J. B. Moyle, *Imp. Inst. libri quattuor*, 4th ed. (1903), pp. 323-325; Becker, ZA. xviii. p. 308 ff.

Σακοορε is often spelt with only one ο. As it is more likely that in writing the word a vowel heard in pronunciation should be omitted than that a superfluous one should be arbitrarily inserted, Σακοορε is probably the correct form.

The named monasteries were presumably detached monasteries sufficiently large (or sufficiently far from any of the ἐποίκια) to be treated as separate divisions of the pagarchy. It is to be noticed that in PSR. Anhang (f) there occurs a μοναστήριον Ταυρίνου. No such monastery is mentioned in the present collection; and since Ταρόου is not included in PSR. Anhang, it seems certain that Ταυρίνου is either a scribe's mistake or a variant form for Ταρόου.¹ Βαρβάρον appears in PSR. vi, twice over and quite clearly, as Βαρβαρίου. As in the present collection it is always Βαρβάρον, in both Greek and Coptic, the spelling of PSR. vi is perhaps a mistake at headquarters. It should be added that several of these monasteries also appear as ὄρος, the word being used as a synonym of μοναστήριον (= 'desert monastery').²

The above are the main divisions of the διοικήσεις, but there are also others which deserve mention. In 1446, 28 and 1469 occurs a μερίς Ἀγίου Βίκτωρος; in 1469, 1476, and 1491 (ε) a μερίς Ἀγίου Φιλοθέου; and in 1572 are μερίδες of SS. Enoch, Victor, and Philotheus. The context in each case seems to indicate that by μερίς is meant a territorial division, not simply 'share,' i. e. the quota of taxes assigned to these places. The evidence does not, however, show of what nature these μερίδες were, though we may doubtless infer, from their tax-payments being entered in the account-books of Aphrodito, that they were in the διοικήσεις. The word may well refer, as suggested by Mr. Crum (introduction to 1572), to administrative quarters (perhaps for taxation purposes only) of κάμη Ἀφροδιτώ or other χωρία, called after certain monasteries included under τὰ μοναστήρια, or perhaps to the domains of these monasteries; it is to be noticed that tax-payments by a monastery or church of St. Victor occur in 1419, 1012, 1459, 7, 9, 11, 26; by a St. Philotheus in 1459, 26; and a St. Enoch occurs in 1419, 1151, 1459, 26, 1485. In 1555, 23 the μερίς of St. Enoch might be in, or a subdivision of, Pakauinis.

The smaller divisions are τόποι, γῆδια, οὐσαίαι, and κτήματα, as to which see 1419, introduction (p. 177). They were no doubt small land-units into which the ἐποίκια were divided.³

§ 2. The Organization of Egypt as a Province of the Khalifate.

It is not only on the single pagarchy of Aphrodito that the collection throws light, but also on the organization of the province of Egypt itself and, in a less degree, of the Khalifate generally. The naval organization of the Khalifate, on which these papyri furnish the most information, is important enough to be reserved for a separate section of this introduction; but the references to naval matters show us also something of the provinces into which the Khalifate was divided. There are several references to Ἀφρική, which was clearly, in essentials, identical with the old Roman and Byzantine province of Africa,⁴ and was at this time governed by the

¹ It should be noticed that in 1419, genitive forms Ταροῦτος, Φαροῦτος occur, suggesting a nominative Ταροῦς, Φαροῦς or Ταρου, Φαρου (Coptic); see note on 1419, 1292. In the recently published Cairo Pap. 67003, 5, the latter name appears as Φαραῦτος. Presumably, therefore, the original form was Ταροῦς, Φαροῦς, not Τάροος, Φάροος.

² So commonly in Coptic literature (Crum); also in Cairo Pap. 67003, 5. So too πέρα in Rylands Copt. Pap. 124, etc.; see Crum's note there. Cf. the somewhat analogous use of desertum,

Irish desert, among the Celts to denote an anchorite's cell in connexion with a monastery; W. Reeves, *Life of St. Columba* (Dublin, 1857), p. 366.

³ For κτήματα and ἐποίκια in Byzantine times see Gelzer, *Studien*, p. 86.

⁴ The bilingual ἐντάγιον published by Becker in ZA. xxii. p. 150, and since republished in *Archiv*, v. pp. 189-191, seems to prove that Pentapolis (= Cyrenaica), which in Byzantine times formed part of the dioecesis of Aegyptus, had now been trans-

famous Mūsā b. Nuṣair; and still more to Ἀνατολή. That Ἀνατολή is the Byzantine Oriens (so much of it, that is, as had been added to the Arab Empire) and not merely a general word, 'The East', seems almost certain from the evidence. Thus in Pap. 32 (vol. I. p. 230, JHS. xxviii. p. 111 f.) Ἀνατολή is used side by side with Αἴγυπτος as if, like the latter, it denoted a definite division or province. So too in 1374 the Governor writes concerning certain sailors who had gone εἰς Ἀνατολήν and had remained ἐν αὐτῇ Ἀνατολή. It is quite unlike the style of the letters to refer vaguely to the sailors as being 'in the East,' and the inference seems irresistible that the allusion is to a province so called.¹ But in 1434, 241, 242, 1435, 64, 65, we hear of certain sailors from Ἀφροδίτη σταλέντων εἰς τὴν Ἀνατολήν λόγῳ ναυτικοῦ ἀκατίων καὶ δρομοναρίων κούρσου ἰνδικτιόνης ιβ καὶ ἐξελθόντων ἀπὸ Λαοδικίας, from which it seems clear that Laodicea (no doubt the Syrian Laodicea, on the coast) was in Ἀνατολή, and was one of the chief naval centres for the province. Thus, Syria (or at any rate the parts near the coast), which was in the old Oriens, formed part also of the Arab Ἀνατολή, and hence it may be concluded that Ἀνατολή was the Arab province of Syria and a survival of Oriens or ἡ ἀνατολική διοίκησις.²

The capital of the province of Egypt was now, instead of the old Alexandria, Fustāt, τὸ Φόσσατον, with which, in this collection, Babylon seems to be practically identified;³ the difference probably being that Fustāt was more especially the name of the new official⁴ quarter as the seat of the Government, whereas Babylon, properly the name of the old fortress with its storehouses and arsenal, was applied loosely to the whole city as a place of residence.⁵ As the seat of Government, Fustāt was also the residence of the Governor, and we hear frequently in these papyri of an αὐλή or palace of the Khalif (*amīr al-Mu'minīn*) which was built there during the Governorship of Qurrah. This was doubtless a kind of Government House or official residence for the Governor as the Khalif's representative.⁶

The Arabs, then, seem to have taken over without very much modification the Byzantine *dioceses* of Africa, Egypt, and the Orient; and it is clear besides that within Egypt itself they left much of the existing organization intact. Under the Byzantine Empire the country was divided into several provinces or eparchies,⁷ and these again into smaller units. The question naturally arises whether the division into eparchies or some corresponding organization continued under the Arabs; and the evidence seems clearly to prove that it did.

In 1332, 1333, we find that the commission appointed to search for fugitives was divided into

ferred to Africa. In *Hist. Patr.* p. 12 Pentapolis goes with Egypt under a single government, but that was before the conquest of the Roman province of Africa. [There were, however, frequent changes in the organization of North Africa. For a short time in the middle of the 7th century Africa was a separate province, but was afterwards once more united to Egypt. For the most part, according to Prof. Becker, Pentapolis (Barka) belonged to Egypt, and the Arabic *Ifrikiyyah* denoted specifically the northern half of the old *Africa Proconsularis*, whose capital was Carthage. These notes are taken from Prof. Becker's sketch of the history of North Africa for the *Cambridge Medieval History*, kindly sent in MS.]

¹ Cf. too 1406, verso of fragm. 1, κατὰ σπράταν ('en route') ὥς Ἀνατολῆς, a phrase which seems certainly to imply a definite district.

² For the provinces of the Khalifate at the time of Mu'awiyah (A.D. 661-680) see A. von Kremer, *Culturgesch. des Orients*, I. 162 f.

³ Cf. 1378 with 1433, 33, etc.

⁴ This may be inferred from the fact that the *Muhājirūn* or Arab settlers are always alluded to as 'of Fustāt,' never as 'of Babylon.' The arsenal, on the other hand, is always 'the island of Babylon,' the granaries 'the barns of Babylon.'

⁵ Babylon is said to have been practically on the site of the old Memphis (see S. Lane-Poole's *Egypt in the Middle Ages*, p. 3, and note 3), but Memphis is still mentioned at this period (1433, 180, etc.), and Prof. Becker writes that he takes Memphis to have lain 'auf der anderen Seite des Nil, ziemlich weit von Babylon-Fustāt entfernt.' See also A. J. Butler's *Arab Conquest of Egypt*, p. 221. Fustāt (Old Cairo) continued to be the capital till 969, when Cairo was founded as the capital of the new Fātimid dynasty (Lane-Poole, p. 103).

⁶ 'Zweifellos ein sogenanntes *dār el-imāra*' (Becker).

⁷ For these and their development see Gelzer's *Studien*, chap. i. The earlier eparchies in the *diocesis* of Egypt were later themselves *dioceses*.

three parties, intended respectively for Arcadia, the Thebaid, and τὸ λίμινον. Neglecting for the moment the last, the two first are the names of old eparchies, and the inference is obvious that these still continued to exist. It has, indeed, been suggested by Becker (ZA. xxii. p. 141) that the names may in this case have been used merely geographically, without reference to any official divisions; and without further evidence that would no doubt be a quite possible view; but such evidence as there is points certainly to the continued official existence of the eparchies. We hear not infrequently, both in the present collection and in other documents of the Arab period, of the *dux*, who, as proved by 1412, 16, etc., was (1) not the head of a pagarchy or διοίκησις, since the pagarch is also mentioned, (2) a definite official, probably of higher rank than a pagarch. In other cases, though not in the present collection, we find *duces* in connexion with eparchies. The following are clear instances:—BGU. 750 ('aus arabischer Zeit'), εὐκλεεστάτῳ δουκὶ ταύτης τῆς Ἀρκάδων ἐπαρχίας; L. Stern, *Aeg. Z.* xxii. p. 153 ff. (a Coptic contract from Jéme, datable, as Mr. Crum states, about A. D. 755), 'nach langer Zeit giengen wir nach Antinoë und . . . den *Dux* für jenes ganze Land' (i.e. the Thebaid); Wessely, *WS.* xxiv. p. 127, R. NN. 56 (A. D. 699), Φλαουίῳ Τίτῳ εὐκλεεστάτῳ δουκὶ Ἀρκადίας καὶ Θηβαΐδος.¹

This evidence shows that the eparchies had still an official existence, and the *dux* mentioned fairly often in the papyri of the present collection may no doubt be taken as the *dux* of the Thebaid. There is, indeed, just possibly some evidence for the use of the title *dux* as a general, honorary, title, but it is very doubtful,² and certainly the *dux* of the Aphrodito Papyri must be a definite official. He is always referred to as ὁ δοῦξ, and always in connexion with official transactions. Frequently, e.g. in 1412, 129, he is mentioned as making payments on behalf of the διοίκησις. He is twice referred to in 1438, once in connexion with articles ordered for the fleet, and once in connexion with a fine on runaway sailors. From 1440, 6, though the reading is conjectural only, it would appear that the *dux* of the Thebaid was an Arab.³

It seems clear then that the eparchies still existed, in some form or another, and that at the head of each was an official known as the *dux* and always described officially as εὐκλεεστάτος, the pagarch's title being on the contrary ἐνδοξότατος. The exact function of the *dux* is not so clear. In earlier times the taxes of the smaller administrative units were paid to the ἐθνικὸς χρυσώνης of the eparchy and by him sent on to head-quarters. Here, on the contrary, they seem clearly to have been sent direct to the central Treasury or elsewhere, at least in most cases. Thus we hear in 1412 of taxes sent to Babylon or Alexandria, without any mention of an intermediate stage; and so too in 1433, 122 is a charge ὀνόματι ναύλου πλοίου βασιτάσαντος τὴν

¹ PERF. 553 cannot be used as evidence, since it dates from the time of the conquest, before the Arabs had had time to introduce any innovations.

² Crum (*Ostr.* p. 69, note on 356) refers for this to Leontius's Life of St. John of Alexandria, cap. xxx (ed. Gelzer, p. 62), δοῦκά τινα τῶν μεγιστάνων, but the inference is not necessary. At the time of *Not. Dignitatum* there were 13 *duces* in the Empire, two of them in Egypt (Or. I. 38–56), and there were probably more later. So too in Pap. Grenf. ii. 100 the suggestion of the editors that the title 'cannot have been more than honorific at this date' seems unwarranted. In UKF. 271 B (sixth cent.) occurs a πανευφύμῳ καὶ εὐκλεεστάτῳ πρεσβυτέρῳ] Σεγουθίου δουκὸς καὶ φροντιστῷ [τῆς αἰ]νῆς ἁγίας ἐκκλησίας Ἑρμοῦ πάλειος. Here δουκός (if the reading is right) is of course to be taken by itself, not with τῆς ἁγίας ἐκκλησίας, and it is perhaps

not impossible that even the *dux* of the eparchy may in addition have been φροντιστής of a church. The reading πρεσβυτέρου may be doubted. In UKF. 1314 and PERF. 588 a certain Atias, elsewhere in the Rainer papyri described as the pagarch, is called *dux*; but it is possible that the description of him as pagarch is an error; it is to be noticed that in the text of UKF. 1314 he does not so describe himself. See, however, Gelzer, *Studien*, p. 30 f., where it is suggested that the title *dux* may have sunk greatly in importance; but the evidence is not conclusive.

³ Arabs also occur as pagarchs as early as this, e.g. 1383, 17, UKF. 260 (perhaps, too, the person referred to in PAF. xiv was a pagarch), but these were pagarchs of the Fayum (and not described as pagarchs, but only as ἐπικείμενοι παγρχίας), which, by its size and importance, occupied a somewhat exceptional position.

πρώτην καταβολὴν τετάρτης ἰνδικτιόνης (καὶ) μισθοῦ βερεδαρίου ἐλθόντος χάριν τῶν αὐτῶν δημοσίων καὶ μισθοῦ ἀνθρώπου σταλέντος μετὰ (τῶν) αὐτῶν δημοσίων εἰς Βαβυλῶνα. Again, in the Governor's requisitions the pagarch is usually ordered to send the money or articles required by his subordinates (or bring them himself), and there is no mention of any payment through the *dux* or *ζυγοστάτης*; e.g. **1375**, 9 ff. δεχόμενος οὐ[ν] τὰ παρόντα γράμματα τὸ τοιοῦτο χρυσίον ἀνύων . . . ἔκπεμψον κατὰ πρόσβασιν[ν] δι' ἀνθρώπων σου πιστῶν τῶν ὀφειλόντων καταβαλέσθαι ἐν τῇ σακέλλῃ καὶ κομίσασθαι τὴν ὑπὲρ αὐτοῦ ἀπόδειξιν; **1354**, 21 f., τὸ δὲ ὄσπριον καὶ τὸ ὀξέλαιον . . . ἔκπεμψον ἐν Ταμιάθ(ε)ι; **1338**, 4 ff., κατάλαβε τὰ πρὸς ἡμᾶς (= 'come down to us') μ[ε]τ[ὰ] τ[ῶν] τ[ῆ]ς συμπληρώσεως ὡς εἴρηται τῶν χρυσικῶν δημοσίων καὶ ἐκστραορδίνων καὶ λοιπῶν στίχων ἐπιζητουμένων διὰ τῆς διοικήσεως. On the other hand, we hear in **1508**, **1509**, documents already referred to, of money paid to the *ζυγοστάτης* at Shōtep (Hypsele), and so too in **1412** the *ζυγοστάται* are frequently mentioned as paying Aphrodito's contributions to the Treasury. Moreover, as already mentioned, the *dux* occasionally makes prepayments on behalf of Aphrodito. It seems clear then that the *dux* had some connexion with the financial organization of the eparchy, his financial representatives being the *ζυγοστάται*, of whom, to judge from **1412**, 14, 15, etc., there were at least two. Possibly all the money sent to the Treasury was submitted first to them for inspection, and after being weighed was returned to the messengers in charge of it and by them taken down to Fustāt.¹ In some cases the *dux* may have been charged with the task of collecting and forwarding the contributions of the various pagarchies; and in case of emergency he may have been called on to furnish money in advance, collecting the equivalent from the local centres later. The 'notaries of the *dux*' are frequently mentioned as messengers; and **1444**, 20 shows that he had soldiers under his command. If the Arabs mentioned in **1332**, **1333** are to be taken as *duces*, it follows (as is indeed *a priori* likely) that the *dux*, besides his supervision of the taxes, had also general administrative functions, in this case the task of searching for fugitives. But these Arabs may have been a special commission.²

The eparchies of Arcadia and the Thebaid are well known, but what is τὸ λίμιτον? In JHS. xxviii. pp. 108⁴² and 120 some suggestions were made, but Becker has since³ conjectured that the Nubian frontier is intended, and he shows that the flight of fugitives into Nubia was specially guarded against by the Arab Government. The conjecture is therefore a very probable one. At a time of unrest and disturbance it was natural that Christian fugitives should make for the border districts adjoining the Christian and unconquered kingdom to the south. This fact and the somewhat ambiguous relations existing between the Khalifate and the Nubian kings would give an added importance to this border country, so that the Government may even have constituted it a separate eparchy, side by side with the Thebaid; but the mention of τὸ λίμιτον in **1332**, **1333** along with Arcadia and the Thebaid does not necessarily imply that it, like them, was an eparchy.⁴ It probably represents the southern portion of τὸ Θηβαϊκὸν λίμιτον (the two Thebaid), which appears in Justinian's Edict xiii. iii. 1, and G. Lefebvre's *Recueil des Inscr. grecques-chrétiennes d'Égypte*, Nos. 592, 598, 599, 600, which are *stelae* from Philae, all of the Byzantine period.⁵

¹ **1405**, however, seems to concern money of inferior value actually paid into the Treasury and rejected by the officials there.

² This seems not unlikely. The Arab mentioned in connexion with τὸ λίμιτον seems at all events to have been a travelling official; cf. Crum's note on **1542**. Prof. Becker suggests, as

a mere conjecture, that the *dux* may be the same as the 'Postmeister' of PAF. xiii, who was certainly an official of considerable importance.

³ ZA. xxii. p. 141.

⁴ Cf. note 2 above.

⁵ The last reference was supplied by Mr. Crum. J. Maspero in

There are indications of still larger divisions than the eparchies. Thus in 1447, 137, 138, etc., we hear of notaries of the *chartularius* intended respectively *eis tās dianomās tēs āνω χώρας* and *eis tās dianomās tēs κάτω χώρας*. It appears from this that the clerical staff at the seat of Government was divided into two departments, one for Upper and one for Lower Egypt; and since in 1379 money is requisitioned in connexion with a barn which was being built at Fustāt λόγῳ τοῦ παραδιδόμενου γενήματος ἀπὸ τῆς κάτω χώρας, it would seem that the grain warehouses, and consequently perhaps the whole financial organization, were similarly divided.¹

The *chartularii* mentioned in 1447, 137, 138, etc., would seem, even without other evidence, to be definite officials and presumably fairly high ones, since they have the title *ἐνδοξότατος*² which was given to pagarchs, and they have a number of notaries under them.³ In earlier times *χαρτουλάριος* seems to have denoted simply 'secretary,' whether of the state⁴ or of private persons,⁵ and the *chartularius* mentioned in 1445, 6 may probably have been a mere local official; but that those in 1447, 137, 138, etc., were officials at the head of the Government's clerical staff is confirmed by *Hist. Patr.* p. 12, which also proves that the two *chartularii* mentioned in 1447 were the only two;⁶ but ll. 137, 138 show that they did not each take charge of one of the two divisions *āνω* and *κάτω χώρα*, but held office jointly.

The eparchies were subdivided into pagarchies, and the question now arises what exactly these were and what their relation to the old nomes. The question was discussed in detail in the article in JHS. xxviii referred to at the beginning of this introduction, where an attempt was made to show that at this time and perhaps earlier the pagarchies were substantially identical with the nomes. It is not necessary now to repeat the arguments there brought forward,⁷ but since the publication of that article some fresh evidence has come to light which further complicates the question. This new evidence is (1) J. Maspero's *Pap. d'Aph.*, (2) M. Gelzer's *Studien*, in which a great deal of material is brought together from various sources, and a valuable account given of the evolution of Egyptian government in the Byzantine period, (3) a Coptic document, here numbered 1614.

Pap. d'Aph., as already said in § 1, shows that within the old nome there were in the sixth century certain communities enjoying *autopragia*, i. e. the right of paying their taxes direct to the *ἐθνικὸς χρυσώνης* or Treasurer of the eparchy. Aphrodito was one of these communities. Thus the authority of the pagarch was not (in Byzantine times) coextensive with the boundary of the nome, since places within the nome were out of his jurisdiction.⁸

Pap. d'Aph. (2), p. 58, suggests that 592 dates from A.D. 584. See too Leyd. Pap. Z, 14, 15, τὸν μεγαλοπ[ε]ρί[ε]στ[α]τον καὶ περί-βλεπ[ον] κ[ο]μίτα καὶ δοῦκα τοῦ Θεβαϊκοῦ λιμήνου, in a petition to Theodosius and Valentinian. In Cairo Pap. 67076, 13 τὸ λιμενον is used absolutely of the *limes Thebaicus*. On τὸ λιμενον see also Kornemann in *Klio* ix. p. 502 (Becker).

¹ Cf. 1447, 137, note, which mentions evidence of the same system in later times. To that reference may now be added *Hist. Patr.* p. 52, 'Peter, Governor of Upper Egypt,' p. 56, 'the provinces of Lower and Upper Egypt.' These are contemporary with the Aphrodito Papyri. The former would seem to imply the existence of governors administering the two districts.

² In RKT. cxiii. 2, BGU. 304, 5 a *chartularius* is called *περίβλεπτος*.

³ 20 notaries of Athanasius are mentioned in 1447, 139; 44 in 1447, 141.

⁴ e.g. BGU. 304, 5.

⁵ e.g. UKF. 72, p. 24.

⁶ It is to be noticed that in *Hist. Patr.* the very same men who occur in 1447, Athanasius and Isaac, are mentioned. They were appointed on the arrival of 'Abd-al-'Aziz as Governor. A brief account of them is given on p. 12; cf. also pp. 48 (Athanasius called 'president of the Divān') and 54. The agreement of *Hist. Patr.* with 1447 is of some importance as it strengthens confidence in the former as an historical authority.

⁷ To the list of pagarchies bearing the same names as former nomes there given (p. 105) must now be added the following:—*Μέμφ(εως)*, UKF. 960, *verso*; *Λάτρω(ν)*, 1435, 8; *Δι(ο)σπόλ(εως?)*, 1460, 158; and probably *Κός* (= Cusae?), 1460, 87.

⁸ Maspero's theory as to the evolution of the pagarchy is not satisfactory. He supposes that at the beginning of the Byzantine period, when the old organization of the nomes under *στρατηγοί* was given up, 'le pagus ou la pagarchie, en tant que territoire, équiva-

M. Gelzer, in the book referred to, throws further light on the evolution, and shows that, in the later Byzantine period, not only were the communities possessing *autopragia* outside the pagarch's jurisdiction, but that the great landowners also, with their numerous dependent villages, possessed the right; though, since the pagarchs were usually men of the landowning class, the distinction between villages dependent on the landowner and villages under the jurisdiction of the pagarch tended to become rather a technical than a real one. Lastly, though the pagarchy is always called after a πόλις, the pagarch does not seem to have exercised any authority in the city itself, which, with what remained of its ἐνορία, was controlled by the *curiales*, οἱ πολιτευόμενοι.

Thus it is clear that the pagarchy of Byzantine times did not by any means correspond with the old nome. On the one hand, we do not find any pagarchies bearing names other than old nome-names, so that clearly the pagarchy may be regarded as *potentially* coextensive with the nome; but on the other hand, owing to the institution of *autopragia* and the exemption of the cities from the pagarch's authority, it was actually of much more limited extent.

The third piece of new evidence is 1614, where the text reads '[men of] Pagowne (Pakaunis), in the πεδιάς (sing.) of the village of Jkôw, (in) the τοῦ [of ?, We address the Governor] through you, most glorious lord, master (κύρις) Apa Epi[machus, pagarch of Jkô]w, with its fields and homesteads (ἐποίκιον).' Mr. Crum observes that the word τοῦ is a somewhat vague and indeterminate one.¹ Originally it was simply geographical, 'border,' 'neighbouring district,' and most often it means 'episcopal see'; but it also occurs as the Coptic equivalent of νομός, and it is not likely to mean anything else here. Even so the lacuna might contain some such phrase as 'of the same place,' but this does not seem very likely, and the most probable reading, since Aphrodito was formerly in the Antaeopolite nome, is 'of Tkôw' (Antaeopolis). This seems at first sight conclusive evidence that the pagarchy was not equivalent, even in the popular acceptance of the term, to the nome.

The conclusion is not, however, so necessary as it appears. In 1601 are two small fragments, which read respectively 'in the παγαρχία of Tk[ôw,' and 'in the τοῦ of Tk[ôw.' This suggests that παγαρχία and τοῦ were synonymous, but the conclusion, especially on the evidence of such small scraps, is not necessary, for in the one case the reference may be to the old (geographical) nome and in the other to the new (official) pagarchy of Antaeopolis and Apollinopolis, which were clearly not exactly the same, since Aphrodito, which was in the nome, is now a separate pagarchy. Sometimes, however, τοῦ does seem equivalent to παγαρχία. Thus in W. M. F. Petrie's *Gizeh and Rifeh*, p. 39, Crum mentions that the monastery of Dêr Balyzeh is several times described in Coptic documents as 'in the νομός of the πόλις of Sbeht.' Now Sbeht (modern Kôm Esfâht) was Apollinopolis Parva, formerly, as already mentioned (p. xiii), a separate nome, Ἀπολλωνοπολίτης Ἐπτακωμίας; but it had ceased to be one before Ptolemy's time, since he does not mention it in his *Geogr.*, and there is no evidence that it ever became a nome subsequently.

laît au nome, le pagarque héritait du stratège' (p. 28), but that in course of time these pagarchies became to some extent subdivided, and autonomous units, like Aphrodito, were formed within them. This view is disproved by the fact that in early Byzantine papyri numbered *pagi* (at least 17 in the Hermopolite nome, Pap. Fior. 71, ll. 71, 370, 548, etc.; in l. 2 occurs the number ιη, but the ι is supplied in a lacuna) occur as subdivisions of the nome, but never in later (sixth, seventh centt.) papyri. As a matter

of fact, the very reverse of Maspero's theory seems to be true; that the pagarchy was a larger unit and more nearly corresponded with the nome than the *pagus*; the *pagus* (πάγος) and pagarchy (παγαρχία) were quite different divisions, and whereas the head of a *pagus* was called *praepositus pagi* (πραιπόσιτος πάγου), the head of a pagarchy was a pagarch (πάγαρχος, παγάρχης).

¹ See his note on 1601.

'The νομός of the πόλις of Sbeht' must, therefore, since these documents are of about the same period as the Aphroditō Papyri, be the pagarchy of Antaeopolis and Apollinopolis; unless perhaps it is that portion of it round the city of Apollinopolis. Again, Hermonthis is often called a pagarchy; cf. Revillout, *Actes et Contrats des Musées du Boulaq et du Louvre*, 1, Μαμετ αμιρα ευκλ/ αμιρα της παγαρχιας Ερμονθεος, B. M. Or. 4884, 'Justinus, pagarch of the city Ermont,' etc. On the other hand, according to Mr. Crum, the following expressions are also found in Jême documents:—'the κάστρον of Jême in the νομός of the πόλις Ermont' (constant), 'X (a village) in the τοῦ of Ermont' (once or twice), 'the πόλις of Ermont and its τοῦ (sing.).' Rylands Copt. Pap. 319 makes in the same direction. There 'Flavius Senuthius, by God's will pagarch,' writing to the headmen of various villages and to the 'men of Psōi,' threatens that he will punish any one who is 'disobedient in this nome (τοῦ),' clearly implying that his jurisdiction extends over the whole nome. The conclusion would seem to be that τοῦ and νομός were synonymous and both practically equivalent to παγαρχία, but that there was one difference; the nome (τοῦ, νομός) was a merely geographical division, the pagarchy an official one. Thus, while nome and pagarchy were usually coextensive, there was a technical distinction between them, so that wherever we have reference to the official unit we get the words πάγαρχος, παγαρχία, the pagarch of Tkôw, of Jkôw, of Ermont, the *amir* of the pagarchy, ἐπικείμενος παγαρχίας, etc., whereas in cases where the geographical situation of a place is to be emphasized, we have mention of the nome, in the nome of Sbeht, of Tkôw, of Ermont.

This conclusion is borne out both by the account of the pagarchies given by Gelzer and by the evidence collected in JHS. xxviii. pp. 104–106. Gelzer shows clearly that the break-up of the nome in late Byzantine times was both the effect and the cause of the weakness of Byzantine administration. It was because the Government could not enforce its authority that it consented to recognize the institution of *autopragia*; and on the other hand that right and the power it gave the great landowners afforded the latter the means of setting the Government at defiance. Moreover, the cities stood outside the pagarchy because the old constitution still continued; and the authority of the *curiales* was a survival of the time when the πόλις with its ἐνορία was the representative of the old nome. Both these factors appear to have ceased to operate after the Arab conquest. For the bankrupt Byzantine administration, with its endless subdivision into small units, was substituted a government at once more centralized and far more efficient; and we may infer that the power of the landowners, now no longer a privileged class but, in contrast to the Arab settlers and *mawālī*, more or less merged in the general body of subject Christians, was greatly diminished. It is likely, therefore, even *a priori*, that the right of *autopragia* was abolished; and as a matter of fact we have no evidence of its existence under the early Khalifate. Moreover, the *curiales* seem to have ceased; we hear of them no longer, and there is no evidence whatever that the city stood any longer outside of the pagarch's jurisdiction.¹ It has already been remarked that the pagarchies of Byzantine times, since they always bore the names of nome-capitals, may be regarded as potentially coextensive with the nomes. Consequently, in the Arab period, the αὐτόπρακτοι and πόλεις having ceased to stand apart, this potential extension of the pagarchy became actual.

¹ Gelzer, *Studien*, p. 97 f., shows good reason to believe that this extension of the pagarch's powers had already begun *de facto* in Byzantine times. Cf., too, the tendency, referred to on

p. xxii, to the *de facto* extinction of the difference between dependent villages and villages under the pagarch.

The evidence collected in JHS. xxviii still holds good, and gives very strong reasons for believing the Arab pagarchy to be substantially equivalent to the nome.

We are now in a position to estimate more justly the evidence of 1614. Aphrodito was, in the Byzantine period, in the Antaeopolite nome. When the chaotic administration of Byzantium was swept away by the Arabs, the right of *autopragia* was probably abolished, as already suggested. Now Aphrodito, formerly a separate nome, enjoyed this right; it was not a pagarchy but a *κοινότης* of free peasants, in the nome of Antaeopolis but independent of the pagarch. The Government therefore could take one of two courses; it could deprive Aphrodito of its *autopragia* and allow it to be merged in the Antaeopolite pagarchy, or it could leave it the right of *autopragia* by erecting it into a pagarchy itself. This latter course was actually chosen.¹ Aphrodito became a pagarchy, and the rest of the nome, perhaps with some additions, became the pagarchy of Antaeopolis and Apollinopolis. Aphrodito had recovered the independence it had once possessed as a nome, side by side with Antaeopolis; but since the nome of Tkôw still continued as a geographical memory, it was not unnatural to refer to Aphrodito occasionally² as 'in the nome of Tkôw.' Thus 1614 cannot seriously weaken the strong arguments adduced for considering the pagarchies of Arab times to have had as a rule more or less the same boundaries as the old nomes.

The general scheme of Arab administration is then the following:—first, the great provinces, Africa, Egypt, Oriens, etc., under Governors, *σύμβουλοι*; then, within the province of Egypt itself, a division, for financial and secretarial purposes, into Upper and Lower Egypt; below that the eparchies, under *duces* exercising an authority still far from clear, but specially connected with finance; then the pagarchies, each with its *πόλις* or *κώμη* as capital, each under a pagarch, corresponding directly with the Governor and paying taxes directly to the central Treasury; lastly the village communities with their *μείζονες* or *πρωτοκωμηῆται*, and, in many cases, the monasteries as separate units.

The Civil Service for the administration of the province of Egypt was evidently a highly organized one. The extraordinary centralization³ of government, which, as these papyri show, extended so far that every single requisition, even of a few *solidi*, required a special letter in two copies, Arabic and Greek, from the Governor to the pagarch, besides the *ἐντάγια* (see below, § 3), must have necessitated an enormous staff of clerks, both Arabs and Christians,⁴ at head-quarters. The *dux* evidently had his own staff of clerks and messengers⁵ and the pagarch his.⁶ The letters from the Governor to the pagarchs were sometimes brought by special couriers, *βερεδάριοι* or *σύμμαχοι* (letter-carriers; see 1416, 64, note) but sometimes also by other persons, *e.g.* a *στρατιώτης* in 1379. Since the time taken to convey letters varied so greatly, and letters written on different dates were sometimes brought by the same messenger and received on the same day (*cf.* 1346, 1350, 1351), it is clear that they were not always dispatched immediately but were kept until a courier or some other responsible person happened to be starting from head-quarters;

¹ That such a course was not often adopted seems indicated by the non-occurrence of pagarchy-names which had not been nome-names. Aphrodito was in a special position, having once been a nome itself.

² It must be remembered that there is only one instance of this.

³ For this centralization Becker further refers to PSR. x and

xi, where the Governor writes to the pagarch on petty legal cases.

⁴ *Cf.* 1375, 7 and 1447.

⁵ *Cf. e.g.* 1412, 16, etc., 1440, 6.

⁶ *Cf. e.g.* 1434, 229, 230, 1435, 117. From the last passage it would appear that the pagarch had also soldiers under his authority, like the *dux* (*cf.* p. xx above).

and no doubt the same messenger would take many letters addressed to various pagarchs and other officials along his route. Of the *βερεδάριοι* the majority were apparently Arabs. Clerks or *νοτάριοι* were also much employed as messengers, and we even find instances of a special charge on the tax-payers for the maintenance of horses for notaries, both Greeks and Arabs.¹ This shows that they travelled by land as well as by water, but no doubt the usual method of transit, wherever possible, would be by the Nile or one of the canals, and since *ναύλον* is so often charged for, it seems probable that as a rule use was made of ordinary boats in private hands rather than vessels belonging to the Government.² Travelling by land was provided for by regular posting stations maintained by the Government and under its control; for them, see the introduction to **1347**. The conveyance of the taxes, both in money and in kind, from the local centres to head-quarters was also entrusted to various persons, frequently to notaries, sometimes to the pagarch himself or an official called *διοικητής*, perhaps the church official so called.³

Regular visits seem to have been made by the pagarchs to head-quarters, not only to Fustât but even to Alexandria⁴; and sometimes the presence of the village officials also was required.⁵ In addition, each pagarch had his agent (*ἀποκρισιάριος*) permanently stationed at Fustât, and this agent was responsible for the pagarchy which he represented; to him the taxes were sent, at least in many cases, and by him paid into the Treasury.⁶

§ 3. *The Taxes.*

Some of the principal problems relating to taxation are dealt with in the body of this catalogue, notably in the introductions to **1412**, **1414**, and **1419**, but a general discussion of the financial organization of Arab Egypt seems advisable here.

The taxes may be divided into two main classes, those paid in money and those paid in kind. Another division, not coextensive with the preceding, is that into ordinary or 'public' (*δημόσια*) and extraordinary (*ἐκστρατόρδινα*) taxes. The public taxes are divided into the money-taxes, *τὰ χρυσικά δημόσια*, and the corn-tax or *embola*, paid in kind. It is clear from a comparison of the texts in the first two sections of accounts, *i. e.* **1412–1430**, that the former consisted of three taxes, the land-tax, poll-tax, and *δαπάνη*. Of these, which are discussed in detail in the introduction to **1419**, the two first were by far the most important, the last being no doubt a charge for the salaries and maintenance of the tax-collectors and other local officials. The poll-tax, *ἀνδρισμός*, *διάγραφον*, *διαγραφή*, was levied upon men only, not women,⁷ the land-tax, *δημόσια γῆς* or *δημόσια* simply, upon land-holders irrespective of sex; and there is some evidence that, to equalize matters between artisans, holding no land, and the land-holding peasantry who paid the land-tax, special trade-taxes were imposed on the former, these taxes not forming part of the poll-tax but corresponding to the land-tax.⁸

¹ **1434**, 229, 301. Cf. too RKT. iii, where a beast is ordered to be supplied for a notary to get to another village (Crum).

² Cf. **1448**, 2, 17, 36, where the notary Horuonchius, among his other expenses, seems to pay for his own passage from Aphrodito to Babylon and back to Aphrodito (see note on l. 2). Since he twice pays for the voyage from Babylon to Aphrodito, but only once for that from Aphrodito to Babylon, the second voyage down the river may have been made in a government boat.

³ Cf. UKF. 271 B, Cairo Pap. 67021, *verso*, 16. But there was

probably, even at this period, a civil official called *διοικητής*; cf. JHS. xviii. p. 104.

⁴ For this, cf. **1433**, 73.

⁵ **1338**, **1339**.

⁶ Cf. the introduction to **1380**, with the references there given. Cf. also **1529**, **1542**, **1638**.

⁷ Cf., in addition to the evidence of this collection, Rylands Copt. Pap. 322.

⁸ Cf. note on **1419**, 1215.

The *embola* seems to have differed little from the similar tax of Byzantine times. It was doubtless in the main a tax upon the land; but there are indications that even persons holding no taxable land were sometimes required to pay it.¹ Though a tax in kind, it might be compounded for in money (*ἀπαργυρισμός*²); but the Government discouraged this as much as possible. Probably such money payments would be counted in the *embola*, not in the *χρυσικά δημόσια*, though this is not certain.³ The quotas of corn-tax seem (though the evidence is not quite conclusive) to have varied in amount, whereas those of the gold-taxes were constant. This may be due to *ἀπαργυρισμός*, the money (even supposing it to have been included in the *embola*) being separately specified instead of being represented in the accounts by an equivalent amount of corn; but a tax in kind is more likely to have varied in amount from year to year than one in money. The *embola* included both wheat and barley, but the payments of barley are very small in amount. There was a special official called *ἐμβολάρχης* in connexion with this tax.⁴

In 1413 and 1414 occur a number of taxes in addition to the *δημόσια*; taxes which, therefore, may be regarded as the *ἐκστραόρδινα*.⁵ The evidence of the two accounts referred to (see the introduction to 1414) shows that, though additional to the public taxes, they were, not less than they, regular in amount from year to year. Except the tax known as *τετάρτια*, probably somewhat like the earlier *προσδιαγραφόμενα*, they were requisitions for the cost of articles (provisions and miscellaneous supplies) intended for such public needs as the allowances to officials and Arab settlers, provisions for workmen and sailors, naval construction, the erection of public buildings, and the like. It appears probable from 1414 that in the assessment for these taxes (though they are called *ἀπαργυρισμός*) no formal distinction was made between requisitions in kind and requisitions of a money equivalent; see below and the introduction to 1414.

Lastly, in addition to these taxes in money or kind, the Government required from the tax-payers personal services of various descriptions.

On the method of assessing and raising the taxes no less than on their nature the collection throws much light. It is clear that, as explained in the introduction to 1419 (p. 168), the taxes are those of Byzantine times and entirely distinct from the Arab *jizyah* and *kharāj*; and the methods of assessment and collection were also, in essentials, the same as under the Byzantine Empire.⁶ The principles of Arab jurists, therefore, do not apply to them, and their actual assignment as land-tax, poll-tax, etc., was determined, not by the central Government, but by the local officials. It was the duty of the latter, as appears *e.g.* from 1338, 1339, 1356, to keep a register for each *χωρίον*, specifying all the tax-payers, with the amount of each man's holding and the proportion of taxes to which he was liable. Vine-land was specified separately.⁷ RKT. iii⁸ shows

¹ See 1426, where *οἱ ἀρελεῖς*, who paid no land-tax, pay *embola*. This is illustrated by Rylands Copt. Pap. 188, where 'M. had then agreed to pay 3 carats yearly as their tax (*δημόσιον*), representing both *ἐμβολή* and *χρυσικόν*, since they produced no corn.' Here land-tax (*δημόσιον*) is indeed paid, but since the fields produced no corn, the payment of *embola* seems to be on a par with the case of the tax-payers in 1426. But in 1426 corn is paid, not money (unless the sums there entered represent a translation of money-payments into the corresponding amount of corn).

² *ἀπαργυρισμός* (*adaeratio*) is the regular term for payment in money of taxes properly payable in kind.

³ Cf. 1434, 173, *ἐπὶ ἀπαργυρισμοῦ σίτου ἐμβολῆς ἰνδικτιόνης δωδεκίτης νομίματα κ β/*. This suggests that the *ἀπαργυρισμός*

for *embola* was kept distinct from the ordinary gold-taxes, but it is not conclusive.

⁴ 1441, 60, 64.

⁵ Cf., however, 1470, where *ἐκστραόρδινα* would seem to be distinct from these other taxes. But the fragment is very small, and the other evidence appears inconsistent with such a supposition.

⁶ For the method of taxation in Byzantine times see, *inter alia*, O. Seeck, *Die Schatzungsordnung Diocletians in Zeitschr. f. Social- u. Wirtschaftsgesch.* iv. pp. 275-342, and Gelzer, *Studien*, chap. ii. The general scheme is well and clearly given in the last work, p. 61. Cf. Seeck, p. 332.

⁷ 1339. See also the references there given.

⁸ For this document see Mr. Crum's introduction.

that the date-palms and acacias were also specified in detail,¹ and also that all craftsmen (*τεχνῖται*) were entered in the register, the craft (*τέχνη*) of each man being set down, and apprentices separately registered. The actual preparation of these registers was not carried out by the officials themselves but by persons specially appointed (*ἐπιλεχθέντες*) by them or, more exactly (1356), by the *μείζονες* and *πρωτεύοντες* (i.e. the leading *possessores*). The assessors performed their task under oath to make the assessment impartially, and were liable to a fine in case of any unfairness; in RKT. iii the fine is to amount to the enormous sum of 100 *solidi*. Doubtless any tax-payer or *χωρίον* too heavily assessed had the right of appeal direct to the Governor. No such appeal is extant, but PAF. ii refers to an accusation of unlawful distraint addressed to the Governor by a private person against the official of his village.

On the basis of these registers would be determined the fixed yearly quota of all taxes, ordinary and extraordinary, to be demanded both from each pagarchy in general and from each village or other administrative unit within the pagarchy. That this was done by the officials of the central Treasury at Fustāt and not within the eparchy is clear from the fact that the registers were regularly sent up to head-quarters;² and further precautions against error or unfairness were taken by the practice of summoning at times the pagarch or even the officials of the *χωρία* to confer with the central authorities.³

It was no doubt possible from time to time, if good reason could be shown, to alter the yearly quota; but apart from such occasional alteration the quota remained constant from year to year.

But though the quota was a fixed one, the collection of taxes was not automatic. The Governor made a requisition for each collection as required, the procedure being as follows. For the *χρυσικά δημόσια* there were two⁴ yearly payments, each of which might be made in two or more instalments. A separate calculation as to the amount required at head-quarters from each pagarchy and each *χωρίον* was made every year by the officials of the Treasury; and in accordance with this the Governor wrote to every pagarch stating the amount required from his pagarchy and enclosing for each *χωρίον* within it a separate *ἐντάγιον* or order for payment, addressed to the inhabitants and specifying the amount required.⁵ On the receipt of the *ἐντάγια* it appears from 1420 ff. that persons were chosen (*ἐπιλέγομαι*), presumably by the same method as the assessors who drew up the standing register, to make an assessment; and it was these men who determined how the total quota should be made up. The basis of their assessment would doubtless be the *κατάγραφον* or register of inhabitants. The Governor's *ἐντάγια* specify only the lump sum of *δημόσια* and *εμβόλα*; it therefore rested with the assessors to divide this total between land-tax, poll-tax, and *δαπάνη*, and to decide who should pay each tax and what should be the amount of each tax-payer's contribution.⁶ They may also have determined the rate at which

¹ Cf. 1631, where the *φόνικες* (or *φονικοδόκια*? The MS. seems to have *φονικῆς* / *ἀκαρποι* are entered.

² RKT. iii, 1338, 1339, 1356.

³ Cf. 1338, 1339, 1340, 1365, 1370, 1433, 73, etc. (to Alexandria), and the various cases in 1412 and 1413 where the pagarch conveys tax-payments to the Treasury. The instances are so numerous that the visits of the pagarchs to head-quarters must have been frequent.

⁴ Not three at this period; cf. p. 87; also 1570. Oxy. Pap. 144, 5, Cairo Papp. 67021, verso, 13, 67056, iii, 1-4, etc., show that in Byzantine times there were three collections.

⁵ In UKF. 1085, PERF. 586 we find *ἐντάγια* addressed by

pagarchs to *τοῖς ἀπὸ* a place, but in the present collection it is always the Governor who sends the *ἐντάγια*. The fairly numerous instances, outside this collection, of *ἐντάγια* addressed to individuals do not count, as, while it may have been customary for the pagarch or *dux* to send separate orders to individuals, the Governor would hardly communicate with anything less than a *χωρίον*. PERF. 550 is before the Arab conquest. PERF. 587 is not, apparently, quite on a par with the *ἐντάγια* in PSR. and the present volume, and even UKF. 1085 referred to above is differently worded from the *ἐντάγια* of the Aphrodite collection.

⁶ Cf. Seeck's remarks on the similar practice in Byzantine times; p. 297 of the article referred to on p. xxvi⁶. Examples of

each kind of land and each individual person (ἄνθρωπος) should be taxed, but it is perhaps more likely that this was specified in the standing κατάγραφον, though doubtless periodic revisions of it were necessary.¹

It is not quite certain whether the amount required for the whole year was specified in one sum or whether a separate requisition was made for each of the two annual payments, but the former supposition is much the more probable. The ἐντάγια in PSR. and the μερισμοί in the present collection mention the taxes 'of the x indiction,' never those 'of the x καταβολή of the y indiction.' It is true that none of the amounts in the PSR. ἐντάγια (except that for Bounoi) agree, even allowing for the difference between ἀριθμια and ἐχόμενα νομίσματα,² with the permanent quotas established by the present collection; but since it appears clearly from the evidence discussed in the introduction to 1412³ that only part of this quota was demanded for the central Treasury, that fact does not make against the supposition that the requisitions in the ἐντάγια were the whole yearly requisition for the Treasury. It is to be noticed that in PSR. Anhang Pakaunis, as several times in 1412-1414, pays more than the whole quota,⁴ and Bounoi a sum which, allowing for the difference between the two standards of solidi, was almost equal to, but slightly larger than, the normal quota;⁵ the remainder pay less. If the requisition were for a καταβολή only, it would hardly be for more than the whole annual quota. The ἐντάγιον of the Arsinoite pagarch, PERF. 586, makes in the same direction:—'Der Pagarch des arsinoitischen Gaues, Flavius Atias, verkündet den Bewohnern von Pantikos, dass auf sie als Repartitionsquote der in Gold zu entrichtenden Grundsteuer der VII. Indiction 20 Goldstücke entfallen seien, zahlbar in drei Raten zu 16, 1 und 3 Goldstücken.'

It would seem then that only so much of the δημόσια as was required for the central Treasury was specially requisitioned by a letter and ἐντάγια from the Governor. What happened in the case of the remainder is not clear. So much of it as was required for special purposes like the fleet may have been called for by requisitions such as 1374, etc., and that required for local needs was perhaps collected without special instructions by the pagarchs and their subordinates. It is not quite clear whether the μερισμοί published in this volume refer to the whole δημόσια for the year or only to the portion called for by the Treasury, but the wording of the headings would suggest the latter, and this conclusion seems to be to some extent supported by the amounts.⁶ It must be confessed, however, that the foregoing conclusions, as regards the relation between the Treasury payments and the residue of the δημόσια, are not altogether satisfactory. The fact that the Governor's ἐντάγια were only for the amount required by the Treasury and that the μερισμοί also would appear to refer only to this might suggest that so much of the normal quota as was

such assessments (μερισμοί) are 1420 and following texts. See also 1552 ff., where the declarations of the assessors as to their assessments are given after the statement of the individual quotas. The assessments there are not for the ordinary public taxes but for ξένων (see 1433, 20, note, and Crum's introduction to 1552). In 1543 we have a guarantee-declaration by sureties for persons appointed to make an assessment. It is to be noticed that a separate assessment was made for ἐμβολα from that for χρυσικά δημόσια; cf. 1434, 51-53, where the assessors are named. In the case of χρυσικά δημόσια a separate assessment was made for each χωρίον; in the case of ἐμβολα, on the contrary, there was apparently one assessment for the whole διοίκησις, the various χωρία being represented by deputies.

¹ For the varying rates of land- and poll-tax see especially pp. 170-172.

² For this, see p. 84 ff.

³ See p. 81 ff.

⁴ 498 s. ἀριθμια. In 1414, 63 the normal quota is given as 371 s. 8 c. ἐχόμενα = 399 s. ἀριθμια.

⁵ PSR. Anhang 47½ ἀριθμια. 1414, 140, 40 s. 5 c. ἐχόμενα, 43½ s. ἀριθμια.

⁶ These questions are of some importance for the explanation of the non-payment of poll-tax by certain persons (cf. p. 172 f.) If the μερισμοί refer only to part of the δημόσια, it is possible that persons against whom no poll-tax is entered did pay poll-tax, though not for that μερισμός.

not requisitioned by the Treasury was not collected at all; but the evidence discussed in the introduction to **1412** seems conclusive against this.

A similar procedure to that described above seems to have been adopted with regard to the *ἐκστραόρδινα*, except in one respect. As already said, the quota of these taxes, assuming them to have been those given in **1414**,¹ was no less a constant one than that of the *δημόσια*; but since they were intended for special purposes and consisted partly of provisions or their cost, they were requisitioned as required, not in a lump sum. Their quota seems in fact to have corresponded roughly to our naval or other estimates; a fixed sum of money was taken, and portions of this called for as need arose. In some cases, perhaps, the actual expenditure would be less than the estimate; sometimes it was more, since in **1470** we find an entry [*ἀρίθμια νομίσματα*] κδ' γ' ιβ' *δανεισθέντα καὶ δαπανηθέντα κατὰ πλεόν τῆς διασταλείσης δαπάνης πρώτης ἰνδικτιόνος, ἰ. ε. ' 24 $\frac{1}{2}$ s.* borrowed and expended in excess of the estimated (ordered) expenditure for the first indiction.' This possibility of exceeding the estimates, the excess in cost being doubtless requisitioned from the tax-payers, will perhaps explain some of the difficulties to be mentioned presently in connexion with the taxes in kind.

The division of the requisitions between the *χωρία* was made, as in the case of the *δημόσια*, at head-quarters; and the payments of the individual tax-payers were determined locally.²

It was suggested above (p. xxvi) that there was no formal distinction, in the case of the extraordinary taxes, between taxes in money and taxes in kind. The only difference would seem to be that the former were requisitions of money for the cost of articles bought outside the *διοίκησις*, whereas the latter were requisitions of articles themselves, which, however, were bought (not collected as a tax in kind) within the *διοίκησις*. Thus in either case money was paid by the *tax-payer*; but in the one case the contribution of the *pagarchy* was money, in the other, articles, *εἶδη*.³ The conclusion is not, however, certain, and the evidence must be briefly discussed. In favour of the supposition is the fact that in **1414** the articles whose cost is included in the taxes regarded as the *ἐκστραόρδινα* are divided into those bought within the *διοίκησις* and those bought elsewhere (*ἀπὸ ἀγορᾶς τῆς διοικήσεως* or *ἀπὸ διοικήσεως* and *ἀπὸ ἀγορᾶς ἔξωθεν διοικήσεως*); for it is difficult to see what the former could have been except articles ordered by the Government in kind, *ἐν εἴδει*. The evidence of other documents, however, is somewhat confusing. Some of the letters, *e.g.* **1353** and **1354**, seem to imply that the articles requisitioned were not bought in the market but supplied by the tax-payers in kind like the *embōla*, since the Governor speaks of collecting *ἀπαργυρισμὸς* from the individual tax-payer; *ὁ(ς) δὲ ἀδύνατός ἑ[σ]τ[ιν] δοῦναι ἐν εἵδεσιν ἀνύων τὸν ἀπαργυρισμὸν αὐτοῦ (1353)*; *λοιπὸν μὴ γνωσθῇ ἡμῖν ὡς ἡνύσθη ἐκ τῶν τῆς διοικήσεώς σου ἀπαργυρισμὸς δαπάνης τὸ καθόλου (1354)*; for the *ἀπαργυρισμός* here spoken of would appear to be, not a money-tax levied on the *διοίκησις* to defray the cost of articles bought elsewhere, but an individual payment by the tax-payer in lieu of articles demanded from him. A similar inference is suggested by some entries in **1434**, a register of requisitions, *e.g.* l. 112 f. (probably in substance a quotation from the Governor's letter), *λόγω χρείας καράβων καὶ ἀκατίων καὶ ἄλλων ἐν τῇ νήσῳ Βαβυ-*

¹ See, however, above, p. xxvi⁵.

² A *μερισμός* of this kind is **1446**. It may, indeed, be a record of actual payments, but the collection would doubtless be made on the basis of a previous *μερισμός* or assessment. Cf. **1356**, 10 f., [*πειρώντα ἐξ]ισῶσαι τὸν μοιρασμὸν δι' οὗπερ διαστέλλονται τὰ ἐκστραόρδινα καὶ ἀγγραφαί τοῦ δημοσίου*.

³ Cf. the procedure in regard to workmen, sailors, etc. (below, p. xxxi f.). See especially **1508**, **1509**, and the introduction to the former.

⁴ It is possible, however, that we ought to read *ὁ δὲ ἀδύνατός(ν)*, referring to the *χωρίον*, but the context makes this very unlikely.

λάνος ὑπὸ Ἀλκασεμ υἱοῦ Χααπ ἐπικειμένον ἐπὶ τῆς παρούσης ἰνδικτιόνος τεσσαρεσκαίδεκάτης κούρσου δὲ ἰνδικτιόνος πεντεκαίδεκάτης, χαλκωμάτων κύπρου κεντηάρια β, καὶ ἐὰν δῶσιν ἀπαργυρισμὸν ἐκ τοῦ κεντηαρίου νομίσματα ἡ γ'. Again, in such registers as 1433 ff. certain requisitions are stated in kind, without any price in money. Moreover, in 1414, where the articles comprising the *διανομαὶ ἄνευ τιμῆσεως* and *διανομαὶ τῇ τιμῇ* are specified, certain articles which we know were ordered in kind, e.g. palm-trunks (*φοινικοδόκια*), do not occur. A possible conclusion from these facts would be that the taxes in kind specified in 1413, 1414 (which are described as *ἀπαργυρισμοί*) represent merely certain money-taxes appropriated to particular purposes, and that requisitions of articles in kind formed a special kind of tax, which might, however, if necessary, be compounded for by money-payments. The evidence of 1414 is, however, as remarked, against this conclusion; and the following further considerations may be adduced against it. Certain articles which are known to have been at least sometimes requisitioned in kind from Aphrodito are found in the accounts followed by sums of money for their price, for example *χαλκώματα*, 1434, 224 ff., etc. (cf. 1368), *φοινικοδόκια*, 1442, 4; and in 1371 and 1392, which are requisitions for articles in kind, Basilius being specially forbidden in the second to accept *ἀπαργυρισμός*, the price is specified.¹ This suggests that they were to be bought, and that the Government fixed a standard price, above which the owners had no power to sell articles required for the Government service.² Since the taxes, under the early Khalifate as under Byzantium, were levied by the central Government in a lump sum on the villages, not on the individual tax-payers, it was a matter of indifference to the officials at head-quarters whether any particular tax-payer paid in money or in kind. The object, where articles instead of money were requisitioned, was to get the articles from the *pagarchy*; and it seems best therefore to suppose that the passages quoted above have a merely general sense, and do not necessarily imply that taxes in kind were paid in kind by the single tax-payer. The Government requisitioned the articles in kind from the *pagarchy*, specifying the proportion of the whole requisition to be supplied by each *χωρίον*; and it rested with the local officials to raise the articles as they could, whether by collecting them direct from the tax-payers or by buying them in the *ἀγορὰ τῆς διοικήσεως* and then collecting the amount paid for them. If this supposition is correct, the money-quotas specified in 1413, 1414 will consist of two elements, (1) *sums of money* requisitioned from the *pagarchy* to defray the cost of articles bought elsewhere, (2) the *value* of articles supplied by the *pagarchy* in kind.

The *δημόσια* were, as we have seen, paid in part to the central Treasury (*σάκελλα*), but such payments did not exhaust the whole quota. Part (the *λογίσματα* of 1414 and the payments specified in 1416 *recto*) was expended for certain special purposes, naval or otherwise, the money being apparently sent direct to the officials responsible, not through the medium of the Treasury.³

¹ Possibly 1400 may also be interpreted in the same direction; but unfortunately its mutilation renders it somewhat obscure. If we may translate ll. 3-7, 'and if you think fit to take *ἀπαργυρισμός* for it in accordance with the rate given in our instructions and to buy the said *χάλκωμα* wherever you can find it, if not in your own *pagarchy* then in some other place,' the distinction is perhaps between a *χάλκωμα* bought in the *χωρίον* (*ἐν εἰδεί*) and one bought elsewhere (*ἐν ἀπαργυρισμῷ*), but this is doubtful. If *ἀγοράσαι* in l. 10 depends on *εὐρεῖν* ('if they are unable to find means to buy it'), *ἀπαργυρισμός* in l. 11 is clearly contrasted, not with payment in kind but with the buying of the article in the *χωρίον*.

² It is to be noticed that, as remarked on p. 126, the rates for most articles were higher within the *διοίκησις* than without. The

reason does not appear, but the apparent preference of *pagarchs* and other local officials for payments in money rather than in kind may have been due to this difference in rates. Thus the rate for oil in 1414 was 1 s. per 12 *xestae* in the *διοίκησις*, $\frac{1}{2}$ s. per *metron* (10 *xestae*) outside. Consequently the burden on the tax-payers would be less if they paid *ἀπαργυρισμός* for oil bought elsewhere than if it was bought in the *διοίκησις*.

³ This was not the invariable rule. Thus in the Berlin *Qurrah* *ἐντάγιον* in *Archiv*, v. p. 189 f. it is stated that the wages and maintenance of the sailors were being paid out of the Treasury. Cf. 1336, 1434, 135, 1435, 10. The fact of such deductions from the *δημόσια* as are mentioned above for naval and other purposes shows that Becker's remark, *Klio*, ix. 2, p. 6, 'mit dem

Even after the λογίσμα and Treasury quotas had been paid there was usually a remainder. Part of this was probably required for local expenses, the salaries of officials and the like; doubtless all that portion of the δημόσια known as δαπάνη was intended for this purpose, though the fact that sometimes the whole quota of δημόσια or even more was demanded by the Treasury shows that it was not always so used.¹

The *embola* was divided into two parts, that intended for transport to the barns at Babylon and that for δαπάνη, which was no doubt the allowance to local officials.² As the *embola* payments of single tax-payers are thus divided, it follows that the two purposes were kept distinct throughout.

In the case of both the *embola* and the δημόσια a considerable (probably the greater) portion of that part which was paid to the barns of Babylon and the central Treasury, whether at Babylon or Alexandria, was expended on the allowances in money and corn to the Arab settlers in Egypt.

As regards the taxes other than the purely money-taxes δημόσια and τετάρτια, it is not clear what was the distinction between the portion deducted for λογίσμα and the remainder; see the introduction to 1414.

It remains to consider the question of personal service. The procedure with regard to this was in the main identical with that in the case of taxes. Here too the requisitions of the central Government were addressed to the community, not to the individual; here too it was the central authorities who divided the quotas between the χωρία, every letter to a pagarch being accompanied by ἐντάγια to the people of each χωρίον contributing to the requisition; and here too, finally, the assignment of the service between the tax-payers seems to have been performed locally in accordance with a register prepared by assessors.³

This personal service, though apparently compulsory, was not exactly *forced labour* in the ordinary sense, since the persons requisitioned, whether as sailors or workmen, received wages. It was in fact conscription. Here too there was a distinction between service in kind and ἀπαργυρισμός, the requisitions being sometimes for men and sometimes for their wages. The difference was that in the one case the men were obtained elsewhere and their wages only demanded from the διοικήσεις, whereas in the other they were hired within the διοίκησις itself.⁴

Leiturgiewesen werden also alle öffentlichen Bedürfnisse des Heeres wie der Verwaltung bestritten, während die Erträge der Steuern von den Staatspensionen verschlungen werden,' requires modification.

¹ For this whole question of the δημόσια see p. 81 ff.

² Cf. 1434, 314, where corn from the *embola* is used for an official allowance.

³ Cf. the passage quoted above, 1356, 10, 11, [παιρῶντα ἐξ]ισῶσαι τὸν μοιρασμὸν δι' οὗπερ διανοεῖσθαι [τὰ ἐκστ]ρατεύματα καὶ ἀγγαρεῖαι τοῦ δημοσίου; also 1338, 21 ff., οὐ μὲν ἀλλὰ καὶ κατάγραφον κατὰ χωρίον τοῦ οὗτος ἀνδρισμοῦ ἐν αὐτῷ καὶ τί ἐστὶ δι' αὐτῶν διάγραφον καὶ τί ὑπάρχει ἐκάστῳ ἐν γηδίοις καὶ τί ἐχορήγησ[εν] δι' ἐνταγίων καὶ ἀνευ ἐνταγίων, where ἐχορήγησ[εν] seems to refer to personal service, since the Governor can hardly have wanted particulars of each tax-payment of every inhabitant. The two previous questions refer to poll- and land-tax respectively.

⁴ See especially 1433, 16, note, and 1508, 1509. See also 1449, 12, where Pakaunis and Keramion provide a man jointly. In 1337 Kurrāh writes that owing to Basilius's neglect to send sailors ordered in person from his διοίκησις he has been compelled to hire them elsewhere, and he tells Basilius to send money for their wages. Becker's remark, *Klio*, ix, 2, p. 6,

'jeder einzelnen der von den Gemeinden zu leistenden Leiturgien wird der ἀπαργυρισμός, die Ablösung in Geld, beigelegt, und wenn einer Ortschaft 2½ Matrosen auferlegt werden, so ist eo ipso klar, dass die Leiturgie wenigstens zum Teil schon Geldsteuer geworden ist,' is misleading. The requisition of a fraction of a sailor or workman does not necessarily imply ἀπαργυρισμός. In several cases in 1433 (e.g. in l. 16, ἐν σώματι ναύτου τρίτον) fractions of men are demanded expressly for *personal* service. The explanation was apparently as follows:—The required number of men was demanded from the διοίκησις as a whole (there are no instances of fractions in requisitions addressed to a pagarch); the διοίκησις then provided these men and paid their wages; and when, in the division of the requisition between the χωρία, fractions were assigned to any of them, the meaning was that the χωρία in question should join one another in the expense. The Berlin ἐντάγιοι already referred to, where 2½ sailors are requisitioned and it is stated that their wages and maintenance were being paid from the Treasury, is no exception, since the tax-payers are expressly told to furnish the amount; this was paid by the Treasury, but the Treasury collected it from the διοικήσεις.

This furnishes an analogy, and seems to give some support, to the theory propounded above, that the only difference, as regards the extraordinary taxes, between *εἶδος* and *ἀπαργυρισμός* was that in the one case the articles were bought in the *διοίκησις* itself and in the other elsewhere.¹ It should be added that in some cases in the present accounts, *e.g.* 1433, 74, 1434, 71 ff., where labourers are required for work at the village embankments and no wages are mentioned, the work may well have been forced labour in the strict sense, *i.e.* without remuneration. The inference is not indeed necessary, since the wages are not always mentioned even where certainly provided, *e.g.* 1433, 16, etc.; but there is one clear instance in the volume of personal service without remuneration, *viz.* 1434, 312, ἀμυαλίτου ὀνόματος ἐνὸς μὴ λαμβάνοντος ρογάν.

The conscripts, when chosen, had to be guaranteed by sureties; of such guarantees 1494 and the following texts are examples. Women as well as men might be called on to serve;² and it is to be noticed that among the sailors requisitioned were men of all classes.³

To sum up, it will be seen, first, that the principle of the financial organization was throughout that of collective taxation—the taxes were in all cases levied primarily on the community, not on the individual, and the relation of the latter, as a taxable unit, was not to the Government but to the community of which he formed part; and, secondly, if the foregoing conclusions are correct, that we cannot, except in the case of the *embola*, draw any hard and fast distinction between ‘Geldwirtschaft’ and ‘Naturalwirtschaft,’ since articles requisitioned as taxes were, or might be, paid for by the local collectors, and sailors or workmen called on for the Government service received wages. It will be seen too how elaborate was the organization; the fixing of the permanent quotas, the dispatch of separate orders for every requisition, the preparation of registers which had to be continually revised, and the complicated system of account-keeping. The last point is well illustrated by a comparison of the texts in the two series of accounts, 1412–1414, and 1433–1435. The accounts comprised in each of these series, though they differ considerably in arrangement, relate to the same taxes, in the one to the *δημόσια* in summary, in the other to the extraordinary taxes in detail, so that, though they relate, except 1434, 1435, to different years, it seems probable that accounts of each of these various types were compiled each year; and yet it must be remembered that these are merely the general accounts drawn up in the office of the pagarch on the basis of the accounts of single *χωρία*,⁴ which in turn would be based on the current day-books and the accounts of the tax-collectors.

§ 4. *The Naval Organization of the Khalifate.*

On the subject of the navy we obtain a good deal of light from these papyri. The leading feature of the naval organization was the institution of the *κοῦρσα*. By this word, which is derived from the Latin *cursus*, was denoted the raids which the fleets of the Khalifate regularly undertook against the Empire. The evidence of this collection shows that the raids were made yearly; and certain passages, *e.g.* 1349, 15, 16, PSR. i. 8, 9, reveal the curious fact that they were dispatched during the winter. The *κοῦρσα* are distinguished throughout not only by the indiction in which they occurred, but also by certain place-names, *viz.* Αἰγύπτου, Ἀνατολῆς,

¹ Cf. the wording of the Arabic in PAF. viii = 1410, which, taken alone, would quite convey the impression that the choice was between personal service and money-payment, whereas other evidence referred to above proves that wages were paid in any case.

² Cf. 1488.

³ *e.g.* bathmen (περιχύται), 1440, 73, fullers, 1440, 90, shepherds, 1440, 19, etc.

⁴ For such an account see 1418.

Ἀφρικῆς, and τῆς θαλάσσης. Since the first three, as already shown (above, p. xviii), must be the three provinces of Egypt, Oriens, and Africa, there can be no question of raids *against* these districts, and what is meant must be fleets *starting from* them. Since it is clear from all the evidence that these fleets were distinct in their organization, the requisitions being for the *κοῦρσον* Αἰγύπτου, the *κοῦρσον* Ἀνατολῆς, etc., and not for the fleet generally, it follows that each of the provinces had its own separate fleet, to each of which however Egypt, and therefore perhaps the other provinces, had to contribute. *κοῦρσον θαλάσσης* is obscure; but in 1434, 224 the officials responsible for this are Al-Kāṣim b. K'ab and Yazid b. Abi Yazid, the former of whom was superintendent of the dockyard at Babylon,¹ and from this it may perhaps be assumed that the fleet was in some way connected with Egypt. A fifth fleet, not apparently forming part of any of these raiding-fleets, is known as *παραφυλακὴ τῶν στομιῶν*, and was evidently a squadron occupied in guarding the mouths of the Nile. This precaution was no doubt suggested by the imperial attacks on Alexandria after the Arab conquest.

Reference has already (p. xviii) been made to the passage which speaks of certain sailors of the *κοῦρσον* Ἀνατολῆς setting out from Laodicea in Syria. This was doubtless one of the naval centres for the province. No reference is made in this collection to the arsenals of the province of Africa. In Egypt the two chief arsenals were the 'Island of Babylon'² and Clysmā.³ The references to both are frequent, and it is clear that they were important naval centres. Each was under the charge of an Arab official. From the numerous references to the repair or construction of ships it is evident that in addition to the docks there were extensive shipbuilding yards, and from the fact that sailors are mentioned as being at Babylon, we may gather that there were naval barracks connected with the arsenal. Other places referred to in connexion with the navy are Alexandria, Βολυθυίη (Rosetta), and Ταμίαθις (Damietta). The first was administered by the Augustal, who is shown by 1392 to have been a Christian,⁴ and it was clearly still a very important centre, since one of the state Treasuries was there situated, the Treasurer being an Arab, Al-Hārith b. 'Abs (1412, 279); and in one case at least (A. D. 702-703, 1412, 456, 457) the whole of the Treasury-payments from the *διοίκησις* of Aphrodito were sent to that Treasury. From 1392 it appears that Alexandria was a starting-place for *κοῦρσα*; and similarly in 1353 sailors, artificers (*τεχνῖται*), and supplies are ordered to be sent thither *via* the 'canal of Alexandria.'⁵ The mention of *τεχνῖται* shows that there were shipbuilding yards there. Finally, in 1433, 73, etc., the pagarch is mentioned as having gone down in person with companions, probably the local officials of the *χωρία*, to Alexandria; the visit was presumably to the Treasurer. Rosetta

¹ This makes it doubtful whether the fleet was the one stationed at Clysmā and 'the sea' referred to the Red Sea, a supposition which in itself is not unlikely. But a raiding-fleet scarcely seems required in the Red Sea at this time. [Becker, however, favours the explanation of this *κοῦρσον* as that stationed in the Red Sea. He remarks: 'Vielleicht handelt es sich um Sicherstellung des Getreidetransportes nach den heiligen Städten oder um Expeditionen in Südarabien oder am persischen Golf.']

² For this cf. PAF. viii. 10, note, and the references there.

³ See above, note 1.

⁴ It has been assumed throughout that persons bearing Greek or Coptic names were Christians. This is not perhaps a necessary inference, but it is overwhelmingly probable, since persons expressly described as *mawālī* (converts to Islām) have invariably names of the Arabic type. In this case, however, the supposi-

tion that the Augustal was a Christian seems confirmed by *Hist. Patr.* The person holding the office in 1392 (Theodore) is mentioned on p. 57, where he is called 'the president of the *divān* of Alexandria'; probably the same person is intended on pp. 26, 27 (A. D. 689), where he appears as 'the magistrate of the city of Alexandria,' and seems to be a Christian. [Becker remarks that the above conjecture is certain; conversion to Islām seems always to have been followed by a change of name.]

⁵ For this see 1353, 11, note; now also *Hist. Patr.* p. 42: 'He ('Abd-al-'Aziz) commanded also to dig the canal of Alexandria on the north of the city near the pool of Nicetas; and he ordered that milestones should be set up along it as far as Alexandria.'

and Damietta were administered by διοικηταί, who, like the Augustal, were Christians.¹ Supplies are sent direct to the former in 1414, 59, etc. and 1449, 62, 65, to the latter in 1354 and in 1449, 49; in the last case for sailors and troops intended for the κοῦρσον Ἀνατολῆς.

The fleet was furnished with supplies of all kinds by means of the taxes, both δημόσια and ἐκστράδινα, as shown in the preceding section. It was manned in various ways. The crews are divided in these documents into μάχοι² and ναῦται, the former being the military part of the crew, the latter the rowers, helmsmen, etc. The μάχοι consisted of two classes, the *Muhājirūn* (Μωαγαρίται) and *mawālī* (μανλεῖς).³ The former were the Arab settlers of full blood; from 1447 it appears that those in Egypt at this period consisted largely of the Anṣār and Ḳuraish. As the Arabs themselves fought chiefly on land, and had a great distaste for the sea, it is a little curious that the *Muhājirūn* should be mentioned only in connexion with the κοῦρσα, and in PSR. i. 9 Becker translates the corresponding Arabic expression 'den Auszug der Heere.'⁴ But κοῦρσον is never in these papyri used in a context which of itself suggests a land-campaign; wherever it is possible to decide at all the reference is always clearly to a naval expedition; and, indeed, since the Empire and the Khalifate were (at this time) nowhere conterminous by land except in Syria, the κοῦρσα, at any rate of Egypt, Africa, and τῆς θαλάσσης, must necessarily have been by sea. Doubtless the *Muhājirūn* serving on the fleet were not so much marines as troops intended for landing in the coast districts of the Empire. They are never certainly mentioned in connexion with the purely naval squadron παραφυλακὴ τῶν στομίων; the μάχοι mentioned in 1435, 87 as serving there may have been *mawālī*.⁵ These last were persons of non-Arab race converted to Islām; in Egypt doubtless chiefly Greeks or Copts. The *Muhājirūn* of Fustāt are several times mentioned as receiving a yearly allowance of money and corn, taken from the χρυσικὰ δημόσια and *embola*. The *mawālī* do not occur in this connexion,⁶ but 1447, which contains the names of many *mawālī*, shows that they too received an allowance for their maintenance; it is not clear whether any difference in the amount was made between them and the *Muhājirūn*.

The sailors were raised by conscription, though, as stated in the preceding section, they received wages, as well as an allowance of food (ἀποτροφή, δαπάνη). Sailors were requisitioned in Egypt not from the districts near the coast or on the Nile only, but from inland villages like Aphroditon, and not only for the κοῦρσον Αἰγύπτου, but for all the fleets. Moreover, as remarked above (p. xxxii), they were drawn from various classes of the population.

¹ For this, cf. 1414, 59, etc. and 1449, 49; for the name in the latter place, though mutilated, is almost certainly a Greek one.

² See the note on 1351, 5, which is perhaps not decisive enough. It seems highly probable that μάχοι does = μάχιμοι (not *mawālī*) and refer to the military members of the crew, i.e. the *Muhājirūn* and *mawālī* generally.

³ The form is not quite certain. The form *μαυλ*^ε (1441, 61, etc.) in the gen. sing. would suggest *μανλεῖς*, but the plur. gen. *μανλων* (1447, 184, 1449, 53) suggests a nom. plur. *μαυλοι*. Possibly there were two forms, *μαυλος* and *μανλεῖς*; but the most likely explanation is that the form is *μανλεῖς* throughout, and that *μανλων* is simply the plur. gen. form which in late Greek supplanted the -ων form (Jannaris, *Hist. Gr. Grammar*, 264, 267).

⁴ Becker remarks that though the word naturally suggests a land expedition, the inference is not necessary. He refers also to Wellhausen, *Die Kämpfe der Araber mit den Römern in der Zeit der Umayyiden*, *Nachrichten von der Kön. Ges. der*

Wiss. zu Göttingen, Phil.-hist. Klasse, 1901, p. 418, where Wellhausen remarks that the Arabs 'machten den Uebergang von der Wüste und vom Kamel zum Meere und auf das Schiff erstaunlich rasch.'

⁵ In JHS. xxviii. p. 115 it is stated that 'it appears that *mawālī* were employed in this (παρ. τῶν στ.) as well as in the κοῦρσα.' Since the identification of *μανλεῖς* and μάχοι seems, as stated in the last note, very unlikely, this statement, which was founded upon the passage referred to, is only conjectural; but for the reason stated above it does seem probable that the μάχοι serving in the squadron at the mouths of the Nile would be *mawālī* rather than *Muhājirūn*.

⁶ From 1447, 32 ff., however, it seems likely that the word Μωαγαρίται may often include *mawālī*; though the latter are sometimes mentioned separately, e.g. 1449, 53. The last and similar passages refer, not to the regular allowance (ζουζυκόον, βόγα), but to maintenance (δαπάνη) while on service.

The fleets maintained by the Khalifate were clearly of considerable size. Large drafts of sailors are made even from this not very considerable *διοίκησις*,¹ and all the evidence points to an extensive naval organization. In 1450 there seems to be a reference to 200 *κάραβοι*.

§ 5. *The Character of Arab Rule.*²

It is an interesting question what was the character of Arab rule in Egypt, and how it compared with that which it succeeded. We have scarcely the data to decide the matter very definitely, but there is at least some material bearing on it in the present volume. In one respect the evidence has a decided negative value. The Governor during part of the period covered, who was responsible for practically all the letters, was Ǧurrah b. Sharik. This person has become almost a proverb for cruelty and oppression,³ and Arab historians have given many instances of his evil-doing. The accounts which we have of him suggest no ordinary measure of oppression, and we should expect, in a collection so large as this, to find some instances at least of his tyrannical conduct. It is therefore a striking testimony in his favour that no such instances occur, and that, on the contrary, he appears on the whole as a Governor sincerely anxious to safeguard the interests of the people. His tone towards Basilius, the pagarch, is often very peremptory, and he frequently threatens him with the severest punishment in case of disobedience; but as none of his threats seems ever to have been carried out, at least within the period covered by this collection, they must not be taken too seriously. Moreover much of this severity was undoubtedly in the interest of the tax-payers. It is a notorious fact that it was necessary to keep a very sharp look-out on the doings of the local officials in Egypt. The pagarchs belonged to the class of larger *possessores* or landowners,⁴ who frequently oppressed the smaller holders and were strong enough during the Byzantine period to set the Government at defiance;⁵ and severity towards them might be so far from being oppression as to be all for the good of the peasantry. The system of taxation described in the last section, with the locally prepared registers and assessments,

¹ 79 for the *κοῦρσον* Αἰγύπτου alone in 1433, 48, etc.; 68 for the same in 1450, 5; 46 in 1497, etc.

² The introduction was written and sent to press before the writer had read *Hist. Patr.* This recently published work is of considerable importance for the history of Egypt, and since it gives a very unfavourable picture of Ǧurrah, its evidence must be considered. It is clear that the sources from which the history was compiled (or perhaps one should rather say the lives of which it is a collection and translation) were for the most part contemporary with the patriarchs concerned (*cf. e.g.* pp. 20, 'the writer of this history was with him,' 57, 'Anastasius . . . is still reigning'), and its statements can in some particulars be confirmed; *cf.* what is said of the *chartularii* above, p. xxi⁶, and of Theodore, the Augustal, p. xxxiii⁷. Thus its testimony as to Ǧurrah's tyranny is of considerable weight, and his bad reputation cannot be wholly put down to 'Abbāsīd sources. On the other hand there are certainly errors. Thus (p. 67) 'Usamah, really finance minister, is represented as Governor. The prices mentioned on p. 69 are not borne out by the present papyri. [NOTE.—Wheat is represented as sold at 'forty ardebbs (artabas) for a dinar' (*solidus*). It is just conceivable that this is to be compared with 1436, 122, referring to 15 Choiach, 14th indiction = 11 Dec., A. D. 715 (see note). If the passage referred to really does mean 'at 1 s. per 40 artabas,' *Hist. Patr.* would be strikingly confirmed; but since the rate on 5 Thoth, 14th indiction = 2 Sept., A. D. 715 was only 20:1 (1435, 71, 72), a drop of 20 artabas seems impos-

sible in the interval. The meaning of the statement that 'silver sank to thirty-five dirhems for a dinar' is not quite clear. If it refers to the relation between nominal and standard *solidi*, it is certainly wrong.] The writers of these lives show an obvious bias against the Arabs, and write with evident exaggeration. It seems likely that any efficient and strenuous Governor would be unpopular in ecclesiastical circles (*cf.* what is said of the pious 'Umar II on p. 72). The evidence of the present collection is not of course in itself conclusive, especially in opposition to *Hist. Patr.*; but weighing the two sources together, it can hardly be said that the picture of Ǧurrah given in *Hist. Patr.* inspires implicit trust.

³ *Cf.* F. Wüstenfeld, *Die Statthalter von Ägypten zur Zeit der Chalifen in Abhandlungen der Kön. Gesellschaft der Wissenschaften zu Göttingen*, Hist.-Phil. Classe, Bd. xx. 2. Wüstenfeld says of Ǧurrah, p. 39, 'Curra war ein ungerechter, gewalthätiger und ruchloser Mensch.' *Cf.* too the remark of 'Umar b. 'Abd-al-'Aziz quoted on p. 40:—'El-Haggāg in Irāk, el-Walid in Syrien, Curra in Ägypten, Othmān ben Hajjān in Medina und Chālid el-Casrī in Mekka, o Gott! die ganze Welt ist voll von Tyrannen und Unrecht, gieb den Menschen Ruhe!'

⁴ That Basilius belonged to this class is probably shown by his title *illustris*; *cf.* Gelzer, *Studien*, p. 90.

⁵ See *Pap. d'Aph.* i (= Cairo Pap. 67002), and the misdeeds of the officials there chronicled; see too Becker's remarks, *Beiträge*, ii. p. 118 f. and Gelzer, *Studien*, chap. iii, *passim*.

must have given great opportunities for favouritism and unfairness, and Ẓurrah, who was quite alive to this possibility, repeatedly warns Basilius and his subordinates against such unfairness.¹ In 1356 he reproves him for his indifference to the wishes of the people, and exhorts him in future to be more zealous in attending to their needs. In 1354, if the explanation of that letter given in the introduction to it is correct, we hear of the temporary remission of taxes owing to a partial failure of the harvest or some similar cause; and in PSR. ii he intervenes energetically to put a stop to an attempted 'corner' in wheat, which would have caused much distress to the peasantry. The letters PAF. i, xii, and xiii should also be referred to as evidence of Ẓurrah's anxiety to prevent any oppression of the people by the officials. The many references to fugitives (see below) which occur in the letters might seem to indicate an unusual degree of disturbance and consequently of oppression; but it is clear that the occurrences which led to the flight of these fugitives took place before Ẓurrah's governorship, and that he merely inherited the problem from his predecessors. The punishments ordered by him in 1384 are by no means exceptionally severe (particularly in view of the long continuance of the trouble) for that period and country.

Even more noteworthy perhaps than these definite orders is the general tone of the letters. Particularly important in this connexion are such passages as 1338, 27-30, 1349, 1-10, 28-39, 1380, PSR. i, iii, 62-76, the religious tone of which, as remarked by Becker,² is startling indeed in the impious oppressor whom tradition³ represents as revelling all night in the mosque at Fuṣṭāṭ. The evidence of the papyri is in fact the direct contrary of that to be found in the literary sources, and but for the identity of name one would never suspect that we have to do with the Ẓurrah b. Sharik so infamous in history. It is in fact probable that Ẓurrah has suffered from the general tendency of Arab historians, most of whom wrote under the 'Abbāsīd Khalīfs, to blacken the character of the 'Umayyād house and its supporters.⁴ His cruelty and impiety may well be an entire fiction. It seems evident, indeed, that he was an energetic and capable Governor; and while he frequently warns Basilius against exacting from the tax-payers more than is due, he is resolute not to accept from them any less amount than their full quota. It is possible, therefore, that he came to be regarded by the Copts themselves as an oppressor, not because he was guilty of misgovernment, but because he so efficiently discharged the duties entrusted to him; and the question remains whether, apart from the conduct of any individual official, the taxation and general government of the Arabs in the first century of the Mohammedan era were oppressive or the reverse.

The evidence of the present collection is not very conclusive. It must be remembered that the misgovernment of Egypt during the later Byzantine period was appalling; that the country was exposed to constant attacks from the savage tribes on the south, that the taxation was heavy, the officials frequently corrupt, the wealthy landowners practically a law to themselves, the peasantry miserably poor; that the native inhabitants were almost all Jacobites, and therefore persecuted by the orthodox patriarchs of Alexandria supported by the Byzantine court⁵; that in

¹ See e.g. 1345, 13-16, 19-21, 23-27, 1356, 24-30, 1367, 17-19 (probably), 1400, 15-21, PSR. iii. 31-76; cf. PAF. ii, 'und nicht sollst du deinen Knecht vergewaltigen, [und halte ab] die (den) Beamten von [den Häusern] der Eingebornen auf strengste.'

² PSR. p. 35.

³ See Wüstenfeld, *op. cit.* p. 40.

⁴ The tradition cannot be wholly put down to this; see above,

p. xxxv².

⁵ Mr. Crum thinks this statement rather too strong. He considers that the power of the Melkite patriarchs, even with the support of the Byzantine court, was too weak to enable them to touch the great mass of the population. But according to Butler (*The Arab Conquest of Egypt*, chap. 13), Cyrus at all events, the last Melkite patriarch before the Arab conquest, carried on a vigorous persecution through the greater part of Egypt. Cf.

fact much of the country was in a state of chronic anarchy.¹ We must remember too that Egypt has at all times been very heavily taxed and has, owing to the richness of the soil, been able to support such taxation far more easily than most countries. It is certain that in many ways the establishment of the Arabs in Egypt was at first a relief to the inhabitants, and this no doubt explains the comparative ease with which they established and maintained themselves there. The land enjoyed peace from external enemies, and the depredations of the desert tribes ceased. The number of fugitives shows that internally there must have been at this period a great deal of unrest and disturbance, but there are no indications of such general anarchy and official oppression as were the normal state of things under the later Byzantine rule. There was clearly no longer any religious persecution. The exemption of Muslims from taxation threw all the burden of the taxes on to the Copts; but the number of aboriginal inhabitants converted to Islām does not seem at this time to have been very large, and, if the Arab historians can be trusted, the new converts were no longer exempt. A large number of important posts were still occupied by Christians. Nearly all the pagarchs and probably all the subordinate local officials were Christians, and so too were the administrators of the naval centres of Alexandria, Rosetta, and Damietta. There are even instances not much earlier than this of Christians in the position of *dux*² (see above, p. xix), the *chartularii* were Christians,³ and there were Christians even in the Governor's household.⁴ It is too a striking evidence of Arab tolerance that even at this period, seventy years after the conquest, the Christian notaries at Fustāt who wrote the Greek versions of the Governor's letters were not required to employ in them any of the distinctively Mohammedan formulae, but used instead the non-committal phrases *ἐν ὀνόματι τοῦ Θεοῦ* and *εὐχαριστοῦμεν τῷ Θεῷ*, and that the local officials in their accounts and in the minutes at the back of letters continued to employ the Christian symbol of the cross.⁵

The taxes were certainly somewhat heavy; but it is difficult to determine on existing evidence whether they were oppressive in comparison with those of earlier times. To settle this question it would be necessary to discover, first, the average total amount of taxes paid by the individual tax-payer in proportion to his income in the Arab, Byzantine, and Roman periods, and, second, the average purchasing power of money in these periods. Such an investigation is beyond the scope of this introduction; and in any case the evidence seems scarcely sufficient to justify any positive conclusions. Tax-receipts are by themselves of little use, since they are never for the whole amount of taxes paid by any person, and besides it is clear that in the Arab period at all events the rates of taxes varied (p. 170 ff.), so that unless we know the circumstances which determined the variation (*e.g.*, for the land-tax, the fertility of the land, the nature of the crop, the extent of irrigation, etc.), we cannot decide as to the relation of the tax to the tax-payer's income.

Nevertheless there is some material for forming a conclusion. In the Berlin *ἐντάγιον* in *Archiv*, v. p. 189 f., the *ἀποτροφή* or provisions of 2½ sailors during the journey from Antinoopolis

F. M. Esteves Pereira, *Vida do Abba Samuel*, Lisbon, 1894 (Mr. Crum's reference).

¹ Cf. for example Milne, *Egypt under Rom. Rule*, pp. 111, 117, 167; Butler, *op cit.*, p. 3; Gelzer, *Studien*, chap. iii, *passim*.

² Cf. too *Hist. Patr.*, p. 52, where among persons 'forced' by Al-Aṣṣbagh to become Muslims is mentioned 'Peter, governor of Upper Egypt.'

³ 1447, 139, etc. Cf. *Hist. Patr.*, p. 48.

⁴ 1375, 1447, 13.

⁵ *Hist. Patr.* gives many instances of severity and some of actual persecution, but even this strongly biased account does not afford ground for supposing any systematic persecution. The relations between the Governor and the Patriarch were sometimes very friendly; cf. pp. 20 ('Abd-al-'Aziz sends his secretaries to visit Abba John in his illness), 32, 42.

to Pentapolis costs $11\frac{1}{6}$ *solidi*. In 1434, 21 the ἀποτροφή of 4 sailors from Aphrodito to the mouth of the Nile is stated at 2 s., *i.e.* $\frac{1}{2}$ s. per man, and the same rate appears in 1434, 24, etc. In 1414, 304 the cost of provisions (probably only oil and salt) of one man for 6 months is $11\frac{1}{4}$ carats = $\frac{1}{2}$ s.¹ There is abundant material for determining the cost of articles, and a few specimens may be given. In 1375 the following rates are given for provisions bought in the ἀγορὰ ἐξῶθεν διοικήσεως (see p. 125 f.) :—sheep, each $\frac{1}{2}$ s., oil, $\frac{1}{2}$ s. per *metron* (10 *xestae*), boiled wine (ἐψημα), $\frac{1}{4}$ s. per *metron*, dates, $\frac{1}{12}$ s. per artaba, onions, 1 s. per 10 artabas, vegetables (λάχανα), 1 s. per 600 bundles, poultry, 1 s. per 20 birds, *vin ordinaire* (ὄξος), 1 s. per 72 *xestae*, wine, 1 s. per 30 *cnidia*, raisins, $\frac{1}{2}$ s. per artaba, firewood, 1 s. per 16 *centenaria*. This is in the year 711. The following are the prices of wheat which occur :—In A. D. 699 it was 1 s. per 20 artabas,² in 706–707, 1 s. per 12 artabas,³ in 709, 1 s. per 13 artabas,⁴ in 715–716, 1 s. per 10 artabas.⁵ It should, however, be remarked that the price in the third case, and probably in all, included the cost of carriage (ναύλον) from the local centre to Babylon, and that these are the rates of ἀπαργυρισμός for wheat for the *embola*, which may have been different from the market prices, though the variations show that they depended on the market to some extent. The following rates are established by 1414 (date uncertain) :—ἀγορὰ τῆς διοικήσεως, oil, 1 s. per 12 *xestae*, boiled wine, 1 s. per 3 *metra*, sheep, $\frac{1}{2}$ s. each, poultry, 1 s. per 20 birds, ὄξος, 1 s. per 60 *xestae*; ἀγορὰ ἐξῶθεν, oil, 1 s. per 20 *xestae*, boiled wine, 1 s. per 4 *metra*, poultry as above, ὄξος, 1 s. per 72 *xestae*, salt, 1 s. per 12 *collatha*.⁶

As regards the rates of wages, in 1410 the wages and δαπάνη of a caulker amount to $1\frac{1}{2}$ s. per month, of a carpenter to $1\frac{1}{3}$ s. per month, of a shipbuilder (ναυπηγός) to 2 s. per month. In 1336 a carpenter appears to receive for wages and δαπάνη $\frac{2}{3}$ s. per month. In 1341 the amount for a sawyer, for 6 months, is 11 s., *i.e.* $1\frac{5}{6}$ s. per month. In 1366 the wages of a labourer are 8 s. for 12 months, *i.e.* $\frac{2}{3}$ s. per month, of a carpenter 15 s. for the same period, *i.e.* $1\frac{1}{2}$ s. per month, the δαπάνη for each being 8 s. for the whole period and the ἀποτροφή, *i.e.*, probably, the cost of their maintenance during the journey to Jerusalem, $\frac{1}{2}$ s. for each.⁷

The above figures, which might be supplemented by a good many others, will give some idea as to the cost of living and the rate of wages at this period. The *μερισμοί* furnish information concerning the amount of taxes. In 1420, 38, a tax-payer who has but one holding pays $2\frac{1}{3}$ s. land-tax, $\frac{2}{3}$ s. poll-tax, $2\frac{1}{3}$ artabas *embola*; 1420, 39 (one holding), 2 s. land-tax, 3 s. poll-tax, 3 artabas *embola*; 1420, 40 (one holding), $1\frac{1}{2}$ s. land-tax, 1 s. poll-tax, $1\frac{1}{2}$ artaba *embola*; 1420,

¹ In most cases we cannot use the amounts of requisitions with confidence, since one requisition was usually divided between several *χωρία*. In 1448 it is not clear whether the provisions were intended only for Horuonchius himself or for his subordinates as well. In 1375 the sums specified are not the total amounts but merely the quota for Aphrodito. In 1433, 50 (A. D. 706–707) we find the δαπάνη of sailors for 7 months given as follows :—‘per man, per month (see l. 118) 7 artabas of loaves (ψωμία), 1½ artaba of pulse (ὀσπερον), 7 *xestae* of oil, 7 *xestae* of *vin ordinaire* (ὄξος), 1½ *collathon* of salt.’ Compare these figures with the prices of articles given above.

² PERF, 587.

³ 1433, 119, etc.

⁴ 1385, 11, 12.

⁵ 1434, 128.

⁶ The rates given in *Hist. Patr.* may be added, though it

is not certain how far they can be trusted. There may be some exaggeration. P. 67 (about 714–715), wheat ‘twenty-five ardebbs for one dinar’; p. 69 (before 717), ‘silver sank to thirty-five dirhems for a dinar (see above, p. xxxv²), and wheat to forty ardebbs for a dinar, and wine to forty wineskins for a dinar, and oil to a hundred kists (*xestae*) for a dinar.’ It should be added that the rates in the text are all from official documents, and these prices may have been different from those in the ordinary market.

⁷ In 1433, 36 and the corresponding entries for other *χωρία*, the wages of an ἀρχισταθλίτης for 12 months amount to 6½ s., but in the last entry (l. 292) the sum (3 s.) includes the price of fodder for the horses; moreover, as the posting-station was not in Aphrodito, the wages, which seem very small, were probably raised in various pagarchies and 6½ s. will not represent the whole amount.

41 (two holdings), $2\frac{1}{2}$ s. land-tax, no poll-tax, 3 artabas *embola*; **1421**, 38 (one holding), 3 s. land-tax, no poll-tax or *δαπάνη*, 3 artabas *embola*; **1421**, 39 (two holdings), 2 s. land-tax, 1 s. poll-tax, 2 s. *δαπάνη*, 3 artabas *embola*; **1421**, 41 (one holding), $\frac{1}{2}$ s. land-tax, no poll-tax or *δαπάνη*, *embola* lost; **1421**, 42 (one holding), 4 s. land-tax, 1 s. poll-tax, 1 s. *δαπάνη*, *embola* lost; **1422**, 29 (one holding), 3 s. land-tax, 1 s. poll-tax, 5 s. *δαπάνη*, 8 artabas *embola*; **1422**, 30 (one holding), 1 s. land-tax, no poll-tax, $\frac{1}{3}$ s. *δαπάνη*, 2 artabas *embola*. There is of course no means of estimating the size of these holdings, but there seems no reason to suppose that the tax-payers here selected were above the class of *parvi possessores*. In the following cases the size of the holdings is known:—**1427**, 6 (16 arouras), no poll-tax, 4 s. land-tax, no *δαπάνη*, 4 artabas *embola*; **1427**, 7 and 8 (4 arouras each), no poll-tax, 1 s. land-tax, no *δαπάνη*, 2 artabas *embola* (the same for each); **1427**, 9 (8 arouras), 3 s. poll-tax, 2 s. land-tax, no *δαπάνη* (corr. from $\frac{2}{3}$ s.), $\frac{1}{2}$ s. deducted for wages, no *embola*. There is only one *μερισμός* which takes into account extraordinary taxes, and that affords only a very inadequate idea of these taxes as a whole. The following examples may be quoted:—**1446**, 15, (a) $3\frac{1}{2}$ s. land- and poll-tax, (b) $\frac{1}{3}$ s. for maintenance of Governor, (c) $\frac{2}{3}$ s. for wages of sailors; l. 16, (a) nothing, (b) $\frac{1}{2}$ s., (c) $\frac{1}{2}$ s.; l. 17 (a) nothing, (b) $\frac{1}{2}$ s., (c) $\frac{1}{4}$ s.; l. 18, (a) nothing, (b) $\frac{1}{2}$ s., (c) nothing; l. 19, (a) 3 s., (b) $\frac{1}{2}$ s., (c) $\frac{1}{6}$ s.

These figures can of course give but a very imperfect idea of the comparative burden of taxation, but they seem to be fairly typical. To the public taxes have to be added the extraordinary taxes, and we must remember that the payments of the single tax-payer were almost entirely in money, a more burdensome system of taxation than taxation in kind. On the whole it seems probable that the taxes, though not perhaps exactly oppressive, were somewhat heavy; and we must remember that other circumstances than the actual amount of the taxes have to be taken into consideration. The financial system, by which an unvarying yearly quota was assigned to each place, was one which might easily lead to hardship; for while the prosperity of a village, its population, the relative number of Christian and Mohammedan inhabitants, and the productiveness of its soil might vary from year to year, its quota remained the same; and even if it could be shown that not the whole quota, but only so much as was demanded by the Government, was raised each year, yet the determination of this proportion at head-quarters, in accordance with the needs of the Government, not with the circumstances of the village, might easily lead to considerable hardship and the imposition on the tax-payers of a heavier burden than they could well bear. Moreover, the method of collective payments was one which easily lent itself to favouritism and injustice. The central Government doubtless exerted itself to the utmost to prevent this, but it may be questioned whether the check it could exercise on the local officials of the remote districts was very effective, and it seems likely that even in the early Arab period the malady from which Oriental and other despotisms have so greatly suffered—the corruption of the officials—was felt.¹ It is clear from **1354** and from the wording of such passages as **1380**, 11–16 and PSR. i. 16–20 that in times of distress the Government was ready to make concessions to the tax-payers; but it is equally clear that without strong reason to the contrary it was resolute to exact the last penny of tribute, and not a few Governors may have acted in the spirit of the command which the Khalif Suleimān is said to have given to ‘Usāmah b. Zaid:—‘Milk till the milk is exhausted and draw the blood to the last drop.’² The evil repute of Ḳurrah may perhaps in itself indicate some degree of oppressiveness in the system of taxation.

¹ On this subject, see Becker, *Beiträge*, ii. p. 118 ff.

² Wüstenfeld, *op. cit.*, p. 41.

As we have seen, the evidence gives reason to doubt the statement that he governed unjustly; but if he was a strong and efficient administrator of a severe system, it is easy to understand how he came to be regarded with such hatred. In some cases an efficient central Government is more oppressive, because less easily set at nought, than a weak one. The chief indication that Arab administration did not err on the side of mildness is, however, to be found in the evidence connected with the fugitives.¹ The many references to this subject in the letters of this collection as well as the two registers numbered 1460 and 1461 show both that the fugitives were numerous, and that the unrest which had caused their flight was not confined to one pagarchy only; and there is similar evidence outside this collection.² It is clear that the causes which led to the flight of these fugitives were not confined to any one period, but had operated over a considerable time.³ This seems to be indicated by the expressions which occur both in the present collection⁴ and in Rylands Copt. Pap. 277, namely 'from twenty years and over' and 'from fifteen years and under.' Crum on Rylands 277 (p. 132⁴) took the latter expression as referring to age, which is indeed the natural interpretation; and so it was at first taken by the present editor⁵; but it seems much more probable in view of the evidence that the words have reference to the time spent by the fugitives within the pagarchy. Thus in Rylands 277, where only fugitives 'from fifteen years and under' are referred to, mention is made of 'their children and their wives.' So too in 1460 it would, on the assumption that age is referred to, be curious that those 'from fifteen years and under' should be so numerous, and that they should be separately named; since one would expect persons under fifteen to be classed in the *φαιμυλία* of their parents and not specially entered. The reason why there is no reference to fugitives between fifteen and twenty years may be that for a particular period of five years there had been no fugitives, or (more probably) that some special arrangement had previously been made concerning them.⁶

Such disturbances had, then, been going on for over twenty years before Kurrāh's governorship. No doubt, as remarked by Becker, the flight of peasants from their holdings began at the time of the Arab conquest, as a consequence of the disturbances inevitably attending a change of masters; but if the state of affairs after the settlement had been satisfactory we might expect to hear no more of it. The financial system, however, with its fixed quotas, tended to become continually a greater burden, for every conversion to Islām, every flight of a peasant from his district, made the quota of the remaining tax-payers heavier; and it is not to be wondered at if this led to an increasing unrest, to an increasing difficulty in the payment of the taxes, and, at last, to the raising of the tax-quotas and its consequence, the Coptic revolt of A. H. 107 = A. D. 725-726.⁷ The fugitives seem to have been particularly numerous at the time of 'Abd-allāh's

¹ For more detailed discussions of this subject see especially JHS. xxviii. p. 107 ff., ZA. xxii. p. 139 ff., *Klio*, ix. 2, p. 8 f.

² Cf. Rylands Copt. Pap. 277, PERF. 562, UKF. 1180, BGU. 323. The last is assigned to the Byzantine period, but may well date from Arab times. The same flight of peasants was, however, frequent in the Byzantine period; see Gelzer, *Studien*, p. 71 ff., particularly p. 85, with the references there given. B. M. Pap. 1032, Vol. iii, p. 283 gives an instance of a single fugitive. For the fugitives during the period of the present collection, see especially *Hist. Patr.*, pp. 56, 64, 68.

³ *Hist. Patr.*, p. 64, as translated ('men began to flee'), is contradicted by the present collection; but Prof. Becker writes

that the literal translation is rather 'were wont to flee.'

⁴ 1343, 12, 1460, 38, 70, etc.

⁵ Cf. 1343, 7, note, where 'time spent in the pagarchy' a more likely rendering than 'age.'

⁶ From ZA. xxii. p. 140 it appears that Becker had rightly taken the phrases under notice as referring to the length of time spent in the pagarchy. It is perhaps worth while to add that in *Hist. Patr.*, p. 56 'Abd-allāh is represented as commanding 'that of the youths of his country all those should be gathered together that were twenty years old or under.' These were, of course, Arabs.

⁷ See e.g. Becker, *Beiträge*, ii. pp. 116, 120.

governorship. That their flight did not begin in his term of office is shown by the evidence discussed above, but the problem seems to have become more serious under his rule, since the Government clearly made a special effort to deal with it. He is well-known as an incompetent and oppressive Governor,¹ and the series of letters dealing with this subject begins during his term of office. Kurrāh seems to have continued the attempt to settle the matter with great vigour; and since the letters relating to it date from the earlier years of his governorship, it seems probable that he succeeded, at least temporarily.

To sum up, while the evidence is not at present such as to justify any very positive conclusion, it seems probable that the Arab government during the first century of the Hegira was on the whole efficient and not noticeably oppressive, but that the nature of the financial system (which, be it remembered, was inherited from the Byzantine Empire) tended to a constant increase in the burden of the tax-payers, and gave exceptional opportunity for the exactions of the subordinate officials. Thus it was not long before the Copts were so heavily taxed that any failure of the harvest or other similar exceptional circumstance made it impossible to pay their quotas; and since every such period of financial difficulty was probably followed by the flight of impoverished peasants, thus increasing the quotas of the remainder, and the Government, owing to its enormous expenses, could not or would not consent to any permanent reduction of the *jizyah*, the state of the country became progressively less prosperous. Thus the economic decay which can be traced, both in the literary tradition and in papyri, through the period of the 'Abbāsīd Khalifate, had already begun under the 'Umayyāds.

§ 6. *Palaeography, Diplomatic, etc.*

The documents of the collection are divided, as regards their contents, into three main classes, letters from the Governor to the pagarch, letters from the Governor to the tax-payers (*ἐντάγμα*), and accounts. The same division holds good as to their external form. The Governor's letters are written on rolls of papyrus, usually of very good quality, the writing being across the fibres of the papyrus; *i.e.* the lines are parallel to the breadth of the roll. The hand of these letters differs entirely in style from that of the *ἐντάγμα*. It is an easy, flowing, and very clear cursive, with many long strokes, both above and below the level of the line, and many ligatures. τ has always a long downstroke; the stroke of ρ is shorter. The greater part of λ is below the line, and double λ is written as a kind of monogram. η and κ have both of them long upstrokes. ι is sometimes a small letter, at other times a long stroke projecting both above and below the line. α and o , particularly the former, are often very small before certain letters, ρ , ν , and π , and in such cases are not always easy to distinguish. ν and π are written much alike. The first stroke of μ is short as compared with that of the minuscule form. ou is often represented as o with a curved or straight line above it.²

No doubt several clerks are represented in the collection; but the general type of hand is so similar from letter to letter, and the slight dissimilarity between certain of the documents so

¹ Cf. Wüstenfeld, *op. cit.*, p. 38 f., Becker, PSR. p. 15, *Hist. Patr.*, p. 54 ff. Some of the assertions of the Arab historians concerning him may be inventions, and the statement (Wüstenfeld, *l.c.*, cf. Becker, PSR. p. 28) that he commanded 'dass alle Registraturen und Steuerrollen, welche bis dahin in coptischer (this should be *griechischer*) Sprache geführt waren, arabisch

geschrieben werden mussten' is disproved by the existence in this collection of Greek and Coptic-Greek taxation lists dating from his governorship; but the general truth of the tradition is clear from his summary supersession.

² For the hand of these letters see the facsimiles at the end of the Atlas to Vol. iii of this catalogue (plates 96-100).

easily accounted for by differences of pen, of ink, and of the speed at which they were written, that it is exceedingly difficult to distinguish various hands, and it has been thought wiser not to make the attempt. Abbreviations and symbols are exceedingly rare in the letters themselves, and when they do occur are chiefly at the ends of lines.

A curious feature of the letters is the large number of lectional signs, chiefly dots and commas, scattered about them. It is extremely difficult to arrive at the principle which determined their insertion, and no doubt in many cases the clerks used them quite arbitrarily. Some instances seem to be accidental, perhaps owing to the use of a scratchy pen, and these have not been reproduced in the text; and often, as the signs are inserted somewhat at random, it is not certain where, in the printed text, they ought to be placed; *e.g.* whether a dot is intended as a dot over *ι* or is meant to follow the letter, whether a dot or apostrophe over two consonants is meant to come between the two or after the second, and the like. It is clear, however, that in very many cases the insertion of the signs was deliberate, and a certain method may be made out. Thus a dot or apostrophe is very frequently placed between or after (the practice seems to vary) two consonants which come together.¹ Since *ρ* and *σ* are often constituents of such consonantal combinations (*e.g.* *ρχ*, *πτ*, *ργ*, *τρ*, *πρ*, *στ*, *σχ*, *σσ*, etc.), dots or apostrophes are frequently found following them even where they stand alone, usually at the end, but sometimes (*e.g.* **1332**, 3, *παρ'ουση*) in the middle, of a word. In some cases the dot or apostrophe is placed after the first of two successive vowels, to separate them (*e.g.* **1339**, 7, *τε' εν*), in other cases it seems to be a punctuation mark (*e.g.* **1343**, 43, *ψυχης: μ' Τῷ δ ι^δ/η*), in others it serves to separate words (*e.g.* **1345**, 31, *υπερ' την*), in one (**1333**, 13) an apostrophe is placed by itself after the end of the line to fill up an empty space. Besides the dot and apostrophe there occurs a sign *;* (*e.g.* **1339**, 3), which is evidently a mark of punctuation. The same purpose is fairly often served by a blank space (*e.g.* **1333**, 1). Lastly, mention may be made of the signs *,*, *ε*, etc. which precede or end letters, replacing the Christian cross, and in some cases (*e.g.* **1356**, 39) enclose the dating clause.

Two copies of each letter were sent, one in Greek and one in Arabic.² As these are never duplicates in wording, it is clear that neither was a translation of the other, but that they were written independently. The general format is the same. Each letter was sealed at the foot; and after it had been rolled up it was no doubt bound with cord and sealed, the address being written on the back, in two parts, the name of the Governor coming on one side of the binding cord and that of the addressee on the other. On receipt of the letter it was, after being read, rolled up again, and a minute was added on the back, stating the date of receipt, the courier who brought it, and its purpose, after which it was no doubt pigeon-holed. The minute enabled the clerks to find any required letter readily, without the necessity of unrolling it. Many letters also have a minute in either Greek or Arabic, or frequently one in each, at the top of the roll above the letter; these were written at head-quarters, and state briefly the purpose of the letter. Some letters have accounts, referring to the requisition made in the letter, at the foot. All these minutes and accounts are written in a different style of hand from the letters themselves, namely that of the

¹ This of course was a common practice much earlier than the date of this collection.

² Since there are many more Greek than Arabic letters, and only very few form pairs, it is only a matter of inference that there were *always* two copies, but the inference seems practically certain, especially from the analogy of the *ἐντάλματα*. It is quite

unlikely that the Governor should write sometimes in Arabic, sometimes in Greek. The reason why the Greek and Arabic letters, unlike the *ἐντάλματα*, were written on separate rolls was no doubt their greater length. For pairs see **1349** = PSR. i, **1359** or **1345** = PAF. iii (?), **1398** = PAF. iii, frag. 4 (?).

ἐντάγια and accounts (see below). Arabic letters begin with the Mohammedan formulae, and end with a phrase translated by Becker 'Heil über den, welcher der Rechtleitung folgt.' In the dating clause the name of the writer is always given. Greek letters begin with the formula ἐν ὀνόματι τοῦ Θεοῦ followed by the names of the Governor and the addressee and then, in most cases, by the formula εὐχαριστοῦμεν τῷ Θεῷ καὶ μετὰ ταῦτα κτλ.; but this formula is not infrequently omitted. The name of the writer is never given, nor is there any formula at the end corresponding to that quoted from the Arabic.

From the linguistic point of view the letters are of great interest and value. Not only do they contain many new or unusual words and many known words used in new or unusual senses, but the grammar and orthography are often very curious, and throw much light on the development of the Greek language. Not a few usages occur which illustrate peculiarities of modern Greek. Among noticeable characteristics of the style may be noted (1) the partiality for compound verbs, e.g. ἀποτολμάω, διαμαρτύρομαι, διεγείρω, ἐναπομένω, ἐξαπολύω, καθυποτάττω, καταζητέω, καταπιστεύω, συνεπισχύω, ὑπαναγινώσκω, ὑπαναλύω, etc.; (2) the curious prepositional uses, e.g. περί with the simple infinitive, without τοῦ; ἔστι διὰ σοῦ ἐν λοιπάδι (1338, 8-9) = 'you have anything in arrear'; ἀναμείναι πρὸς σε (1339, 12) = 'to remain with you'; παράπαντα τοῦ δέξασθαι σε (1386, 6) = 'immediately after you have received'; πρὸ τοῦ as a conjunction; παρ' ὃ ἥς ἐθεματίσαμεν διατιμήσεως (1354, 7) = 'contrary to the rate of prices we ordered'; εἰ μὴ τὸ πρᾶγμα with the genitive (1348, 3) = ἄνευ (probably), etc.; (3) the occasional use of the definite article as a relative pronoun, instead of ὅς; (4) the curious uses of the article, e.g. καταλαβεῖν τὰ πρὸς ἡμᾶς (1338, 1, etc.) = 'to come down to us'; τὰ δι' αὐτοῦ (1380, 30) = 'his duty'; τὸ διὰ τῶν ὄντων φυγάδων ἐν τῇ διοικήσει σου (1381, 4) = 'the fugitives in your district' (?); τὰ ἀπὸ δυνάμεως (1382, 31) = 'to the best of their ability.' Among mistakes in orthography may be mentioned the constant interchange of ω and ο and the occasional use of η for υ or ι, showing that the modern pronunciation of these letters was already established in Egypt at that date.

The style too of the letters, apart from their grammar and orthography, is very interesting. Its wordiness and involved constructions are specially characteristic. It is sometimes curiously literary and often very personal in tone; cf. the following passages:—συνέφερέν σοι μὴ γεννηθῆναι ὅλως μήτε φανῆναι ἐν τοῖς ζώσιν (1344, 9 f.); ἀλλ' ὅμως ἐλπίζομεν εἰς τὸν Θεὸν ὅτι μέλλεις εὐρεθῆναι ἐκ τῶν ἀληθινῶν καὶ γνησίων ὑπουργῶν τῶν σπενδόντων ἀρέσαι ἡμῖν καὶ φυλαττόντων τὰ καταπιστευθέντα αὐτοῖς (1349, 28 ff.); προμαρτυρόμενος [αὐτοὺς εἰς] τὸ σχεῖν τὸν φόβον τοῦ Θεοῦ πρὸ ὀφθαλμῶν (1356, 32 f.); καὶ γὰρ οὐκ ἀπεστείλαμέν σε σχολάσαι εἰς τὸ φαγονεῖν, μάλλον δὲ ἀπεστείλαμέν σε φοβεῖσθαι τὸν Θεὸν καὶ φυλάξαι τὴν πίστιν σου καὶ ἀνύσαι τὸ δίκαιον τοῦ Ἀμιραλμουμνιν (1380, 9 ff.); ἐπιστάμεθα δὲ ὡς ἀνικανία καὶ ἀχρησμίκα φερόμενος ὁ ὑπουργὸς ζητεῖ τὰ πρὸς ἀφορμὴν τοῦ ὑστερέσαι (sic) τὰ δι' αὐτοῦ (ib., 28 ff.). Some Biblical uses occur, e.g. παραφύλαξαι . . . ἀπὸ τῶν προσφευγόντων (1349, 35 f.); π[α]ραφυλαττόμ[ε]ν[ος] παραφύλαξαι (1344, 16), etc.

The ἐντάγια¹ were, like the letters, in roll-form, and written across the fibres, but there the resemblance ceases. Instead of sending the Greek and Arabic versions as separate rolls, it was the custom to give both on the same roll, the Arabic, at this period, being always written first. The Arabic begins with the *bismi'llāh*, the Greek with ἐν ὀνόματι τοῦ Θεοῦ, but the other formulae are omitted. As in the letters, the name of the clerk is given in the Arabic version but not in

¹ The ἐντάγια were the official orders for payment of taxes; see JHS. xxviii. p. 117 and note 89, and above, § 3. The ἐντάγια here will be found on pp. 78-80.

the Greek. The Greek hand is of a quite different type from that of the letters and like that of the accounts; and, as in the latter, abbreviations are numerous.

Of the accounts some are in roll-form, but the great majority are codices of various sizes.¹ In one case (1419) the original binding of one of these codices is preserved. They were usually made up of quires of two folios or four pages (one folded sheet), but 1419 is an exception to this rule. The protocol is almost invariably on the *verso* of the first folio of the book, *i. e.* page 2, the account then beginning on the second folio or third page.²

The hand of the accounts and *ἐντάγια* is a minuscule very much like that of ninth-century vellum MSS.; and the collection is very valuable from a palaeographical point of view, since it supplies much more abundant material than has hitherto been available to illustrate the development of the vellum minuscule from the cursive of papyri. In these documents we see already fully developed almost all the characteristic forms of the ninth-century minuscule, and in many cases the hand is of a very regular and almost calligraphic character.³ Abbreviations are exceedingly numerous. Both the earlier system, by which the last letter of the unabbreviated portion is placed above the line ($\alpha\nu^\theta = \text{ἀνθρωποι}$, $\iota\nu^\delta = \text{ἰνδικτιόνος}$, $\mu^\epsilon = \text{μέτρα}$, etc.) and a new method of contraction, by which some letters are omitted between the last on the line and the over-written one, are found. This last method is practically unknown in papyri of an earlier period, but is common in the present collection. The over-written letter is almost invariably a consonant, usually the next consonant after the letter on the line, but sometimes any important subsequent consonant. Examples of the first kind are $\kappa\alpha\tau\alpha\beta\lambda^\theta = \kappa\alpha\tau\alpha\beta\lambda\eta\theta\acute{\epsilon}\nu\tau\alpha$, $\delta\alpha\pi\alpha\nu^\theta = \delta\alpha\pi\alpha\nu\eta\theta\acute{\epsilon}\nu\tau\alpha$, $\epsilon\pi\iota\zeta^\tau = \epsilon\pi\iota\zeta\eta\tau\acute{o}\upsilon\mu\epsilon\nu\alpha$, $\tau^\chi = \tau\epsilon\chi\nu\acute{\iota}\tau\eta\varsigma$, $\kappa^\tau = \kappa\alpha\tau\acute{\alpha}$, $\lambda^\pi = \lambda\epsilon\pi\tau\acute{o}\varsigma$, $\gamma\omicron\nu^\chi = \gamma\omicron\nu\acute{\alpha}\chi\iota\omicron\nu$, etc.; of the second, $\delta^\theta = \delta\alpha\pi\alpha\nu\eta\theta\acute{\epsilon}\nu\tau\alpha$, $\phi\omicron\iota^\epsilon = \phi\omicron\iota\acute{\iota}\kappa\epsilon\varsigma$, $\kappa\omicron\mu\iota\sigma^\tau = \kappa\omicron\mu\acute{\iota}\varsigma\mu\alpha\tau\omicron\varsigma$. Occasionally vowels are given on a similar principle, *e. g.* $\pi\lambda^\omicron\nu = \pi\lambda\omicron\acute{\iota}\omicron\nu$, $\kappa\alpha\tau\alpha\lambda\lambda^\epsilon = \kappa\alpha\tau\alpha\lambda\lambda\alpha\gamma(\acute{\eta})\varsigma$, $\iota\nu\delta^\circ$ (common) = *ἰνδικτιόνος*, to mark the genitive. Occasionally two letters are over-written, *e. g.* $\alpha\nu^\delta\pi = \text{ἀνδράποδα}$, $\pi\alpha\rho^\alpha\lambda = \text{παραλλαγή}$, $\pi\lambda^\alpha = \pi\lambda\omicron\acute{\iota}\omicron\nu$; it will be noticed that in the first of these specimens the over-written consonants are not successive letters in the word. Another method of abbreviation is by an under-written letter, usually not the succeeding one to the letter on the line, *e. g.* $\lambda_\pi = \lambda\omicron\iota\pi\acute{o}\nu$, $\Phi_\phi = \Phi\alpha\omega\phi\iota$. Sometimes a stroke is placed over the last letter, *e. g.* $\delta\iota\alpha\nu^\cdot = \delta\iota\alpha\nu\omicron\mu\acute{\eta}$, $\omicron\nu^\cdot = \omicron\nu\omicron\mu\alpha$, and very often a simple stroke is placed after the letter, *e. g.* $\epsilon\iota/\cdot = \epsilon\acute{\iota}\varsigma$.⁴ Contractions like $\rho^\cdot = \rho\epsilon\rho\acute{\iota}$ stand alone. There are not a very large number of symbols, but such as do occur are frequent. Over-written α , τ , and sometimes ϵ tend to become a simple line; the intermediate stage is a line slightly thickened at the beginning. Similarly over-written η tends to become a dot, and over-written \omicron a dot or an apostrophe ($\omicron\mu^\cdot = \omicron\mu\acute{o}\iota\omega\varsigma$, etc.). It is, consequently, not always easy to decide, in transcribing a document, whether the line or dot on the one hand or the letter on the other should be given, and there are probably some inconsistencies in the volume. The abbreviation $\nu^\circ = \nu\acute{o}\mu\iota\sigma\mu\alpha$ is naturally often written very rapidly and without raising the pen, so that it becomes at times a mere symbol, closely resembling our comma; ⁵ but for convenience it is throughout printed as ν° . To mark the

¹ For the methods of making up codices at this period, see *Early Codices from Egypt in The Library*, New Series, x. p. 303 ff.

² 1419 is an exception; see Addenda, to p. 178. For the protocols, see the introduction to 1462.

³ For facsimiles of specimens see PSR. plates v-ix, New Pal. Soc. plates 152, 153. The latter appeared after the portion of

the catalogue containing the page given in the second facsimile had been printed off, so that no reference to the facsimile appears in the description of 1413.

⁴ As an exceptional method may be noted the inverted contraction $\alpha\pi\omicron\pi^\lambda = \alpha\pi\omicron\lambda\acute{o}\iota\pi\omicron\upsilon$, 1428, 22.

⁵ In many cases in 1442 it is simply a dot.

plural, the method of doubling the last letter or letters is adopted; but not infrequently we find such doubling even when a word is in the singular. Examples of doubling are $\kappa\alpha\rho^{\alpha}\rho^{\alpha} = \kappa\acute{\alpha}\rho\alpha\beta\omicron\iota$, $\omicron\upsilon\upsilon = \omicron\nu\omicron\mu\alpha\tau\alpha$, $\alpha\rho^{\omicron\upsilon}\rho^{\omicron\upsilon} = \acute{\alpha}\rho\omicron\upsilon\rho\alpha\iota$, $\gamma\omicron\nu\chi\upsilon\chi = \gamma\omicron\nu\acute{\alpha}\chi\iota\alpha$.

The letter ι is very frequently dotted ($\dot{\iota}$), the dot often becoming a curved stroke ($\hat{\iota}$). In many cases we find two dots ($\ddot{\iota}$), and fairly often in 1419 three ($\ddot{\ddot{\iota}}$). Similarly the symbol $\vartheta^1 = \kappa\epsilon\rho\acute{\alpha}\tau\iota\alpha$ is occasionally dotted ($\dot{\vartheta}$). For this symbol we find in several cases in 1442 two lines ($//$ or \wedge). The diphthong $\omicron\upsilon$ is frequently written as a monogram over the line, and occasionally the same monogram is found in the line. The diphthong is also represented by \omicron with υ or a line above it (\omicron^{υ} , $\bar{\omicron}$, \omicron°).

Fractions are given as letters with a stroke above them; $\zeta = \frac{1}{6}$, η or $\bar{\eta} = \frac{1}{8}$, etc. The only exceptions are $\varsigma = \frac{1}{2}$, $\beta = \frac{2}{3}$, and (in 1419) $\eta = \frac{1}{8}$ (with $\mu\eta = \frac{1}{48}$). The thousands are expressed by letters with a stroke below them, to the left, e.g. $\alpha = 1000$. The symbol for 6 has its mediaeval form, ς , in place of the earlier one, ς ; ς (90) is written with the loop extended in a straight stroke, high above the line; and τ (900) not infrequently has the curved line tilted slightly to the right and a short stroke or loop downwards to the left.²

The dating in the Greek letters, $\epsilon\nu\tau\acute{\alpha}\gamma\iota\alpha$, and accounts is by the indiction; but in the later accounts the years of the Hegira are given as well. The earliest year in this collection is A. H. 95 (A. D. 713-714),³ but in most of the $\epsilon\nu\tau\acute{\alpha}\gamma\iota\alpha$ in PSR. the year 88 occurs. It is natural that the double system of dating came into use at head-quarters earlier than in the local centres.

¹ In the papyri of this collection always ζ , but printed ϑ to avoid confusion, since the line ($/$) is so common in these texts in other connexions.

² Specimens of ς , ς , and τ will be found in New Pal. Soc.

pl. 153.

³ 1434, 136; but the year was past at the time the account was written. The earliest contemporary year is 96.

THE COPTIC TEXTS.

THE extant Coptic texts found in the Aphrodito collection are far less numerous than the Greek, though more so than the Arabic. A large quantity of minute fragments has not been here dealt with at all. None of them presents enough text to justify even the most summary description. Much time was spent in attempts to piece together the more promising fragments; but, it must be owned, seldom with success. Only one MS. (Pap. 1632) was entire when the collection reached the Museum; two or three more (conspicuously Papp. 1494, 1509) it was possible to reconstruct, practically in their entirety. An element in the difficulty lies in the fact that a majority of the texts is written by one and the same scribe: the notary Theodore, whose signature is visible on eighteen of those here published and can be more or less certainly discerned on many of the small scraps not catalogued, while the script of very many anonymous pieces can with certainty be recognized as his¹. The scripts of the remaining MSS., and indeed Theodore's own, are of a flowing and ligatured type, not greatly different from those of the Jême documents of half a century later.

The period covered by the Coptic texts appears to be less extensive than in the case of the Greek, though the doubt as to the dates of Papp. 1593 and 1640 leaves this uncertain. Among the thirty definitely dated pieces, twelve are of the year 709, while the years 708 and 710 claim some three or four each. The pagarchs named are Epimachus, whose last year of office alone (708) occurs, and Basil, his successor, who figures so largely in the Greek documents. One text (Pap. 1592) seems to indicate that these two officials were brothers.

The nature of the Coptic documents is so far uniform that, with scarcely an exception, they represent the response of the local authorities to the demands of the central government. Almost all of them purport formally to address the Muslim governor (δημόσιος λόγος), through the mediation of the pagarch, and almost all—so far as their fragmentary state can tell us—emanate from the petty magistrates and office-bearers of Jkôw and its suburbs, here answering on behalf of their fellow-townsmen. These texts are unique among Coptic documents in that they alone are directly addressed to the government and relate to the administration of the country, contrasting thus with the usual legal and financial material, concerned almost always with private persons or corporations.

Although the actual subjects of the texts are of some variety, the designation of the large majority would appear to be *ὁμολογία*², whereof *ἐγγνητικὴ ὁμολ.*, *διαλυτικὴ ὁμολ.*, *παρακλητικὴ ὁμολ.* appear as occasional variants, with differences of meaning not always easy to appreciate.

The texts have been grouped as follows:—

A.—Those relating to the supply of sailors for the ensuing *cursus*, local officials guaranteeing their presence as requisitioned;

Those relating similarly to the workmen required for public buildings, their wages or substitute money (*ἀπαργυρισμός*);

Those relating to the local contributions in provisions or building materials.

¹ A specimen of his hand is given on Pl. 4 of the Brit. Mus. Coptic Catal. (Or. 6205).

² The title, including this word, is visible in some 60 docu-

ments, while in about 20 more the parallel verb *ὁμολογεῖν* is extant. It may of course be safely assumed from the phraseology of many others where the actual word is lost.

- B.—Texts concerned with the search for and repatriation of fugitives (*v.* Bell's General Introduction, § 5, p. xl f.).
- C.—Texts giving similar guarantees for the appearance of single persons, apparently not fugitives, or for the due payment of their taxes, and those dealing with fugitives or others escaped or not forthcoming.
- D.—Fiscal documents, whether registers of tax payers¹ or declarations by officials regarding the limits of the payments made or to be made, the appointment or election of local representatives or the incidence of taxation.
- E.—Miscellaneous fragments from texts of all the above classes, including, as apparently the sole private document addressed officially to the governor, an interesting statement regarding a robbery (Pap. 1610), and further, a register of property showing many remarkable words (Pap. 1631).
- F.—Finally, a number of fragmentary letters, none—in contrast to the Greek texts—of a formally official character, though more than one address the pagarch.

It will be remarked, in further contrast to other Coptic documents, that the ecclesiastical and monastic element is, in these texts, conspicuously absent. Not a few of the witnesses are indeed clerics: monks, as such, are not named, though a few monasteries are met with. The other, older series of texts from Jkôw, now in Cairo, appears on the contrary to be mainly concerned with monastic affairs².

The Coptic idiom exhibited by our texts is of course Sa'idic, and it may be said that, considering the period and geographical position to which it belongs, none of its features is abnormal. At most the following points might attract attention :—

A tendency to confound and to double certain vowels (ϣωωτ, ϣττωρε, ϣεωωτ, ϣωωδ), or superfluously to insert one, notably ι (ϣεωιτ, ϣωωια, ϣωωιϣ); to replace classic ε- by α-, as in the Theban dialect³; to elide a final before an initial ε (ϣεωωτ εταμωρετε) or to make ī- do duty for īne- (ποϣωαι νεταρχε), and (rarely) to replace ī- by ε- (ποωτ εϣωωτ); to confuse ζ and ϣ (κοϣϣεωωτ, ϣωρεϣε, προϣωωτ) and, less often, θ and τ (μερεω, προϣεωωτ)⁴; to write ϣ for the combination τϣ and (rarely) inversely⁵; frequently to confuse λ and ϣ, the latter standing for the former even more often than the former for the latter, so that the phenomenon can hardly be connected with the distinction characterizing Middle Egyptian texts.

A few remarkable forms occur: $\mu\tau\eta\epsilon=\epsilon\tau\eta\epsilon$, $\alpha\tau\eta\epsilon$ - and $\mu\epsilon\tau\eta\epsilon$ - (2nd *plur.*), $\epsilon\omega\omega$ -= $\epsilon\omega\eta$ -, subjunctive prefixes $\sigma\omega\gamma$ -, $\tau\omega\gamma$ -, $\tau\eta$ -; and a few new or hitherto rare words: $\kappa\omega\tau\epsilon$, $\kappa\alpha\tau\sigma\iota\chi$, $\kappa\tau\eta\rho$, $\lambda\omicron\gamma\theta\omicron\iota\epsilon$ (? Greek), $\omicron\gamma\omicron\tau\omicron\varsigma$, $\psi\alpha\lambda\iota\omicron\gamma$, $\chi\omicron\kappa\chi\epsilon\kappa$.

In this connection we may take note of the varying forms under which the native name of Aphrodito itself here occurs. It is found 53 times, whereof 35 in the form (*a*) $\tau\alpha\rho\rho\omega\gamma$.

¹ These registers (Pap. 1552 ff.), though mainly in Greek, are given here because each contains one or more paragraphs in Coptic.

² So too several of the sixth century Greek texts, now being edited by J. Maspero (Cairo, *Catal. Général*). I owe a slight acquaintance with the Coptic texts to some copies kindly lent me by M. Lacau.

³ V. Crum, *Copt. Ostr.*, p. xix, and Coptic Index.

⁴ Cf. too the form Ταμιαθι in Pap. 1354.

⁵ These texts, together with the proper names in the Greek

texts, offer some material for the elucidation of the problem as to the phonetic values of the letters α , σ . It may be summarized as follows:— $\alpha = ish$ ($\alpha\sigma\gamma\alpha\mu\eta\eta$) or tz ($\tau\epsilon\sigma\kappa\epsilon\alpha\upsilon\sigma\tau$) and is ($\tau\epsilon\sigma\kappa\epsilon\alpha\upsilon\sigma\tau$). But σ likewise = tz ($\tau\epsilon\gamma\mu\omicron\upsilon\lambda$); therefore α and σ must be closely similar. Further $\sigma = k$ ($\Pi\alpha\kappa\alpha\upsilon\tau$, $\tau\epsilon\kappa\mu\omicron\tau\alpha$, $\text{Neko}\mu\alpha$) and $\tau = k$ ($\delta\alpha\kappa\upsilon\tau\epsilon\mu\alpha$). Hence α , σ , η , and τ seem, at any rate in certain conditions, to be interchangeable. The form $\sigma\alpha\alpha$ for $\sigma\alpha\alpha$ (Pap. 1630) is the solitary instance here of a confusion indisputably illustrated elsewhere (Petric, *Gizeh and Rifeh*, p. 43).

16 as (δ) ⲫⲕⲱⲟϣ, once as ⲧⲱⲕⲱⲟϣ and ⲫⲕⲱⲟϣ respectively¹. The form (α) is most often preceded by ⲏ- (genit.), the form (δ) by ⲧ-, showing that the former is the true spelling. ⲫⲕⲱⲟϣ in Pap. 1642 might indeed be taken as a guide to pronunciation, supporting the transcription Jkôw which I have adopted. But the modern form Ishgâu points to a prosthetic vowel and speaks in favour rather of a pronunciation such as Ejkôw for the Coptic.

It may further be noted here that, for certain of the ἐποίκια too, these Coptic texts supply the original names, whence the Greek translations were made. The ἐποίκιον Βουνῶν is a rendering of ⲡⲓⲣⲟ ⲡⲧⲟⲟϣ (ⲡⲕⲗⲁ ⲡⲧⲟⲟϣ, Pap. 1586, v. Corrigenda), Κεραμιου of ⲡⲓⲕⲉⲱⲩⲧⲉ, ⲡⲓⲕⲉⲱⲩⲧⲉ (Pap. 1553, ro.). Why Sakoore and Pakaunis were retained untranslated is not evident.

One of the documents published by Krall (RKT. no. iii) is so often referred to in this volume, that a fresh attempt at translation here may perhaps be of value:—

(l. 3) ‘. . . and that ye send it (? the καταγραφή) us, and that ye subscribe (ὑπογράφειν) at the bottom of the list (καταγραφή), with a well-established declaration (ὁμολογία), saying, If they shall accuse (καταγινώσκειν) us and find that we have concealed aught from you of the aforesaid register (κεφάλαιον), ye (sic) shall pay 100 solidi² as fine (πρόστιμον). For (γάρ) for this cause I have sent George, the notary (νοτάριος), the citizen (? of Heracleopolis) for this cause (sic), enjoining (παραγγέλειν) him that he take these lists (καταγραφή) aforesaid and bring them unto us. And (λοιπόν) delay (ἐμποδίζειν) him not, neither (οὐδέ) lay any (cause for) blame against thyself (κατὰ ψυχῇ). And give a beast to George the notary (to ride), from your village unto another village. And fail not (ἀμφιβάλλειν) as regards this edict (σινγίλιον) (which) I have written and sealed with my seal (βούλλα). *Written on the 25th of the month Pachôn, of the 2nd Indiction.*

(l. 11) Regarding the list (καταγραφή) of all the adult workmen (τεχνίτης), (we desire) that ye send (?)³ it us, as to who is whose son, of what village he is, in what trade (τέχνη) he is. Regarding the young workmen (τεχν.) who have been placed with teachers to learn the trades (τέχνη), (we desire) that ye send (?) their list (καταγραφ.) likewise unto us, on (πρός) this same plan (σκάριφος), with the names of the workmen (τεχν.) under whom they are. Regarding the list (κατ.) of every palm tree that is growing, whether (εἴτε) that bears fruit (καρπός) or (εἴτε) that bears it not, that ye make return (τάσσειν) thereof unto us, and that ye indicate (σαφηνίζειν) for us those of them that belong to the churches (ἐκκλ.)⁴. Regarding the list (κατ.) of every acacia tree that is sealed, that ye write them down for us and point out for us those of them belonging to the churches (ἐκκλ.).’

There only remains for me to add that I owe my hearty thanks to Mr. Bell for constant help in the editing of these texts, especially during the long intervals in which I was at a distance from the originals. The readings of the Greek passages have, for the most part, been revised and often suggested by him, and he has seen all proofs throughout.

¹ Jkôw is named besides, so far as I know, only in *Deir-el-Gebrawi* ii, Pl. xxix, and in a Balaizah fragment (Petrie, *op. cit.*, p. 41).

² Dr. Wessely confirms Krall's reading of the numeral.

³ ⲩⲁⲡⲡⲁ an obscure verb, found in Crum, *Coptic MSS.*, no. xiv, and perhaps in Br. Mus. Catal., no. 582.

⁴ Cf. in Br. Mus. Catal., no. 392 (Jéme), palms bequeathed to a monastery.

TEXTS.

A. LETTERS FROM THE GOVERNOR TO THE PAGARCH.

PAPYRUS 1332.—A. D. 708.

Inv. No. 1332. Two fragments, $\frac{7}{8}$ in. \times $1\frac{3}{4}$ in. and 1 ft. $8\frac{1}{4}$ in. \times 8 in.

THE two earliest in date of the letters relate to the fugitives already referred to in the general introduction, and are, except in one respect, duplicates. The difference is that the first relates to nine men, the second to only six. The reason why two such letters were sent is obscure, for both belong to the Aphrodito collection, and we can therefore hardly suppose that one was directed to some other pagarchy, nor are they *ἐντάγια*, such as were sent to the *χωρία* within the pagarchy. It may be that one was intended to supersede the other; but if so it is strange that though both are dated on the same day, as they appear to be, they should both have been sent. The first part of both letters, containing the preamble, is lost, but their purpose seems fairly clear; it is to order Basilius to send certain clerks (*γεγραμματοισμένον*, l. 4) to assist three Arab officials charged with the duty of searching for fugitives. Each of the Arab officials is to take with him three (or, in 1333, two) of these clerks; one is to go to the division of Arcadia, one to the Thebaid, and one to the *λίμνον*. For these districts see the general introduction. Why men should be required from Aphrodito in particular for the work is not certain, but probably similar orders were sent to the other pagarchies of Upper Egypt; the intention being that the commissioners should be assisted by persons possessing local knowledge. The letters at least illustrate the wide diffusion of the fugitives, and show that they must have been fairly numerous. For the various lectional marks see the general introduction.

τ[η]ς διοικησεω[ς] σου
 τ[ο]υ[το] ωρ[ι]ζοντων τους προσφευγοντας ανθ[ρω]που[ς] αυτων εις [ε]κα[στ]η[ν]
 παγαρχιαν προς ο καθυπεταξαμεν σοι εν τη παρ'ουση επιστολη
 πεμπων εις αυτους τινα ικανον και πιστον γεγραμματοςμενον οφειλοντα

1. This fragment, which was found with the letter, probably belongs to it, as it resembles the rest in colour, ink, and handwriting.

2. The duplicate supplies a little more of this part of the letter, but even there the passage is imperfect and obscure. It is not clear whether *ωριζοντων* goes with *τοιουτο* or *τους προσφευγοντας*. If with the former it is probably for *οριζόντων*; if with the latter, which is more probable, it is possible, though unlikely, that it is

from *ωρίζω*, which Hesychius gives as = *φροντίζει*. In either case it seems to refer to the persons alluded to in l. 4, *i. e.* those who are to be sent to look for fugitives.

3. *παγαρχιαν*: for this see the general introduction.

4. *πεμπων*: the *ν* is a later addition. *αυτούς* here and *αυτοίς* in the next line seem to refer to the fugitives.

τινά . . . γεγραμματοςμενον probably stands for a plural; the meaning is that each of the nine men shall be *πιστός*, etc. If

- 5 συν αυτοις συννευρεθῆναι προς τους επικειμενους των φυγαδων
και ταξαι παρ εαυτοις την ονομασιαν και πατρονυμιαν εκαστου
και απο ποιο^ν χωριο^ν και εν^ν ποιω τοπω και εν ποια παγαρχια
προσεφευγεν των τε αποστειλωμενων εις τα ιδ'ων και των
παρεοιμενων ενθα καταμενων επι συντελεια απλως ειπει[ν]
- 10 καταμαθειν πασαν ειδησιν παραγγελων αυτοις σταθῆναι ενδρανως
εις το ερ'γον αυτων και μη λαβειν παρα τινος τι ποτε το συνολον
υπερ σπορτουλο^ν εση γαρ επισταμενος ως εαν καταγνωσθη τις
εκ των πεμπομενων παρα σο^ν εσχηκως παρ οιοιδηποτε ανθρωπο^ν
σπορ'τουλον εις σε ορα ο κινδυνος και μελλεις * συν καταγιωσκα^ω/
- 15 εις' τουτο απολαβειν αλλ' μετα συντομιας' τους τοιουτους ανδρας
αποστειλον προς τους ειρημενους επικειμενους των φυγαδων
και μη ευρω σε οτι ενεποδισας εις' τουτο η οτι υστερησες' του μη
εκπεμψαι εις' πληρες το αριθμον ον γεγραφεκαμεν σοι και
κινδυ[ν]ευσης εγρ/μ Χοι[^α κ]θ ιν^δ/ζ
- 20 μ' αν^δν^δ θ
πρ^ο Σαλαμα β^ε Ιοχαμηρ ει/ Αρκ^δ/ον'ν' γ
πρ^ο Ζωρα β^ε Αλοασελ ει/ Θ^η/ον'ν' γ
πρ^ο Αβδελλα β^ε Σζ[ο]υραε ει/ λιμι^τον'ν' γ^η . .

the words applied to one man only, αὐτοῖς would have to refer to the nine men, and the meaning would be that in addition to them a clerk was to be sent; but (1) there ought then to be three clerks, (2) one would expect the clerk to be mentioned in the account at the foot. This explanation is due to Prof. Becker.

5. συννευρεθῆναι: apparently used simply in the sense of 'to go with them.'

τους επικειμενους των φυγαδων: 'the commissioners for the fugitives,' *i.e.* the officials charged with the duty of searching for fugitives. For the use of ἐπίκειμαι cf. 1348, 1 τὸν ἐπικείμενον τῆς ἐργασί[ας] and many other instances.

8. προσεφευγεν: the imperfect seems regular; cf. 1343, 4. The meaning will be 'was a fugitive.' So too above in l. 2 the present tense probably does not denote the act of fleeing, but rest in the pagarchy.

ιδ'ων: *l. idia*, as in the duplicate. The purpose of the apostrophe is not clear.

9. *l. παρεωμένων* and κατέμενον.

επι συντελεια: this means that certain fugitives were to be allowed to remain in the pagarchy to which they had fled, bearing their share of the public burdens; cf. Becker, PSR., p. 40. After συντελεια one would expect καί, but there is a small space which perhaps serves the same purpose as our dash, '... burdens—in a word...'

10. ενδραιως: an adverb from ενδρανής (see Stephanus, *Thesaurus*, s. v.), 'energetically.'

14. καταγιωσκα^ω/: *l. τῷ καταγιωσκομένῳ*; cf. 1333, 16.

18. το: *sic*.

19. κινδυνεσης: governed, like εἶρω, by μή.

κ]θ: the κ from the duplicate. There is a trace of the letter before θ, but the surface of the papyrus has gone here.

20 ff. This memorandum is in a different hand from that of the letter itself, being of the minuscule type used in accounts generally; but as the same clerk may have written it, using a different style of writing, it is not described in the text as '2nd hand.' So too with all accounts in subsequent letters.

μ': the usual word is γνώ(σις). Here the duplicate has μν^η. Which of the words derived from μνήσκω is intended is uncertain.

αν^δν^δ: *i.e.* ἄνδρες, the usual method of indicating a plural at this period; cf. ὀν(όματα) in l. 21.

21. The name is Salāmah b. Yūkhāmīr. β^ε will represent Ar. *ibn*.

Αρκ^δ/: Ἀρκαδίαν.

22. The second name is Al-Wāṣil. Ζωρα is perhaps Zur'ah; but in 1433, 62, etc., and 1440, 6 occurs a certain Σζουραε or Σζωρ νύς Ἀλουσαλ, who seems to be the same person, so that the name is probably the same as in l. 23. He was very likely the *dux* of the Thebaid; cf. 1440, 6, note.

23. Σζουραε: the name is Shurāih, in Copt. *ϣογρηε* (Or. 6218) or *ϣογραε* (Or. 6212).

PAPYRUS 1333.—A. D. 708.

Inv. No. 1333. Duplicate of the former. 2 ft. $3\frac{1}{4}$ in. \times $8\frac{1}{4}$ in. The first two lines in blacker ink than the remainder.

[φυ]γαδας δεχομενος ουν τα παρ[οντα γραμματια]
]ς α^δ εξ εκ των οφειλο[υ]ντων τοιου]
 [το] ωριζοντων τους προσφευ[γοντας ανθρωπους αυτων]
 [εις] εκαστην παγαρ'χίαν προς ο καθ[υ]ν[ε]τα[ξ]αμεν σοι εν τη παρου[σ]η)
 5 επιστολη' πεμπων εις αυτους τινα ικανον και πιστον γεγραμματα[σ]η
 [ο]φειλοντα συν αυτοις συννευρεθηναι προς τους επικειμενους
 των φυγαδων' και ταξαι παρ εαυ[το]ις την ονομασιαν και
 [πα]τρωνυμιαν εκαστο' και απο ποιο' χωριο' και εν ποιω τοπω
 κ[αι] ποια παγαρ'χια προσεφευγεν' των τε αποστελλομενων
 10 εις τα ιδια και των παρευμενων ενθα κατεμενον' επι συντελεια
 [απ]ωσ ειπειν' καταμαθειν πασαν ει[δ]ησιν παραγγελων αυτοις·
 σταθηναι ενδρανως εις το εργον αυτων και μη λαβειν
 παρα τινος τι ποτε· το συνολον' υπερ σπορτουλου' εση γαρ
 ,
 επισταμενος· ως εαν καταγνωσθῃ τις εκ των πεμπομενων
 15 παρα σο' εσχικως παρ οιο'δηπ[ο]τε ανθρωπο' σπορτουλον
 εις σε· ορα ο κινδυνος και μελλεις συν τω καταγινωσκομενω
 ε[ι]ς τουτο απολαβειν αλλα μετα συντ[ο]μιας τους τοιουτους ανδρας
 αποστειλον π'ρος τους ειρημενους επικειμενους των φυγαδων
 και μη ευρω σε· οτι ενεποδισες· εις τουτο'το η οτι
 20 [υστ]ερησες· του μη' εκπεμψαι εις πληρες τον αριθμον' ον
 [γ]εγραφακαμεν σοι' και κινδυνευσης εγρ' μ' Χοι^α κ'θ ι^δ/ ζ
 μν⁷ αν^δν^δ ε

πρ^ο Σαλαμα υν^ο Ιοχαμηρ ει/ Αρκ^δ/ ον' ν' β
 πρ^ο Ζωρα β^ε Αλοασελ ει/ Θηβαδ^δ/ ον' ν' β
 25 πρ^ο Αβδελλα β^ε Σζουρα ει/ λιμιτ' ον' ν' β

2. a^δ : $\alpha\upsilon\delta\rho\alpha\varsigma$.

εξ: the overlining of numerals seems to have been usual at this time; cf. e. g. 1334, 3, 1341, 5, WD. p. 202, Pap. LV. 5, etc.

11. [απ]λωσ: there does not seem room for καί, even in the

form of the symbol (\S); *cf.* 1332, 9, note.

13. The apostrophe at the end is to fill up the space, the line in the MS. being shorter than the average.

19. $\tau\omicron\upsilon\tau\omicron^{\nu}\tau\omicron$: *sic*, an example of dittography.

PAPYRUS 1334.—A. D. 709.

Inv. No. 1334. 1 ft. $6\frac{1}{2}$ in. \times $5\frac{1}{2}$ in. Detached fragment $\frac{1}{2}$ in. \times $\frac{3}{4}$ in.

REQUISITION of a τεχνίτης. The word τεχνίτης is used for a skilled workman, such as a carpenter, etc., whereas ἐργάτης denotes an unskilled workman, *labourer* or *navvy*. In this case the workman, as appears from l. 14, is required for a mosque, though which, is not certain. The work was apparently in charge of Yazīd b. Tamīm. The mosque of Babylon is known

to have been built by Yahyā b. Handalah, and that of Damascus is shown by 1368 to have been built by 'Abd-al-Rahmān b. [Salmān ?] and 'Ubaid b. Hurmuz ; it seems likely therefore that the mosque referred to here is that of Jerusalem, for which see 1403, introduction.

The workman is to serve in person, and the *διοίκησις* is to provide his expenses, not in kind but by a money-payment.

-] *Ιεξιδ νιον Θεμμι επίκειμενον επί της παrouσης*
[ινδικτιονος εβδομης] και εταξαμεν δια της διοικησεως σο' ενα
[τεχνιτην μετα αποτροφης και δα]πανης αυτου μηνων εξ εν απαρ'γυρισμω και
[τα τουτων ενταγια ποιησαντες] επεμψαμεν σοι ενθεμενοι εις αυτα· το τι οφειλεν
 5 *[δοθηναι υπερ της αυτου δα]πανης και αποτροφης· δεχομενος ουν*
[τα παrouτα γραμματα προς τη]ν δυναμιν των ενταγιων θελησον τουτον
[μετα πασης συντομιας πεμψαι εν Β]αβυλωνι οπως εξελθη' δια στρατας·
[εις το τοιουτο κατεργον και] ει μεν' ευρης οτι υπανελυσεν ο τεχνιτης·
 10 *[] ο ων εις το αυτο κατερ'γον κατα τον περισυμ*
π[ε]μψου' μετα των ερ'γαλειων αυτου' ινα
? συν'ερ'γουσιν αλλα μη δοξη σοι πεμψαι' απαρ'γυρισμον
[παντοιον] *[] ει μη το σωματιον μεντοι γε χρησιμον*
[] ποιησαι' ερ'γον ο επιλημ[
μασ]γίδα [
 15 *μη αμελησης] πεμψαι και δωσης προφασιν κ[α]τα της*
[ψυχης σου εγραφη μ'] M^x ιξ ιδ/ ζ
 Detached fragment :—
]τηροσ[

1. *επίκειμενον* : this may go either with the name, meaning 'in charge of' the work, or with the word referring to the requisition, 'falling on' the present indiction.

2. The number of letters within a given space varies greatly in all these letters, but the supplement here is still rather little for the space. It is, however, improbable that anything more is to be supplied.

εταξαμεν δια κ.τ.λ. : in these papyri *διά* is regularly used (with the genitive) in such phrases as this, = 'we have assessed upon (or 'requisitioned from') your district.'

3. The supplement from l. 5. *δαπάνη* in these papyri is almost a synonym for *ἀποτροφή*. The difference may be that *ἀποτροφή* refers to food only, whereas *δαπάνη* means 'expenses' generally, including food, passage-money, and equipment. (This is probably the sense of the word in Crum, *Ostr.* 414, 417, p. 38.) It is perhaps more likely, however, that *ἀποτροφή* refers to the maintenance of the workman, sailor, etc., during his journey from Aphroditē to his destination, *δαπάνη* to his maintenance during the actual period of service ; cf. note on 1434, 19.

εξ : for the overlining of this see 1333, 2, note.

απαργυρισμω : by this is meant the payment in money of taxes in kind. There seems at first sight an inconsistency between this line and l. 11, where Basilios is expressly ordered

not to send *ἀπαργυρισμός*. The explanation is that here the word refers only to the *ἀποτροφή* και *δαπάνη*, in l. 11 only to the *τεχνίτης*.

4. *τα τουτων ενταγια* : plural because the *δαπάνη* is included as well as the workman. For *ενταγια* see general introduction.

6. *τουτον* : the *ν* is written twice over. Probably the clerk wrote *τουτην* and then clumsily altered the *ν* to *ον*.

7. *Βαβυλωνι* : the workman was evidently to be sent first to Babylon, and from there to proceed to his destination, which in itself shows that the mosque was not at Babylon. *εν* with the dative expressing motion to is characteristic of Byzantine Greek ; cf. Jannaris, *Hist. Greek Grammar*, 1565. Besides the instances in these papyri there are many others, e.g. Oxy. Papp. 127 *recto*, 4, 10 ; 151, 2 ; 238, 1.

δια στρατας : a new phrase, probably meaning 'immediately' ; cf. 1346, 18, where the same phrase recurs ; in 1350, 12 *κατά στραταν* may mean 'on the journey.' The second word is the Byzantine *στράτα*, *strāta*, *vīa*.

10. *εργαλειων* : *l. εργαλείων*.

12. *σωματιον* : this refers to the workman. The following phrase means 'but see that he is serviceable.'

14. *μασγίδα* : 'mosque,' the Ar. *masjid*.

17. This fragment, in appearance, suits l. 14 best, after *μασγίδα*.

PAPYRUS 1335.—A. D. 709.

Inv. No. 1335. Two fragments, $2\frac{3}{8}$ in. \times $6\frac{3}{4}$ in. and 1 ft. $2\frac{1}{2}$ in. \times $6\frac{7}{8}$ in.

THIS letter is concerned with the subject of the ἐμβολή or corn-tax. Egypt, which formerly supplied Rome and later Byzantium, was now a source of the corn-supply for Arabia. In the present case, however, the corn is required for the *Muhājirūn* of Fustāt (see general introduction); from which it appears that their rations of corn were paid out of the general ἐμβολή, just as their allowance of money was taken out of the δημόσια (1349, 16, 17). In case the corn is not forthcoming, it is to be compounded for at the rate of 13 artabas with ναῦλον per *solidus*. In the word ναῦλον we have probably, not the tax so called of Byzantine times, but merely the cost of carriage to Babylon. One of the ἐντάγια sent with this letter is included in the present volume (1407).

ρ' σι αρ' β εμβολῆ

εν ο[νο]ματι του Θεου Κορρα υιος Σζεριχ συμβουλ[ος]
[Βασιλειω διοικητη κωμης Αφροδιτω
· · · · ·
εις τα ορρια Βαβυλωνος απ εμβολης ινδικτι[ονος]
5 ογδοης λογω ρουζικου Μωαγαριτων του Φοσ[σατου]
και εταξαμεν δια της διοικησεως σο' δισχιλ[ιας]
αρταβας σιτου και τα τουτων ενταγια ποι[ησαντες]
τοις των χωριων επεμψαμεν σοι ενθεμ[ενοι]
εις αυτα ινα εαν στενωθωσιν οι των χωριω[ν] δουναι]
10 τον σιτον και δωσωσιν απαργυρισμον δωσ[ουσιν]
κατα δεκατρεις αρταβας καθαρας συν ναυλ[ω]
του νομισματος δεχομενος ουν τα παροντ[α] γραμματα]
προς την δυναμιν των ενταγιων τον τοιο[υ]τ[ον] σιτον]
πεμψον και παραδος εις τα ορρια κομιζο[μενος]
15 τας υπερ αυτω αποδείξεις και καν ει εγραψ[ας]

1, 2. This fragment was found separately. It is lighter in colour than the rest of the letter, but as it would in any case probably belong to a different κόλλημα, this fact cannot weigh against the evidence of l. 1.

1. ρ': περί.

2. συμβουλος: 'Governor.' From Wellhausen, *Ar. Reich*, p. 86, it appears that the Khalif Mu'āwiyah was known as πρωτοσύμβουλος and his ministers as σύμβουλοι. In bilingual documents σύμβουλος corresponds to *amīr* (Becker).

4. ορρια: 'barns,' the Latin *horreum*. No doubt these were the chief grain-storehouses of the country; cf. *Ar. Pal.*, Plate 101, where the καθολικά ὄρρια are mentioned. Here the corn was stored before being transported by the canal of Trajan (cf. 1349, 10, note) to Arabia. Some, as we see here, was reserved for the Arab settlers in Egypt. (Prof. Becker remarks that probably the greater part remained in Egypt.)

5. ρουζικου: explained by Becker (*PAF.* X. 10, note) as the Arabic *rizk*, the allowance of provisions made to the Arab troops. The word for the similar allowance in money made from the gold-taxes is *rogā* (1349, 15).

7. σιτου: σίτος in these papyri is several times distinguished from κριθή and means specially 'wheat.' πυρός does not occur in any of the Aphrodito Papyri.

8. τοις των χωριων: in *PSR.*, Appendix, p. 114, Becker shows from the Arabic equivalent, against Hohlwein (*Musée Belge*, 1905, p. 191 f., 1906, 40 f.), that this probably denotes the people, not the officials, of the villages. That in l. 9 here *οι των χωριων* are the persons supplying the corn is some confirmation of this; though no doubt the clause *might* refer, not to the actual taxpayers, but to the collectors.

11-12. 'At a rate of 13 winnowed artabas with carriage per *solidus*.' For the rate, cf. 1404, 13, 14. In *PERF.* 587, dated A. D. 699, the rate is 20:1, so that the price had risen in the interval. Perhaps the ναῦλον is not included in the reckoning in the Rainer papyrus.

15. Such an ἀπόδειξις is *Ar. Pal.*, Plate 101, referred to above.

Perhaps εγραψ[ας πολλην] την κοπην, 'and although you wrote that it will be a great trouble' (sc. to make full payment in kind), 'yet do your best,' etc.

την κοπην αλλ ουν πασαν σπουδην ποιη[συν]
του μη δοθηναι απαργυρισμον ει μη αυτον το[ν σιτον]
εγρ' μ Μεσ^ο α ι^δ/ η

Endorsed:

Κορρα υι Σζεριχ συμβουλος Βασιλειω διοικ/ κ[ωμ^η Αφρο^δ]

17. ει μη: simply 'but.'

19. The space between συμβουλος and Βασιλειω is usual; it

was here that the string which bound the roll was passed round it.

PAPYRUS 1336.—A. D. 709.

Inv. No. 1356. 1 ft. 2 $\frac{1}{4}$ in. \times 4 $\frac{3}{4}$ in.

AN order for a carpenter, to serve in person. His task is apparently to be the construction of some vessels for the conveyance of (workmen or goods?) to Clysmā. His wages are specified, and it is stated that they are to be paid out of the treasury. The meaning is apparently that they were not to be a charge on the διοίκησις but were to be defrayed out of the funds in the central treasury.

]

ρ' τ^χ α λουφοι^ω . τ . ω

[εν ονοματι του Θεου Κορρα] υιος Σζεριχ συμβουλος

[Βασιλειω διοικ]ητη κωμης Αφροδιτω ενα τεκτονη[α]

[εταξαμεν δια της δ]ιοικησεως σο^ν επι μη[ν]α[ς] τεσσaras

5 [λογω εργασια]ς λουφοιων μετακομιζοντων

] εις το Κλυσμα επι της παρ[ου]σης

[ινδικτιονος ογδοη]ς θεματισαντες τους μισθους και την δαπανην

[αυτου εκ του μην]ος νομισματος διμοιρον χωρις

διδομενον] απο της σακελ^ηλης και το τουτου ενταγιον

10 [ποιησαντες επεμ]ψαμεν σου^ν τουτου ουν μετα των

[εργαλειων αυτου προς] τη[ν] δυναμιν του ενταγιου^ν πεμψον

[? ευθεως και παραδ]ος Μασμεδ^ν υιω Αβι Αβιβα τω επικ^ν/

[της εργασιας εγρ^ν μ' Θ]^ω/ τ ι^δ/ η

1. ρ' τ^χ: περί τεχρίτου.

λουφοιων(ν): cf. l. 5, from which it appears as if the word denoted some kind of vessel, perhaps for use on the canal from Babylon to Clysmā; cf. 1434, 92, where καλαφάται and τέκτονες are required for the cleaning and repair (φιλοκάλεια) of λούφια, evidently the same word. A Coptic form of the word occurs also in a small fragment without any context except the verb 'to make, prepare' (Crum). The following word is doubtful; the first letter looks like ψ.

8. Apparently the carpenter's wages were to be $\frac{2}{3}$ sol. per month. In 1410 a carpenter receives 1 $\frac{1}{2}$ sol. per month, and possibly [αυτου εκ του μηνος εν]ος should be read here, but that seems too much. του μηνος without the εκ might be read; but if the reading is ενός νομισματος the accusative in the case of διμοιρον is curious. It is clear from various accounts that the wages of workmen varied considerably.

9. ι. αποτροφης?

σακελλης: this seems always to mean the central treasury.

ενταγιον: this is in the singular because only one workman is required. In 1334, where the plural is used but one workman is demanded, the διοίκησις is required to furnish also δαπάνη, which would, as usual, be divided between several χωρία and thus require more than one εντάγιον.

12. ευθεως: doubtful, but more likely than προς ημας.

Μασμεδ υιω Αβι Αβιβα: Muḥammad b. Abī Ḥabibah; cf. Or. 6215,] πλοίου τοῦ Κλ[ύ] (σματος) ἐπὶ Μασμητ υἱοῦ 'Αβι 'Αβιβα and 1434, 93, etc. Evidently he was in charge of the shipbuilding yards at Clysmā. 'Αβι is the genitive of 'Αβου.

13. Θ^ω: no part of the actual theta is preserved, but the downward and upward strokes which in this usual abbreviation of Θώθ always follow the theta are clearly visible, and suggest Θ]^ω/ much more strongly than Πα]χ^ω.

Endorsed :

[Κορρα νῖ Σζεριχ συμβουλ/] Βασιλειω διο[ικ/ κωμ? Αφροδ]

The other way up :

15 + μ Θ^[ω]/ ι^δ η ηνη^χ δ/ Αβ^{ου} Αμερ βερ . [

15. Αβ^{ου} Αμερ βερ(εδαριου) : the name 'Αμερ, but without the 'Αβου, seems to occur in PSR. II. I. 3* where the reading should probably be Π(α)χ(ών) κδ ἡνῆχ(θη) δ(ι') 'Αμερ βερ(ε)δ(αριου) (πε)ρ(ι) σίτου. The name is probably Abu 'Āmir. Here, if the

readings at the beginning of the line are correct, the day of the month is omitted, as the indiction in PSR. II. Usually both are specified.

PAPYRUS 1337.—A. D. 709.

Inv. No. 1336. 2 ft. 2 $\frac{1}{8}$ in. × 8 in.

THIS letter is concerned with the subject of the navy. Certain sailors had been requisitioned for the *κούρσον Αἰγύπτου*, and these Basiliius had neglected to send. In consequence of their non-appearance Qurrah had been compelled to hire substitutes, and in the present letter he orders Basiliius to raise and send money in payment of the wages of these substitutes. An account of the money required was enclosed, and will be found later in the volume as 1450. It was actually with 1339 when received at the Museum.

και αμ[ε]λῆσαι εἰς τ[ο] εκπεμψαι π[ρ]ος ημας τ[ο]υς δ[ι]ε[σ]τ[ι]ς[α]ς τ[α] λ[ε]ν[τ]α[ς].
 δια της διοικησεως σο^ν ναυτας λογω καταβων
 και δρο[μ]ων αρ[ι]ων και αλλων ; κουρσο^ν Αιγυπτο^ν
 ινδικτιονος ογδοης επετρεψαμεν Αειαν νιω
 5 Σωραεικ μισθωσασθαι τους λοιπασθεντας
 δια σο^ν προς τον εντεθεντα θεμ[α]τισμον εν τοις
 ημετεροις ενταγιοις δεχομενος ουν τα παροντα
 γρ[α]μματα αποστειλον δια πασης^ς συντομιας
 προς την ενδον της παρουσης επιστολης^ς γνωσιν
 10 το χρυσιον του μισθο^ν αυτων μη υστερων εξ αυτο^ν
 εν^ν νομισμα και μονον και γαρ γνωσκομεν

3. The mark after αλλων seems to be a sort of punctuation-mark ; cf. 1339, 3, 5, 6, etc. There is, however, no need for one here, and the scribes of these letters are much given to distributing dots and strokes about the papyrus without any apparent reason.

κουρσου : see general introduction.

4. Αειαν νιω Σωραεικ : Hayyān b. Shuraiḥ. νιω is altered from νιον. The scribes of these letters show a great reluctance to put this word into any case but the nominative or accusative.

6. θεματισμον : this word and the verb θεματίζω in these letters sometimes pass almost into the sense of 'order,' but they always

retain something of the sense of drawing up a scheme. In Pap. 32 (Vol. I. p. 230) the word at the end of l. 7 is probably to be read ἐθεμ[α]τισαμεν.

11-16 : an involved sentence. The meaning seems to be :— 'For indeed we know that neither you nor the people of your *kūrah* have any care to carry out or perform any sort of duty, unless you are importuned for the arrears in your payments, except in accordance with the instructions given in our *ἐντάγια* ; that is, Qurrah thinks that Basiliius and the people of his district ought to show greater alacrity in the public service, and not always wait for instructions.

- ως ου μελεται σοι ουτε μην τοις της χωρας'
 μη εκτελεσαι μητε δουναι περας παντοιω
 εργω εφ' οσον ουκ απαιτεισθε' υπερ των λοιπαζομενω[ν]
 15 δι υμων ει μη προς τον θεματισμον τον ενκειμενον
 εν τοις ημετεροις ενταγιοις' αλλ ου μη συγχωρησωμεν
 εινα τα πραγματα' ουτως ουτε γαρ μελλομεν
 εξισωσαι τον ικανον και χρησιμον και πληρουντα
 ακαταφροντηως' τα δι αυτῷ τῷ ανικανουντι
 20 εν τοις επιτρεπομενοις αυτω παρ ημιν δια
 δωροδοκίας λοιπον εαν εχεις φραινας
 εκτελεσον την δια γραμματων ημων επιτροπην
 μη ληθη παραπεμπον' τι εκ τουτων αλλ εμπονωσ
 [α]ποτελων εγρ^α/ μ^η Θ^ω/ ιγ ι^δ/ η

12. μελεται σοι is a correction. In the blank space before ουτε there are traces of a λ.

χωρας: to this corresponds the Arabic *kūrah*, which seems to be equivalent to νομός (Becker, PSR. p. 22). If so, this confirms the theory that *παγαρχία* = νομός; Becker suggests (*l.c.*) that the νομοί in late Byzantine times may have been called

χώραι, as the old κῶμαι became χωρία.

18. πληρουντα: corrected from πληρωντα.

21. φραινας: *l. φρένας*.

23. παραπεμπον: *l. παραπέμπων*. The apostrophe is to distinguish from παραπέμποντι.

PAPYRUS 1338. — A. D. 709.

Inv. No. 1337. 4 ft. 2½ in. × 8½ in.

IT appears from this letter that Basilius was in arrear with his taxes, both ordinary (*χρυσικά δημόσια*) and extraordinary (*ἐκστραόρδινα*). He is ordered, under threats of punishment, to make up the full amount. The chief object of the letter, however, is to command him to come to head-quarters. Besides the balance of the taxes he is to bring certain men from his *διοίκησις* named in some previous letter of Qurrah's (see following Pap., introduction), and also a *κατάγραφον* or register of the district, which is to contain the *ἀνδρισμός* in every *χωρίον*, with particulars of each person's landed property and public services. By the term *ἀνδρισμός* must be meant here the inhabitants or perhaps rather the tax-payers. Prof. Becker in his *Beiträge*, II. p. 111, regarded the census mentioned in PERF. 599 as a new measure; but it is difficult to see what else can be meant by the present *κατάγραφον* than a kind of census. That of PERF. 599 was a general and systematic registration of the whole of Egypt; it seems clear from the Aphrodito papyri that registers were regularly kept in the various *διοικήσεις*, and the novelty of the census of Hishām's reign may have been simply that it embraced the whole country with a view to ascertaining the total population and its resources; or again the difference may be between a mere register of tax-payers and an organized census of the whole population. But as the Romans had a census-system, and it is clear that the Arabs took over much of the previously existing organization intact, there is nothing *a priori* improbable in a regular census; and Prof. Becker now writes that he accepts this view.

καταλαβει]ν τα πρὸς ημας
κ]αθοδου σὸ
] μη αναμενων

- καταλαβε τα προς ημας' μ[ε]τ[α] τ[η]ς συμπληρωσεως
5 ως ειρηται των χρυσικων δημοσιων και εκστραορδι^ω
και λοιπων στιχων επιζητουμενων δια της διοικ^η/
μη υστερων εξ αυτων τι το συνολον' γνωσκει γαρ
ο Θεος ως ου μη αποκεινηθης εξ ημων' και εστι
δια σὸ ἐν λοιπαδει εως ενος μυλιαρισιῶ και
10 μονῶ και πιστοφορεθῃτι εις τουτο πανὺ γαρ
ηθεως εχομεν ειναι το εργον σὸ προκοπτων
και σταθῃρον πλειω ὁ εστι και γαρ ο Αμιραλμ^{ον}
ου καταδεχεται δια προφασεων τινων υστερεθῃναι
τι εκ της συμπληρωσεως των επιζητουμενων
15 ως λελεκται δια της διοικησεως σο^ν και ει ειχες
φρενας ερρωμενας' ουκ ειχες δεθηθῃναι πλειεστων
ημων γραμματων τουτων ενεκα' ανυσον ουν εντελως
ει τι εστι δια σὸ και καταλαβε εν ταχει φερων
μετα σεαυτὸ ουσπερ ονοματισαμεν σοι ανδρας
20 της διοικησεως σὸ εν τοις προ τουτων ημων γραμμασιν
ου μην αλλα και καταγραφον' κατα χωριον' του οντος
ανδρισμῶ εν αυτω και τι εστι δι αυτων διαγραφον
και τι ὑπαρχει εκαστω εν γηδιοις καὶ τι εχορηγησ^{1α}
δι ενταγιων και ανευ ενταγιων και απλως ειπειν
25 μη ευρεθῃς παραλειψας τι ποτε' εν τη επιτροπη
ημων εις τουτο μητε μην διδων καθ εαυτο^ν
την οian ουν προφασιν η σκανδαλον' μελλομεν γαρ

1. καταλαβει]ν τα προς ημας: cf. . 4. This curious phrase seems to mean 'come down to us,' like καταλαμβάνω alone (l. 18 below; in 1350, 8, it means 'return'). The phrase recurs in l. 34, 1339, 2, 13, and 1370, 14.

5. εκστραορδι^ω: a form εκστραορδιν^{ων} would be expected; that the word here is right and comes from a nom. sing. ἐκστραόρδιον is shown by 1356, 11, where the nom. plural occurs. The present passage well illustrates the distinction between the regular public taxes, which were not assigned to any particular purpose, and the extraordinary taxes or requisitions, which were so assigned.

6. στιχων: 'imposts' generally; cf. Crum, *Ostr.* 421, 5.

επιζητουμενων: cf. 1412 ff. *passim*.

8. και: probably καὶ εἰ or κἄν εἰ is intended—'you will never depart again if there is even . . .,' i. e. you will be imprisoned or put to death.

9. μυλιαρισιον: 'Nomismatis pars duodecima,' Ducange, *Stephanus*; cf. Vol. I of the present catalogue, pp. 198, 199.

10. πιστοφορεθῃτι εις τουτο: 'be sure of that.'

11. ηθεως: possibly ἡδέως is intended, but it cannot be read. The meaning at least seems to be: 'for we are very desirous

that your work should be more energetic and trustworthy than it is.'

12. Αμιραλμ^{ον}(μιν): the Arabic *Amir al-M'aminin*, the 'Commander of the Faithful' of the *Arabian Nights*; i. e. the Khalif.

21. ου μην αλλα και: simply 'and also'; cf. BGU. 1020, 14.

22. διαγραφον: this probably means 'what poll-tax they are liable to pay'; cf. the introduction to 1419, etc. In a Coptic fragment occurs an officer διαγραφύριος.

23. γηδιοις: the word occurs frequently in 1419 (also in Pap. 483). It, rather than γῆ(ς) δ(η)μοσί(ας), should be read in B. M. Pap. 32 *verso* (Wessely, *WS.* 1X. p. 243). The information as to landed property is required for the purposes of the land-tax as τί ἐστὶ δι' αὐτῶν διάγραφον for poll-tax.

24. δι ενταγιων κ.τ.λ.: for this expression see 1428, 4 δαπάν(ης) δ(ι') ἐντ(α)γ(ιων) (καὶ) ἀνε(ν) ἐντ(α)γ(ιων). The meaning is not quite clear; the most probable explanation is that δι' ἐνταγιων refers to special services, ordered by ἐντάγμ^α from the Governor, and ἀνεν ἐνταγιων to the ordinary routine duties. δι εναγιων is a correction.

26. καθ εαυτου: sic; l. κατὰ σεαυτοῦ.

- κελευσει Θεου καλοποιησαι τω καλως διαπραττωμενω
 εξαλειφαι δε τον χαωτην ραδιοῦργον τε και
 30 αδικον λοιπον μη δεηθης ετερων ημων
 γραμματων περι τουτο μετα τα παροντα γραμματα
 και καταλαβη σε ανταποδοσι απωλλουσα την ψυχην
 και υποστασιν σο αγωνισαι τοιουν' καθως πολλαχως
 ειρηται' αμελλητι καταλαβειν τα προς ημας και
 35 κατενεγκαι' ει τι εστι δια της διοικησεως σο
 απο τε χρησικων δημοσ[ι]ων και ετερων διαφορων
 στιχων εκτελων απαραιεπτως και τα δηλωθεντα σοι
 εν τε τοις νυνι και προτεροις γραμμασιν ημων ουτε γαρ
 σπευδομεν εις ετερον τι ει μη το^ν εν συντομω
 40 καταλαβειν σε τα προς ημας μετα των επιζητουμενων
 δια της διοικησεως σο ανελλιπτως εγρ/ μ' Θ^ω/ ιε ι^δ/ η

29. χαωτην: apparently a new word, derived from χαώω.

30. αδικον: corrected from αδικων.

32. απωλλουσα: sic. For ανταποδοσι read ανταπόδοσις.

36. χρησικων: i. χρυσικων.

PAPYRUS 1339.—A. D. 709.

Inv. No. 1338. 2 ft. 1½ in. × 8¼ in.

THIS letter is largely a repetition of the last, written nearly a month later. Basilus has not yet, it appears, obeyed Kurrah's instructions to come to head-quarters, and he is ordered to do so without delay. As in the last letter, he is told to bring with him the men named in some previous communication. From the latter part of the letter it seems probable that these are the local officials of the χωρία, for Basilus is to instruct each of them to bring with him the accounts of his χωρίον. It appears, that a systematic examination into the state of the διοίκησις was to be undertaken by Kurrah. The κατάγραφον which Basilus, here as in the preceding letter, is told to bring with him, is to contain, in addition to the details required before, the landed property of each inhabitant classified according to vine-land and arable land; and he is also to include a list of fugitives in each χωρίον. For the first order, cf. PERF. 597, where the vineyards are separately specified; in PERF. 577 (=RKT. 3), the Coptic edict of the Finance Minister, on the contrary, no special mention of vineyards is required though palm-trees and acacias are to be specified. It appears probable from 1416, 29 ff., 1419, 836, 1172 that vine-land was taxed at a different rate from arable land, and cf. Eutych. II. 369-71 'Profectus autem Abdol Aziz Alexandriam anno septuagesimo quarto, viros regionis istius primarios prehensos in vicos et villas distribuit; unicuique villae, secundum rationem acedium ac vinearum ac generum frugum, certam pecuniae summam imponens'; but Prof. Becker remarks, probably with reason, that

a special distinction between vine- and arable land is less likely than that each kind of crop was assessed at a different rate, and he adds 'Die *Zweiteilung* ist nur eine Aufzählung der Hauptarten.'

- · · · · δεχομενος ουν]
- τα παροντα γραμματα θελησον μετα πασης συντομιας καταλαβειν²
 τα προς ημας ; ενεγκων μετα σεαυτο⁵ ουσπερ ονοματισαμεν σοι
 ανδρας της διοικησεως σο⁷ εν τοις πρωτεροις ημων
- 5 γραμμασιν ; ου μην αλλ και καταγραφον κατα χωριον το¹⁴ οντος ανδρισμου
 εν αυτω και ει τι εστι δι αυτων διαγραφον ; και ει τι υπαρχει
 εκαστω¹⁸ εν γηδιοις απο τε²⁰ εν αμπελω και εν σποριμω γης ; και
 ει τι εχορηγησεν δι ενταγιων και ανευ ενταγιων και καταγραφον
 της ονομασιας και πατρωνυμιας των οντων φυγαδων εν αυτω²¹
- 10 απλως ειπειν φανεροποιων ημιν εν τω καταγραφω σο²¹ πασαν ειδησιν
 μη διδων κατα σεαυτο²¹ παντοιον σκανδαλον περι τουτο²¹ ; επετρεψαμεν δε
 τω παροντι αποστολω μη αναμειναι προς σε ει μη δυο²¹ τρεις ημερας
 αχρις ο²¹ καταλαβης τα προς ημας παραγγελλων τοις κατερχομενοις
 συν σοι απ εκαστου χωριο²¹ της διοικησεως σο²¹ ενεγκαι μεθ εαυτων
- 15 την²¹ λογοποιειαν του χωριο²¹ αυτων ; οπως ημων ζιτουντων
 παρ αυτων περι κεφαλαιο²¹ τινος ευρεθωσιν εν ετοιμω εχοντες
 πασαν ειδησιν και φανερωσιν ; εση ουν επισταμενος ως ου μη
 δεξομεθα²¹ εκ σο²¹ παντοιον λογον εις αφορμην ; λοιπον μη δεηθ²¹
 ετερων γραμματων²¹ ημων περι τουτο²¹ μετα τα παροντα γραμματα
- 20 και καταλαβη σε ανταποδοσις απολουσα την ψυχην και υποστασιν σδ
 εγρ μ²¹ Φωφ ιβ ινδ/ ογδοης //

2. καταλαβειν τα προς ημας : cf. 1338, 1, note.

5. ανδρισμου : the ου is the monogram (ϩ).

7. τε⁷ εν : the dot is probably meant to separate the two ε's.

12. δυο τρεις : as numbers are often over-lined in these letters, it is not clear whether δυο is meant to be deleted, or whether δυο τρεις is used as meaning 'two or three days.'

14. εαυτων : corrected from εαυτο¹⁴.

18. αφορμην : 'excuse.'

20. καταλαβη : governed by the μή before δεηθ²¹(ε) ; cf. 1332, 19, 1338, 32.

21. Φωφ ιβ : or Φωφ ι β ; but there is a space between φ and ι, whereas ε and β are close together.

PAPYRUS 1340.—A. D. 709.

Inv. No. 1361. Two fragments, $6\frac{5}{8}$ in. \times $8\frac{1}{4}$ in. and $1\frac{3}{4}$ in. \times $5\frac{3}{8}$ in.

THIS letter is a mere fragment. It is clear from the minutes at the top and on the *verso* that it relates to the same matter as 1338 and 1339, and it may very likely be the beginning of one or other of them ; but as it is not in any case continuous with the preserved portion of either, it cannot safely be assigned. The date is no guide, for though the time taken to bring a letter was sometimes extraordinarily long, as in 1346 (written Tybi 8, delivered Mecheir 15), yet in 1353

the interval was only ten days (written Mecheir 5, delivered the 15th). Of course, too, it is possible that this is part of a different letter; Kurrāh seems to have written on this subject several times.

ρ' τ' καθ' / αν' μ' χρυσικ/ δημ' الى صاحب أشقوا في قدوم
) εν ονοματι του Θεοῦ Κορρα υιος Σζεριχ συμβουλος ;
 Βασιλειω διοικητη κωμης Αφροδιτω ; πολλακις
 φαινομεθα γραμμασιον ημων χρησαμενοι προς σε ; οπως φερων
 5 [τ]η[ν συμπλ]η[ρωσ] : [ν των χρυσ]ικ[ων δ]ημοσιων και το εκ συνηθειας
]ου

 [αν]τον μη υστερων εξ αυτοῦ εἰν νο[μισμα και μονον]
 ο[ν]τε γαρ παρευμεν εκ του τοιουτοῦ λοιπ[αδαριον]

Endorsed :

Κορρα υι Σζεριχ συμβουλ° Βασιλειω διοικ- / κωμ° Αφροδ°

The other way up :

10 + μ' Φ κυ ι° / η ενεχ° δ/ Αβραημ ρ' καταλαβ- προ αυτ°

1. περί τῆς καθόδου αὐτοῦ μετὰ χρυσικῶν δημοσίων. Arabic:—
 To the *Shāhib* of Ashkūh concerning his coming.

2.) : this mark and the others (/ etc.) which are often written at the beginnings and ends of letters seem intended to take the place of the cross (+) of Christian documents. This shows a change in the Arab practice, as the cross was used for

a time (v. Karabacek, *Die arab. Papyrusprotokolle in Sitzungsber. der Kais. Ak. der Wissensch. in Wien*, 161, I p. 63).

10. *Ι. μὲν δὲ Φαῶφι κυ ἰνδικτιόνος η (ῆ)νέχθη δι' Ἀβραῆμ περί καταλαβεῖν πρὸς αὐτ(ό)ν.* περί with the infinitive is curious, and perhaps καταλαβῆς should be read, but cf. 1350, 17, note.

PAPYRUS 1341.—A. D. 709.

Inv. No. 1339. 11 $\frac{3}{8}$ in. × 5 $\frac{3}{8}$ in.

A REQUISITION for the wages and expenses of a sawyer, who, if the almost certain restoration in l. 5 is correct, was intended for the mosque of Damascus. This was the great mosque, built by Al-Walid; see Le Strange's *Palestine under the Moslems*, chap. VI. 1411 is apparently one of the ἐντάγια sent with this letter.

[εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος]
 [Βασιλειω διοι]κτητη κωμης Αφροδιτω ενδεκα
 [αριθμια νομισματ]α εταξαμεν δια της διοικησεως σου
 [λογω μισθου ι δαπαν]ης πριστου ονοματος ενος οντος εις το κατεργον
 5 [μιασγίδα Δαμασκο]ν μηνων εξ. επι της παρονσης

3. αριθμια: this is a likely reading; cf. 1347, 2. For the sense of the word see the introduction to 1412. It must be confessed that the letter after the lacuna does not look much like α, but α is occasionally very open in these letters.

4. Οτ λογω δαπαν]ης only; but cf. l. 10.

ονοματος: 'person,' as in 1332, 21-3, 1333, 23-5. The word in this sense is frequent in the accounts.

5. [μιασγίδα Δαμασκο]ν: the ν after the lacuna makes this the most probable reading, and it suits the space; cf. 1368, etc. The reading is made practically certain by 1411.

[ινδικτιονος] ογδοης και τα τουτων

[ενταγια ποιησαντες] τ[οις] των χ[ω]ριων επεμψαμεν σοι

[δεχομενος ουν τα] παροντα γρ[αμμ]ατα προς την δυναμιν

[αυτων ανυσον το τ]ριοντο χρυσι[ω]ν προσον και πεμψον

10 [προς ημας λογω μ]ισθου και δαπανης του αυτου τεχνητου εγρ μ' Αθ^ν/ ζ ι/ η

Endorsed:

[Κορρα υι Σζεριχ συμβο]υλ/ Βασιλει[ω διοικ- / κωμ^η Αφρο^δ]

The other way up:

+ μ' Χοι^α κ ι^δ/ η ην^ηχ δ/ Μαρι^α πι/ ρ' ν^ο ι^α § μισ^ο § δαπ^α πρισ^τ]

12. Μαρι^α: Μαριανού.

πι/: πιστικοῦ, a ship's master. For the difference between ναύκληρος and πιστικός see Heimbach, *Basilicorum Libri LX*, lib. LIII. 1 ναύκληρος ἐστὶ πρὸς ὃν ἀνέκει ὁ πόρος τοῦ πλοίου καὶ τὰ συμβαίνοντα, εἴτε ὁ δεσπότης ἐστίν, εἴτε παρὰ δεσπότης τὸ πλοῖον ἐμισθώσατο ἐν ὁμάδι. Πιστικός ἐστὶν ὁ πᾶσαν ἐπιμέλειαν τοῦ πλοίου ἐπιτραπείς. Cf. also Leontius' Life of St. John of

Alexandria (ed. Gelzer), capp. xxvi and xxviii where Gelzer incorrectly explains the word as 'Gläubiger.' Prof. Becker, however, remarks that the word does not necessarily denote a ship's master but a confidential agent generally, the Ar. *amin* (PSR. I. p. 50). He adds that *amin* occurs in Margoliouth, *Ar. Pap. of the Bodl. Library*, Pap. II. I. 12, as an overseer in the *thesauri*.

PAPYRUS 1342. — A. D. 709.

Inv. No. 1340. 10⁵/₈ in. × 5¹/₈ in.

IN this letter occurs for the first time a phrase which meets us several times in both the letters and the accounts, αἰλή τοῦ Ἀμιραλμουμνιν. The Arabic headings of 1362 and 1378 prove that the word αἰλή means palace. One was being built at Fustāt by Yaḥyā b. Ḥandalah (1378), another at Jerusalem (1433, 286), the builder of which is not named. In 1368 the builders of the mosque at Damascus are stated to be 'Abd-al-Rahmān b. . . and 'Ubaid b. Hurmuz, and it seems probable that the 'Abd-al-Rahmān b. Salmān here mentioned is the same person as the former of the two. In that case this αἰλή was no doubt at Damascus. We know that Al-Walid did build palaces at Damascus (cf. v. Kremer, *Culturgesch. des Orients unter den Chalifen*, I. p. 135), and it is natural that the architect building the mosque should be employed also for the palace, as Yaḥyā, who built the mosque of Fustāt (cf. Becker, PSR. p. 19), was also the architect of the palace there (1378).

This letter is probably an order for workmen (cf. τούτους in l. 5).

.
]χης και ποιησε[ως
της κτι]ζομενης αυλης του Αμιραλμο[υμνιν]
[μηνων x επ]ι της παρουσης ινδικτιονος
[ογδοης και τα το]υτων ενταγια ποιησαντες
5 [τοις των χωριων] επεμψαμεν σοι τουτους ουν
[προς την δυν]αμιν των ενταγιων πεμψον

3. For the supplement, cf. 1347, 5, 6.

] κ[αι] παραδος Αβδερααμαν υιον Σαλμαν
 [τω επικειμ]ενω της αυτης εργασιαις
 [και μη δοξη σοι] πεμφαι παντοιαν απαργυρισμ/
 IO]την εγρ μ^η Αθ^υ/ ι ι^δ/ η

7. υιον: *l. υιός*. Weil, *Gesch. der Chalifen*, I. p. 605, mentions an 'Abd-al-Rahmān b. Salmān as having been Governor of 'Irāk, probably not much later than this; and it is possible that this may be the same person. From 1307, 7 it seems not impossible that he may have been a *maulā* (see general introduction) of the Khalif.

8. τω seems required to fill up the space.

9. παντοιαν: *sic*; the following word might be απαργυρισμ^[a] but this seems an unlikely formation.

10. ει μη αυτον τον εργα]την or τεχνι]την seems a likely reading, but the τούτους of l. 5 appears to imply more than one person.

PAPYRUS 1343.—A. D. 709.

Inv. No. 1341. 4 ft. $\frac{3}{4}$ in. \times 8 $\frac{1}{8}$ in.

THIS letter relates to the fugitives. Basilius is ordered to send them back with their families and goods, and to make a list of them with full particulars. Threats of punishment in case of disobedience are made against both Basilius and the local officials, and Qurrah announces his intention of instituting an organized search through the whole of Egypt. This letter, like 1332 and 1333, illustrates the wide diffusion of the fugitives; and it shows also that they were willingly received and concealed by the inhabitants. The letter may be compared with Rylands Copt. Pap. 277, many of the phrases in which are almost identical with phrases here.

- ει μη δ αν εκπεμψης προς ημας συν ταις φάμηλαις και υποστ[ασειν]
 αυτων ποιων καταγραφον ονομασιαις και [πατρωνμιας]
 των στελλομενων προ[σωπων ο]ν μην αλλα και εις ποια χωρια της διο[ικη/ σου]
 προσεφεγον και τι διαφερει εκαστω εν τε υποστασει κ[αι γηδαιοις]
 5 γραφων ωσαντως το τοιτο σκαριφω τους ευρισκομεν[ο]υς εκ τη[ς]
 παγαρχιας ποιησαντας εκ περιττο^ν του ορο^ν το^ν εξεθεμεθα τουτ εστ[ι]
 το^ν χρονον και την υπαρξ[ι]ν εκαστο^ν προσωπο^ν και τουτους παρεα[θεν]
 εν τη διοικη/ σο^ν κ[αι] απ[λως] ειπειν πασαν ειδησιν και φανερ[ωσιν]
 αψευδως και ασυμπαθως ε[ν] δε τω αυτω καταγραφω επετ[ρ]ειψ[αμ]^ε
 IO γαρ τω αποστολω ημων μη αποκινηθηναι εκ σο^ν αχρ[ι]ς αν εκπεμψης
 εντελως την υστεραν ψυχην των ευρισκομενων εν τη διοικη/ σο^ν

1. υποστ[ασειν]: or perhaps υποστ[ασει]. *υπόστασις* means effects, *i. e.* personal property. In l. 4 it is contrasted with γήδια, *i. e.* real property.

2. This line is shorter than the average. Perhaps εκαστου should be read at the end; but the lines vary greatly in length in all these letters.

4. προσεφεγον: *l. προσέφευγον*. The imperfect is always used in this phrase; *cf.* 1332, 8, note.

5. το τοιτο: *l. τῶ τοιούτῳ*.

σκαριφω: 'summary list.' For the word, *cf.* RKT. III. 14.

6. του: intended for οὐ.

7. χρονον: 'age'; *cf.* 1460, 38, etc.

παρεαθεν(as): *i. e.* those who are to be allowed to settle in the district; *cf.* 1332, 9, note. *τούτους: l. τοὺς*.

9. καταγραφω: καταγραφων has been written, but ν is perhaps deleted.

- απο εικοσαετους και ωδε ως λελεκται ενεγκαι δε· και το προνομασθ^{εν}/
καταγραφον περιεχων [ως δεδ]ηλωται του σταλεντας και τους
παρεαθεντας εν τη διοικησει σο^ν εξ αυτων μη γνωσθη δε
15 ημιν ως υστερησας τιμ^η το συνολον εκ των ορισθεντων
σταληναι φυγαδων επι γνωσκει ο Θεος· ημων ευρισκοντων
τινα· μετα το καταλαβειν το[ν] α[π]οστολον ημων μη εγκειμενον
εν τη καταγραφη τη στελλομενη παρα σο^ν αποδιδουμεν σε
τα θλιβοντα σε· απο τε ζημιας βαρυτατης και σωματικης
20 επεξελευσεως ζημιουντες και τους του χωριο^ν ενθα ευρεθη
ο τοιοντος φυγας· ζημιαν ην ου δυνανται υπενεγκαι ερημον^ν
τον τε μειζ[ο]να και διοικητην και φυλακας αυτο^ν μεθ ο
και αποδιδουντες αυτοις· σωματικην επεξελευσιν οφειλουσας
φθασαι τα εσκατα· αυτων λοιπον αναγνωθι τα παροντα
25 γραμματα· πασι τοις της διοικησεως σο^ν επιτρεπων μεταφ^ρ
το ισον εκστω χωριω και βληθηναι εν ταις εκκλησιαι αυ^τ
προμαρτυρο^ν αυτοις και παραγγελλων ατρωτως φυλαξαι
την επιτροπην ημων και φανερωποιησαι σοι ουσπερ γινω[σ]κ[ε]/
φυγαδας της ανωτερω λεχθεισης· διοικησεως το^ν Αρσινويτο^ν
30 οπως μη ευρωμεν κατ αυτων αφορμην την οian ουν
και γενηται η ψυχη και υποστασι αυτων αντιλυτρον υπερ αυ^τ
το^ν Θεου γαρ συνεργουντος· ου μη παρεασωμεν εν Αιγυπτω
μιαν παγαρχιαν και μονην ει μη δ αν αποστειλομεν εν αυτη
ανθρωπους ημων πιστους και ικανους· οφειλοντας ανεδοτως
35 μετα πασης ακριβειας ερε[ν]νησαι και καταψηλαφησαι χαριν
των αυτων φυγαδων θεματισαι δε· δοθηναι και τοις μηχανουσι
τινα· αποκρυπεντα εξ ωνπερ επετρεψαμεν σταλη[ν]αι υπερ
ο νομιζεις· λόγω μηνυτρων και απεχει τω φαινομενω

12. απο εικοσαετους και ωδε: this probably means 'from twenty years and onwards (= upwards)'; cf. 1480, 70.

προνομασθ^{εν}/: corrected from προνομασθ^{εν}/.

13. ως δεδηλωται: a substitute for the more usual ως εἴρηται or ως λέλεκται.

του: sic.

15. τι· τινα would be expected, but a stroke projects above the lacuna which looks like the top of ι, and cannot be any part of α.

16. επι: L. ἐπεί.

20. τους του χωριου: this is probably 'the people of the village' contrasted with the officials specified in l. 22 (cf. 1335, 8, note).

21. ζημιαν: the ν is a later addition.

22. μειζονα και διοικητην: here διοικητής is apparently used of a local official; cf. JHS. 1908, p. 104. For μειζων, cf. BGU. 367, 5, Oxy. Papp. 131, 14; 132, 1, 10; 133, 9; 156, 5; 158, 2, and μειζότερος in BGU. 368, 9, etc. μειζότερος, which was probably only another form of μειζων, was equivalent to λαμπρε; cf. Or. 6205 (Crum).

ο: corrected from ω.

24. φθασαι τα εσκατα: apparently εσκατα is intended. The letter before κ is a correction, apparently from ν. The meaning

will be 'passing their wildest expectations.'

26. εκστω: L. ἐκστόω.

εκκλησιαι: sic.

30. αφορμην την οian ουν: 'any ground of complaint whatever.'

31. υποστασι: sic.

36-40. Not very clear. θεματίζειν is always elsewhere used in the active, so that here θεματισαι is probably rather the infinitive active after οφειλοντας than the imperative middle addressed to Basilus. In μηχανουσι the α, though of the minute kind generally written before ν or π, seems clear, but must be a slip of the pen, the word being meant for μηνύουσι. ὑπὲρ ὃ νομίζεις is somewhat obscure, but is probably to be explained on the analogy of 1359, 10, where it evidently means 'beyond what you expect'; i. e. Kūrah is prepared to spend more money in searching for the fugitives than Basilus supposes. ἀπέχει is perhaps used impersonally. The meaning of the whole passage is then: 'and to order to be given to those who give information concerning any concealed person of those whom we ordered to be sent an amount greater than you expect as information-money, and it (i. e. his offence) will be enough for (i. e. enough to cause the destruction of) any one who is proved to be concealing any of them after the return of our messenger here.'

- εχειν τινα εξ αυτων μετα το καταλαβειν τον αποστολον ημων
 40 ενταυθα· μελλει γαρ ουτος· μακαρισαι τους τεθνεωτας
 εν τω μη υποφερειν αυτον τα επερχομενα αυτω δεινα
 ανθ ων παρηκουσεν κελευσεως ημων και απετολημ[σ]εν
 κατα της ιδιαις ψυχης· μ' Τ^ν δ ι^δ/ η γ

41. αυτον: meant for αὐτοῖς.

PAPYRUS 1344.—A. D. 709-710.

Inv. No. 1377. 1 ft. 8 $\frac{5}{8}$ in. × 8 $\frac{1}{2}$ in. At intervals of 1 in.—1 $\frac{1}{2}$ in. down the whole left side of the roll are lacunae of $\frac{1}{8}$ in.—1 in. in width.

THIS letter, having lost the dating month but belonging to the 8th indiction (A.D. 709-710), is placed after the letters of A.D. 709 and before those of A.D. 710. It relates to the fugitives, and is therefore (see general introduction) more likely to belong to the former than the latter year.

//

-) εν ονοματι του Θεο^ν Κορρά υιος Σζεριχ [συμβ]ο[υ]λ[ο]ς Βασιλείω δ[ιοικ^η]/
 [κωμης Α]φ[ροδι:]τ[ω 16 letters π]ε[ριγυρ]ευσαι μαθιν τ[ον τυ^π] ?]
 ον εξεθεμεθα^ν ενεκε της αποστροφης των φυγαδων τῷ Αρσινοίτου
 5 ε[ι μ]ε[ν]τοι συνει[ς] ηδη γαρ ως γνω[σ]κει[ς γ]ε[γρ]αφηκαμεν σοι περι το[υ]τω[ν]
 και μεχρι της δευρο τινα εξ αυτων ουκ επεμψας^ν δι ην αιτιαν αγνοο[υ]μ[ε]^ν
 ε[σ]η ουν επισταμε[ν]ος ως] εαν φανειη^ν παραμ[ε]λ[η]σ[α]ς τι το καθολου
 εκ της επιτροπης ημων η και ευρομεν τινα εν τη διοικ^η σο[υ]^ν
 εξ ωππερ γε[γρ]α[φ]ηκ[α]μεν σοι αποστε[ι]λ[λ]αι συν[ε]φερεν σοι μη γεννηθ^η/
 10 ολως^ν μητε φανηαι εν τοις ζωσι^ν λοιπον διαμαρτυραι
 τ[ους] τη[ς] δ[ιοικησ]ε[ως] σο[υ]^ν επονω[ς] χαριν τ[ων] αυτων φυγαδων
 τῷ Αρσινοίτῳ ο[υ]τε γαρ εχει συγγνωμην ουτε παραχωρησιν τις
 εξ [υ]μων εαν ευρεθ[η] εν τ[ου]τω τω χωριω η μ . ελικω η αυλη
 .[.] .[.] πωμβ[ρ]] τις^ν ως ειρητ[αι] εκ των ορισθεντων
 15 αποστραφήναι φυγαδων τῷ Αρσινοίτῳ λοιπον ως λελεκται

2. The number of letters is estimated from ll. 1 and 3, but as the spacing and size of letters are so irregular in these documents it is only approximate. The writing is for the most part somewhat closer than usual in this letter.

περιγυρνεσαι μαθιν: this seems a fairly likely reading; for the first word, cf. 1387, 16. The translation is uncertain. The εἰ μέντοι συνείς of l. 5 is a subordinate clause to this sentence, so that a principal verb must have preceded it. Two infinitives together seem peculiar; and if μαθ(ε)ῖν is correctly read the verb ending ευσαι is probably an aorist imperative middle. A middle use of περιγυρνεῖω in the sense of *seek* is not improbable; perhaps, therefore, we may translate 'seek to learn.'

τον τυπ(ον): this is taken from a fragment included in 1464 τὸν τύπον ὃν ἐξεθέμεθα; or perhaps ὄρον, as in 1343, 6.

11. επονως: *ἐμπόνως*; or *ἐπιπόνως* (Hunt). One expects a verb here in the sense of 'seek' or something similar, and perhaps some verb should be read instead of χαριν; but the space is small, and *ἐμπόνως* may well go with διαμαρτυραι, the latter being used absolutely as in 1345, 22 (where the verb takes an accusative); 'warn them diligently.'

13. μ . ελικω: it would be possible to read [σ]μπελικω, though the letter after μ looks more like the bottom of η. The reading η after χωριω is very probable, so that if αμπελικω is to be read, it is used as a noun.

14. It is possible to read πωμαρίω. The two letters visible at the beginning of the line are tall ones (η, ε, κ, or ι). Possibly the whole sentence may be ἐν τούτῳ τῷ χωρίῳ ἡ ἀμπελικὴ ἡ αὐλὴ ἢ καὶ πωμαρίω αὐτοῦ.

π[α]ραφυλαττομ[ε]ν[ος] παραφυλαξαι την ψυχην σο^ν συν των της
 [διοι]κη[σ]ε[ως] σου κ[α]τ[α] . . . [γ]αρ των [πα]ρ[ον]τ[ων] ημων γραμματων
 κελυσει Θεο^ν πεμπομεν αποστολον ημων οφειλοντα μετα πασης
 ακριβειας καταψηλαφησαι ενεκε των τοιουτων φυγαδων
 20 οπουδαν εισιν και απωλλεται ο φαινομενος εχειν τινα
 εκ των θεματισ[θ]εντων αποστραφη[ναι] φυ[γαδων] τουτ εστι
] εγρ/ [μ' . . . ι]/ η

Endorsed :

Κορρ[α νι] Σζεριχ συμβουλος [Βα]σιλει[ω δι]οικ-/ κωμ' Αφρο[διτ]ω

16. The use of the participle and imperative together is a biblical idiom. The participle is inserted for the sake of emphasis. After σύν, sc. ταῖς ψυχαῖς.

17. The word after *kata* (which is doubtful) had a tall stroke at the end, so that the termination is either *ιν* or *ην*. There

seems scarcely room for *δυναμιν*.

20. 'Wherever they are, and any one found to . . . *will be destroyed*.'

22. η: only the long up-stroke is visible.

PAPYRUS 1345.—A. D. 710.

Inv. No. 1342. 3 ft. 5³/₈ in. x 8 in.

THE subject of this letter is a fine (*ζημία*). The reason for levying the fine and the persons who were to pay it are not stated in the extant portion of the letter; but 1359 concerns a *ζημία ύπουργών* (see introduction to that papyrus), and as mention is made here in l. 24 and in the *γνώσις* at the foot of *ύπουργοί* as paying the *ζημία* it is probable that the subject of this letter is the same as that of 1359. In any case it is clear that the fine was fixed as a lump sum, which was to be divided among the individuals locally, just as was done with the taxes; and the assignment seems to be determined not by degrees of guilt but by degrees of wealth.

As regards the levying of the fine, that is apparently to be entrusted to four men, who are to be persons of distinction, with an *έπίσκοπος*. They are to be very careful to assign the quotas fairly, not burdening any one beyond his means or letting any one off too lightly; and they are to sign an agreement by which they bind themselves to make up any deficit caused by unfair distribution of the fine. The letter is a good example of Qurrah's care for the interests of the people.

φοβουμενο[υς] τον Θεον και φυλαττοντας το δικ[αιον] και
 την ισότητα εφ ω διαστειλαι δι [α]ντων τ[ο] ταγε[ν]
 πόσον προ[ς] τ[.]ε[ρ] . . .]ε[ρ] εχειρησεν εκα[στος] ?]
 και προς την δυναμιν αυτο^ν παρασκευαζων

1. The participles in this line probably refer to the pagarchs or other officials.

3. The sense required is a little doubtful. The traces read as *ερ* might in each case be *ει* or *ερ*. The verb can hardly be

ε[π]εχειρησεν, since *ε* seems clearly followed by a long down-stroke; possibly *ει[σ]εχειρησεν* (?).

4. *αυτον*: this refers to *εκαστος*, i. e., if the note on l. 1 is correct, to the pagarch.

- 5 τον επισκοπον μετα και ετερων τεσσαρων προσωπ^ω
 εμφανων της διοικησεως σ[ο]^υ ε[ι][ς] ε . . [
 αυτοις εν τη τοιαυτη διαστολη κ' αυτων ταυτην
 εκτελουντων απ[οσ]τειλον προς ημας καταγραφον
 περιεχων τι ελαχεν εκαστω προσωπω α[υ]των
 10 φανεροποιων ημιν εν αυτω την τε ονομασιαν και
 πατρωνομιαν και κ[α]τ[α] χ[ω]ρ[ιο]ν των διαστειλ[αντων]
 την τοιαυτην ζημιαν μη γνωσθη δε ημιν
 ως ηπαιτησας τι το καθολο^υ τους της διοικησεως σο^υ
 υπερ της θεματισθεισης δια σο^υ ζημια[ς] η
 15 συνηλθες η' και αντεπαθησας το συνολον τινι
 εν τη διαστολη της τοιαυτης ζη[μ]ιας
 επισταμεθα γαρ ως οι μελλοντες διασ[τ]ειλαι ταυτην
 ου' μη παρακουσωσι[ν] σ[ο]^υ εν τινι επιτρε[πο]μενω
 αυτοις παρα σο^υ και εαν ευρωμεν αυτοους ελαφρωσ[α]μ^η
 20 τινα συμπαθουντας' αυτω η βαρεσαντας αντιπαθουντες
 μελ'λομεν αποδουναι' αυτοις σωματικως και υποστατικ^ω/
 κελευσει θεο^υ λοιπον διαμαρτυραι αυτους
 παραγγελων περι τουτο^υ ου' μην αλλα και το[υ] μη
 εκταξαι δια τινος των υπουργων υπερ δυναμιν οτε
 25 και πορρω αυτων υπαρχει και ου συνπαρειη α[υ]τοις
 εις την διαστολην της' λεχθεισης ζημιας αλλα φυλαξαι
 εκαστω το δικαιον ως ειρηται και προς δυναμιν ε[κ]ταξαι
 αυτον παρασκευαζων τους διαστελλοντας την ειρημ^η
 ζημιαν π'ρωτοτυπως ποιησαι εγγραφον [ομ]ολογη[μ]α]
 30 σαφηνιζοντες εν αυτω ως ει' φανωσι μετα την
 διαστολην ταξαντες δια τινος υπερ' την δυναμιν
 αυτου και ελαφρωσαντες ετερον ινα ουτοι ι[σο]κινδυνως
 πληρωσωσι το' υπολοιπαζομενον δια του βαρεθεν^τ
 προσωπου' εν τη εκταγη αυτων υποκει[σθ]αι δε
 35 αυτους και μεγαλης ανταποδοσεως
 υπερ παρακοης και καταφρονησεως
 της κελυσεως ημων και το τοιοντο ο[μ]ολογημ[α]
 πεμψον προς ημας' συν τη καταγραφη του
 επιλαχεντος ποσο^υ υπερ ζημιας δι εκαστου

5. επισκοπον: probably not used of a special official, but simply of the overseer of the commission making the διαστολή.

7. κ': this method of abbreviation by a dot over the last letter is common in the accounts, but it is curious with και.

8. καταγραφον: sic, apparently.

13. ηπαιτησας: sic.

20. αντιπαθουντες: sic.

23. αλλα: more like αλα.

22-26: 'therefore impress this upon them strongly, and also

forbid them to assess any of the officials beyond his means even if he is absent from them and does not join them in the collection of the aforesaid fine.'

30. ει' φανωσι: the inverted comma is over the α, but seems intended to separate the two words; so too υπερ' την in l. 31, ημας' συν in l. 38.

32. ισοκινδυνως: 'with equal risk'; i.e. the deficit, if any is caused by unfair division, is to be raised in equal shares from the assessors.

40 προσωπον εγρ μ⁷ T^ν 5 ι^δ/ η
 δ/ Ba[σι]λ[ε]ι[σ]^ν ν^ο σ
 δ^τ/ [ν]πουργ^ω ν^ο σ
 γι/ ν^ο ν

41-43. These three lines are much rubbed and very faint. The last is scarcely visible at all.

PAPYRUS 1346.—A. D. 710.

Inv. No. 1343. 1 ft. 5½ in. × 8 in. Facsimile in Atlas to Vol. III, plate 96.

LETTER concerning supplies for the ships at Clysma, which Basilius has omitted to send. For Clysma and its arsenal, see the general introduction. The chief point of interest in the letter is the reference to the canal of Trajan. At the foot of the document is a round seal in brown clay, bearing a wolf (?) facing to the right. Before its front feet is a star. For a collection of seals from the Aphrodito papyri, mostly of the same pattern, see 1492. Prof. Becker writes that PAF. IV is certainly the Arabic counterpart of the present letter.

Αφρ^δ

[ρ' ει]^δ 5 δαπ⁻ τ^ων Κλ⁻ ι/ η الى صحت اشقوه في تعجيل متاع القلزم
 ε[ν ονομα]τι το[v] Θεο[v] Κορρα [νι]- Σ]ζεριχ συμβο[v]λ[ος]
 Βα[σ]ιλειω διοικητη κω[μ]ης Αφροδιτω ημεν
 5 διαστειλαντες δια της διοικησεως σο^ν διαφορα ειδη
 λογω φιλοκαλειας και εξαρτίας πλοιων του Κλυσμ^α
 ετι μην και δαπανην ναυτων πλοιων οντων εν τω αυτω
 Κλυσματι¹ αποστειλαντες προς² σε και τα τουτων ενταγια
 π³ρο ημερων πολλων γραψαντες ταυτα δια συντομιας
 εκπεμψαι π³ρο του γενηται αποβασις των υδατων του Τραιανου⁴
 και μεχρι της δευρο ουκ επεμψας τι⁵ ποτε εκ τουτων αξιον λογο⁶
 δεχομενος ουν τα παροντα γραμματα ευθεως και κατ αυτην
 την ωραν πεμψον ει τι εστι δια της διοικησεως σ^δ
 εξ⁷ αυτων μη υστερων τι το συνολον μητε μην δεομενος
 15 ετερων ημων γραμματος περι τουτο⁸ εαν μεντοι συνιεις
 και χεις φρενας εση γαρ επισταμενος ως υστερησ⁹

1. Arabic:—To the *Ṣāḥib* of Ashkūh to hasten the supplies for Clysma.

5. ειδη: 'articles,' but there is always a suggestion of articles representing taxes in kind. For the use of ειδος simply as 'tax,' see Papp. 847, 11 and note (Vol. III. p. 54) and 856, 18 (*ib.* p. 92).

7. δαπανη: probably this does not necessarily refer to a money payment; it seems likely that it may be used of ειδος themselves, as it certainly is sometimes; cf. 1433, 42 μ(ε)τ(α) δαπάνη(ς) μ(η)νών 5, τουτέ(στιν) εν απαργ(υρισμῳ) μ(η)νών 6, εν ειδ(ει) μ(η)νών 8, where some of the δαπάνη was sent in kind; cf. too 1354,

18, where it is used only of the ειδος; δαπάνης και απαργυρισμού αυτης.

10. υδατων του Τραιανου: the reference is to the canal of Trajan, which left the Nile at Babylon and went by way of Bubastis to Clysma. It had been silted up till the Arabic invasion, and was reopened by 'Amr, but even after its new excavation was apparently available only during high Nile; cf. Butler, *The Arabic Conquest of Egypt*, pp. 345-7, S. Lanc-Poole, *Egypt in the Middle Ages*, p. 20. For the subsidence of the water in the canal, cf. 1353, 11, and PAF. IV.

16. υστερησ(η)ς: εἰς is omitted.

το οτιουν εκ τε των αυτων ειδων και δαπανων και
 γενηται αποβασις των υδατων μελλεις ταυτα δια στρατας
 βασταξαι εως του αυτου Κλυσματος παρεχων το φορετρον
 20 αυτων εξ ιδικης σο^υ υποστασεως εγρ μ^ι Τ^υ η ι^δ/ η

(L.S.)

Endorsed :

Κ[ο]ρρ[α] υι^ν Σζεριχ συμβουλ/ Βασιλειω διοικ/ κωμ^ν Αφ[ροδ]

The other way up :

μ^ν Μ^χ ιε ι^δ/ η ηνη^χ δ/ Σαιιδ ρ^ν εκπεμφαι τ^ν διαν^ν τ^{ου} Κλ^ν

18. δια στρατας: cf. 1334, 7, note.

19. βασταξαι: this must mean conveyance by land. The reference is no doubt only to the journey from Babylon to Clysmā; the cost of conveyance by water from Aphrodito to Babylon would be paid for, as usual, by a charge on the διοικήσεις. It is another instance of Kurrāh's care for the interests of the

peasants that he charges any extra expense due to the dilatoriness of the officials to the latter, not the former.

φορετρον: the corresponding word in case of carriage by water would be ναύλον.

22. τ^ν διαν^ν: τὰς διανομάς.

PAPYRUS 1347. — A. D. 710.

v. No. 1344. 1 ft. 3¹/₈ in. × 8 in. Facsimile in Atlas to Vol. III, plate 97.

THIS letter is of interest as it concerns the post-system, which was perfected by the Khalif 'Abd-al-Malik and organized by him in all parts of the Khalifate (v. Kremer, *Culturgesch. des Orients unter den Chalifen*, I. p. 170 f.). The present letter is an order for 10¹/₂ *solidi* in part payment of the cost of the post-horses stationed at Mounachthe, a χωρίον described as in the pagarchy of Antaeopolis and Apollinopolis (see note on l. 4). At the foot is an account of the way in which the money has been expended. That Aphrodito is called on to contribute to the up-keep of a posting station situated in another pagarchy is probably due to the fact that there was no station in the pagarchy of Aphrodito itself.

. δεκα]
 ημισυ αριθμια νομισματα εταξαμ[εν δια της διοικησεως σου]
 υπερ τροφης και επιχειrias και υπουργias μερος
 δρομικων αλλαγων χωρι^{ου} Μονναχθη^ν παγαρχias Ανται^{ου} και
 5 Απολλωνος υπο Αλκασεμ υιον Σαιια^ρ μηνων δωδεκα[α]
 επι της παρουσης ινδικτιωνος ογδοης προς την
 υποτεταμενην γνωσιν και τα τουτων ενταγια ποιησαντες

3. μερος: μερους must be intended, i.e. part of the cost.

4. δρομικων αλλαγων: 'Loca mutandis Equis publicis addicta; mutationes . . . atque ideò interdum Equi ipsi cursui publico destinati,' Ducange, s.v. ἀλλαγαι.

Μονναχθη: this place is of frequent occurrence in the accounts; cf. 1433, 35, etc.

παγαρχias Ανταιου και Απολλωνος: by the second name is meant Apollinopolis Minor, the modern Kom Esfaht. Formerly a separate nome, it had now evidently been united to the Antaeopolite nome; cf. JHS. 1908, p. 105.

5. Αl-Ḳāsim b. Sayyār.

7. υποτεταμενην: sic.

τοις των χωριων επεμψαμεν σοι δεχομενος ουν
 τα παροντα γραμματα προς την δυναμιν των τοιουντων
 10 ενταγων ανυσον το' τοιουντο χρυσιον και παραδος τω
 αυτω Αλκασεμ' εγρ' μ' Τ' ιε ινδ' η'
 γν^ω ν^ο ι ζ
 —
 8 χλουρ^{ου} χορ^τ αρ^{ου} δ ν^ο δ σελλ^ω β ν^ο β
 15 χαλιναρ^ρ β ν^ο ζ παμαγ^δ β ν^ο ζ
 μισ^θ ιπποκ^ο/ α ν^ο α ζ οψωνι^{ου} αρ^χσταβ^λ ον^ρ α ν^ο β

11. ινδ': the ο is a sign of the genitive; cf. Pap. 1012, 12 (Vol. III. p. 266), etc.

13. σ—: οὐτως; for the development of this symbol, which is common in the accounts in the present volume, see Papp. 1152, 7; 996, 7; 1162, verso, 2 (Vol. III. pp. 248, 252). In the present collection it often appears as a mere stroke; the initial loop (ο) is seen best in 1410.

14. χλουρ^{ου}: *sic*; 'standing fodder,' measured by arourae.

αρ^{ου} ου: the repetition of the monogram for ου, as that of the

ρ in l. 15, is the usual Byzantine method of indicating the plural of abbreviated words; cf. 1332, 20, note.

15. χαλιναρ^ρ: χαλινάρια.

παμαγ^δ: this word is obscure. In 1434, 59 and 249 it appears as πασμαγ^δ.

16. ιπποκ^ο: ιπποκόμου.

αρ^χσταβ^λ: ἀρχισταβλίτου. The word σταβλίτης occurs in Oxy. Pap. 140, 7; UKF. 96, 1, etc.

PAPYRUS 1348.—A. D. 710.

Inv. No. 1345. 1 ft. 4³/₈ in. × 5¹/₂ in.

THE object of this mutilated letter is to order Basilius to send certain supplies (είδη and workmen) for the fleet, which had been requisitioned in some previous letter but not yet sent. There is nothing in the extant portion to show for which fleet the supplies were intended.

.
 τον επικειμενον της εργασι[ας ου δυναμενον?]
 περαιωσαι τους αυτους караβους κ[α]ι [ακατια και]
 δρομοναρια ει μη τοπραγμα τω[ν]
 ου μην αλλα και τυλαριων και τεχνιτω[ν] οφειλομενων απο]
 5 σταληναι δεχομενος ουν τα παροντα γ[ραμματα ευθεως]
 κ[α]ι κ[α]τ αυτην την ωραν αποστειλον π[ρος ημας]

1. τον επικειμενον της εργασιας: 'the commissioner for the work.'

ου δυναμενον: οὐ δυνασθαι, according to what has preceded. The supplement is suggested by l. 3, and, if it is correct, the meaning is 'who is unable to finish the *καραβοι*, etc., without the . . .'

2. For the supplement, cf. 1410, 2.

3. τοπραγμα: used, if the interpretation given above is correct, almost as a preposition. τω[ν] is corrected from το[ν].

4. τυλαριων: the meaning given in the dictionaries for τυλάριον is

'cushion,' and this meaning, *i. e.* cushions for the rowers, suits well enough such passages as 1414, 49, etc., where the word is clearly used of some kind of είδος; but it is curious that in this place it is connected with τεχνιτών. Possibly τυλαρίων may here be the genitive of a word τυλάριος, derived from τύλη in the sense of 'a porter's knot' (L. and S., *s. v.*) and meaning 'porter.' In that case it is possible that wherever τυ^λ as an είδος occurs we should read τύλη or τυλείων rather than τυλάριον. In l. 3 at the end, however, some kinds of είδη must be specified, as appears from l. 7, so that τυλαρίων may also be είδη.

- τα ανωτερα δηλωθε[ν]τα ε[ι]δη ετι [μην και το]
 λοιπαζομενον δια της διοικησεω[ς σου μη υστερων]
 τι το συνολον μητε μην πεμπων τ[
 10 μη αποστραφηναι σοι επιτρεπων τοι[ς των χωριων]
 χρησιμως και ως χρη καμειν τας δ[ο]σεις? μη ανων απαργ[
 υπερ' αυτων τον οτιο[ν] [μ]ητε δε[ο]μενος ετερων]
 ημων γραμματων περι της εκπε[μ]ψεως των τοιουτων]
 ειδων ει μεντοι συνιεις και εχεις [φρενας πεμψον]
 15 μετα την αναγνωσιν των παρο[ν]τ[ων γραμματων]
 αμφοτερα εγρ μ⁷ T^ν ιη ινδ' η -

11. *δοσεις*: doubtful; if correct, it means 'payments.'

since a verb is wanted to govern *ἀμφοτέρα* and there is not much room for one in l. 15.

14. *πεμψον*: this (Kenyon) or a similar verb seems likely,

PAPYRUS 1349.—A. D. 710.

Inv. No. 1346. 3 ft. 4 $\frac{1}{8}$ in. × 8 $\frac{1}{4}$ in.

THIS letter is of more than usual interest, as it is a good example not only of Qurrah's epistolary style, but of Mohammedan ideas of government in general. Basilius is being scolded for delay in collecting the *jizyah* or *δημόσια*, and Qurrah takes occasion to read him a lecture on the duties and responsibilities of an official; and it is interesting to find that, in accordance with the usual Muslim view, the most important of these is stated to be the collection of the *jizyah*. The occasion of the letter is the *βογά* or money-allowance for the *Muhājirūn* of Fustāt. This is being paid out of the *δημόσια* for the previous indiction; and the time for the *κοῦρσα* has arrived before the taxes have been received. As the date of the letter is Jan. 14, it seems to follow that the *κοῦρσα* set out during the winter, which is curious. With this letter may be compared PSR. I, which is dated in Rabi' I, a. H. 91, *i. e.* between Jan. 7 and Feb. 5, A.D. 710. It seems very likely, as the dates agree, that the present Greek letter and PSR. I may be the corresponding versions of the same letter, for the main ideas of both are the same, though they differ greatly in wording. In PSR. I also Basilius is reprimanded for not sending the *jizyah*; it is stated that the time 'für die Geldgratifikation der Truppen und die ihrer Familien und für den Auszug der Heere' has arrived; and even the remarks about the sowing (l. 13) and the divine assistance of those who do their duty (ll. 8–10) are matched in the Arabic letter.

[ον]τες τη χαρητι του Θεο[υ] και [αποδεικνυντες εαυτους ?]
 ε[ν]ειδεστατους και εγνωσαν παντες [οφειλειν εξανυθηναι ?]

1–4. The supplements are based on the assumption that these lines contain a description of the good official, whether of the good official as an abstract ideal, or of certain actual officials who are being contrasted with Basilius. *ἀποδεικνύντες* is doubtful since there is a stroke which looks like part of λ. Words are not

often divided between two lines in these letters, but [ον]tes seems to be the end of some longer word, perhaps *πιστεύοντες*; or it may be *δύτες*, going with some adjective. *ειδεστάτους* must be used in a moral sense.

1. *χαρητι*: *sic*; cf. *εξανυσης*, l. 33.

- δι αυτων κανωνα των χρυ[σικων δημοσιων και μηδεν ?]
[ει]ν[αι] εν λοιπαδαριων [
5 δι ων· εβλαπτοντο παρα τινων [
αρξαι ο[υ]ν επ ονοματος του Θεο̄ και της βοηθειας και αγ[α]θ̄.
την ε[ξ]ανυσιν των χρυσι[κων] δημοσιων [μετα]
επιηκειας· και χειραγωγειας· εκαστω γαρ αγωνιζομενω
εις συστ[α]σιν και διορθωσιν ω[ς] αρμ[ο]ττει αυτω ο Θεος]
10 και συνεπισχυει και σου συναγωντος ποσον χρ[υ]σιο[υ] ο[φ]ειλων
δειξαι σε· ικ[α]νον παρ ημιν τουτ[ο] αποστε[ι]λον εν τη σακελλ[η]
αγωνιζομενος· εις τουτο ενδρανω· και εμπε[ι]σμενως]
αρτιως γαρ· των της χωρας αποτελεσαντων την κατασπορ[αν]
ευχαιροτεως αποπληρωσιν τα δι αυτων και συλ[ι]
15 επεφθασεν ο καιρος της ρογας των Μωαγαριτων του Φοσσταδ̄
και των κουρσων και η ρογα αυτων απο δημοσιων εβδομ[η]ς]
ινδικτιονος διδεται· λοιπον μη αμελης του αποστειλαι
το συναγομενον ποσον παρα των τη[ς] δι[ο]ικησεως σο̄
ο χρησιμος γαρ υπουργος· ακαταφρονητως συναγει
20 το δικᾱιον το̄ Αμιραλμουμνιν μετα κυβερνησεως
και καλοθελειας μηδεν απολλων η εξαλειφων μελλ[ο]μ[εν]
τοιουν καταμαθειν κελευσει Θεο̄ το πως· διαγινη εν τοις
εργοις σο̄ και ου μη διαλαθη ημας τι ποτε θελομεν γ[α]ρ
ευρεθηναι σε· μετα των εχοντων αγαθον και ευνοια· και εαν
25 ευρωμεν σε εν τουτοις· ωφελουμεν σε· ανταμοιβομε[ν]ο[ι]
κατα τα εργα σο̄· ει δε και αλλως πως διαπραττομενον αποδιδου[μεν] 'σε'
ωσαντως καταβιβαζωντες και χυδεοτερων παντων
αποδικνυνοντες σε· αλλ ομως ελπιζομεν εις τον Θεον
οτι μελλεις ευρεθηναι εκ των αληθειων και γνησιων υπο[ν]ργ[ων]
30 των σπειδοντων αρσαι ημιν και φυλαττοντων ~
τα καταπιστευθεντα αυτοις εση γαρ επισταμενος ως το πρωτον

4. If the reading is correct, there is a small space between *ειναι* and *εν*. After *εν* one would expect *λοιπαδαριω*, but it seems likely that *λοιπαδαριων* was written, as *ν* is followed by a blank space and seems therefore not to be the beginning of a new word. This may be due to inadvertence; but perhaps *εν* *λοιπαδαριων* *λογω* is to be read.

6. *αγαθ̄*: for this contraction of the genitive, cf. Wessely, WS., VIII. p. 121.

8-11. The construction here is very awkward and involved. The genitive in l. 10 is a genitive absolute, in spite of the fact that Basilus is the subject of the sentence, and that the following participles are put in the nominative. Translate: 'for whenever any one shows himself zealous in the collection and supervision [of the taxes], as he ought, God also assists him; and [therefore] do you, collecting the quota of money (for you ought to show yourself an efficient servant in our eyes) send it to the treasury.'

10. The *συν* of *συνεπισχυει* was added later.

11. *εν*: cf. 1334, 7, note.

12. *εμπε[ι]σμενως*: the fourth letter may be *η*. The verb *εμπίεζω* and the noun *εμπίεσμα* occur in the dictionaries, but no instance of a participial adverb such as is here conjectured; but the word is so natural a formation in this sense that the reading is almost certain.

14. *συνεπέφθασεν* would give a good sense in the context, but too much is lost after *συν* to suppose that it was really the end of l. 14.

15. *ρογα*, the money-payment to the *Muḥājirūn*, as *ροζικόν* was the allowance in corn. As that was paid out of the *ἐμβολή* (1335), so this out of the *δημόσια*. In BGU. 304, 11, however, *ρωγά* (*sic*) is used for corn, and so too here in 1433, 17, where see the note. For the payment out of the revenues of the *preceding* indiction, cf. 1371, 5, 6; 1434, 23, 112, etc.

17. *διδεται*: *sic*; *αι* is a correction.

22. *το πως διαγινη*: 'how you behave.'

27. *χυδεότερον*: *ι. χυδαύτερον*, 'degrading you lower than anybody.'

31-36. These lines are very difficult owing to the involved

- και ανωτερον κεφαλαιον ολων των εργαων το' υπουργο'
 η εξαυσης των δημοσιων εστι το' εμπονως και αιναως
 κ[α]τα διανοιαν εχειν εως δ αν αποτελεση την τοιαντην
 35 εξαυσιν μετα της του Θ[ε]ο[υ] [συν]εργειας παραφυλαξει δι[α] τ[η]ς
 διοικησεως σο' απο των προσφενγοντων εν αυτη φυγαδω[ν]
 και τα[ν] κακων υπουργων και ραδιουργων μη ποιων' μητε
 συγχωρων παρ α[ν]τ[ο]ις εργον γενεσθαι παροργιζον τον Θεον
 μητε μην' ημ[ας] εγρα' μ' Τ' ιθ ιδ/ η

style and curious constructions. The relation of ἡ ἐξάνυσ(ι)ς τῶν δημοσίων to the rest of the sentence is not quite clear, and the infinitive after τοῦ seems to have nothing to depend on, nor is it altogether certain whether παραφυλαξαι is the infinitive active or imperative middle. Probably it is the latter, in which case it begins a new sentence; and taking τοῦ . . . ἔχειν as in a sort of apposition to what precedes we get some such translation as the following:—‘for you must know that the first and chief of all the duties of an official is the collection of the public taxes (*jizyah*),

to be diligently and continually kept in mind until such collection is completed by God's help. Be on your guard, in all parts of your administrative district, from (*sc.* against) the fugitives who flee into it.’ The asyndeton after συνεργείας is curious; for the use of ἀπό after παραφυλάττωμαι *cf.* Luke xii. 15 and Blass, *Gramm. of New Test. Greek*, p. 87 f. The insertion of a δ' after conjunctions is common at this period, but usually it gives the sense of -ever, as in 1344, 20 ὅπουδαν; *cf.* ὅτεδαν, *Rev. Egypt.* 5, p. 69, Pap. xxv. 7.

PAPYRUS 1350.—A. D. 710.

Inv. No. 1347. 1 ft. 2 in. × 8 in. Facsimile in Atlas to Vol. III, plate 98.

THIS letter is of special interest, inasmuch as it relates to an incident of Arab naval history. In the year A. D. 703–704 an expedition was led against Sicily by a certain ‘Aṭā b. Rāfi’, described by Ibn ‘Abd-al-Ḥakam (J. H. Jones, *Ibn Abd-El-Hakem's History of the Conquest of Spain*, Göttingen, 1858, p. 24) as ‘freedman of Ibn Hudeil,’ who, after making much booty, was wrecked on his return journey off the African coast, and perished with much of his fleet (Weil, *Gesch. der Chalifen*, I. p. 478). The accounts of the expedition vary somewhat. Ibn ‘Abd-al-Ḥakam seems to take it as against Sardinia, rather than Sicily; the fullest account is given in the *Kitāb aḥādīth al-imāmah*, attributed to Ibn Kṭaibah (Amari, *Biblioteca Arabo-Sicula*, I. p. 273 ff.), which is as follows:—‘Aṭā’ ibn Rāfi’ ‘al Hudli (della tribù di Hudayl), mandato da ‘Abd’ al ‘Aziz [governatore di Egitto] con alcune navi alla volta della Sardegna, approdò in Susa. [Allora] il governatore della provincia, Mūsā ibn Nuṣayr, mandò contro costoro gli *ṣarīf*. Egli avea già scritto così ad ‘Aṭā’: “Per quest’anno è passata la stagione [propizia al] navigare. Smetti; non arrischiarti [in mare] or che ti sovrasta l’anno nuovo; rimanti dove tu sei, finchè non si possa navigar bene.” Ma ‘Aṭā’ non gli diè retta punto nè poco: levò l’ancora ed arrivò ad un’ isola che chiamano Silsilah (Sicily?), la quale egli occupò e tolsene gran preda, soprattutto di lavorii d’oro, d’argento e di gemme. Rimbarcatosi per ritornare, fu colto [in viaggio] da un vento tempestoso, ond’ egli affogò; gli altri perirono [secolui, o] furono gettati su la costiera dell’ Affrica [propria].’

The present letter is a request for information concerning the sailors ‘who went out to the κοῦρσον of Africa with ‘Aṭā b. Rāfi’, who were sent back (?) by Mūsā b. Nuṣair.’ Ḳurrah wishes to

know the number of those who have returned to Aphrodito, of those who remained in Africa, with their reasons for doing so, and of those who have died, whether in Africa itself or after their return.

The letter, it will be seen, confirms the Arab historian in his statement that 'Aṭā's fleet came from Egypt; the light thrown on Mūsā's part in the affair depends upon whether we translate ἀπέστειλεν 'sent back,' *i.e.* to Egypt after the expedition, or 'dispatched,' *i.e.* against Sicily. The inquiry as to those sailors who had remained in Africa suggests that some may have settled there.

[εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος]
 Βασιλειω διοικητη κωμης Αφροδιτ[ω ευχαριστουμεν]
 τω Θεω και μετα ταυτα ουκ εγνωμεν την ποσοτητα των επαναλυσαντ[ων]
 ναυτων εν τη διοικησει σο^ν εκ των εξελθοντων εις το κουρ[συν]

- 5 Αφρικης μετα Ατα υιο^ν Ραφε ωνπερ^ν απεστειλεν Μουση
 υιος Νοσαιρ και των απομειναντων εν αυτη Αφρικη
 λοιπον δεχομενος τα παροντα γραμματα^ν γραψον προς ημας
 την ποσοτητα των καταλαβοτων εν τη διοικησει σο[υ]
 ως ειρηται ναυτων καταμανθανων 1 εξ αυτων και ερ^ωτων
 10 χαριν των απομειναντων εν τη αυτη Αφρικη και δι ην αιτιαν
 εναπεμειναν εκεισε ωσαντως και την ποσοτητα
 των τελευτησαντων εν αυτη ως λελεκται και κατα στραταν
 μετα το απολυθηναι αυτους και απλως ειπειν απασαν φανερωσιν
 και ειδησιν αυτων απαρ^ν αλειπτως ποιων αποστειλον
 15 προς ημας δια πασης συν^ντομίας μετα την αναγνωσιν
 των παρον^ντων γραμματων εγρ μ^ν Μχ δ ινδ^ν/ η /

Endorsed :

[μ^ν Μχ ιε δ^ν/ η ην^νχ δ/ Σαι]δ ρ^ν καταγρ^ν αυ^ν ναυ^ν πεμφ^θ μ^ν Ατα υι^ν Ραφ^ε ζ [. .]^ε [

8. καταλαβοτων: *l.* καταλαβόντων, 'who have returned.'

9. καταμανθανων: *sic.* After this word, των has been written and then apparently washed out.

12-13. και . . . αυτους: this clause appears to go with τελευτησαντων—those who died in Africa and on their journey home after being disbanded.¹

17. Σαι]δ: *cf.* 1346, 1351, etc. The latter papyrus gives the supplement here, as it was written on the following day after

this one, and therefore probably brought with it by the same messenger.

αυ^ν: τ^ω or πον^ν would be a more natural reading, but αυ^ν seems clear. Consequently the extension must be περί καταγράφαι αὐτὸν ναύτας, *κ.τ.λ.* For περί with a simple infinitive *cf.* 1346, 22.

Ατα: the first letter is more like δ than α, though it can be the latter, but the second letter is very unlike τ. Ραφ^ε is certain.

PAPYRUS 1351.—A. D. 710.

Inv. No. 1348. 1 ft. 1½ in. × 8¼ in. Published, with facsimile, in *New Pal. Soc.* Pl. 76.
 Facsimile in Atlas to Vol. III, plate 99.

ORDER to deliver to Kurrah's messenger Sa'id a boat of 100 artabas' burden for the conveyance of sailors, workmen, and supplies for the κοῦρσον of Egypt for the 9th indiction. If the interpretation suggested for μαχων in l. 5 is correct, the supplies are intended partly for the *mauālī*.

- 6 εν ονοματι τ[ου Θεου Κο]ρρ[α υι] Σζεριχ συμβουλος
 Βασιλειω διοικητη κωμης Αφ'ροδιτω ευχαριστουμεν
 τω Θεω και μετα ταυτα Ζξειδ τον ημετερ'ον αποστολον
 απελυσαμεν προς σε εφ'ω ενεγκαι τους ναυτας και τεχνιτας
 5 μετα και των δαπαν'ων αυτων και των μαχων τους διασταλεντας
 δια της διοικησεως σο' λογω κουρ' Αιγυπτο' ινδικτιονος
 ενατης δεχομενος ουν τα παροντα γραμματα θελησουν
 δουναι αυτω σκαφος αγωγης αρ'ταβων εκατον και κατω
 ως ειρηται λογω καθοδο' αυτο' μη παρεχων ναυλον
 10 το γαρ τοιουτο ναυλον ημεις [α]νεχομεν ενταυθα
 και μη δοξη σοι δουναι αυτω ανωθεν της τοιαυτης αγωγης
 αρταβων εκατον επει οικ[οθ]εν απαιτουμεν σε τον ναυλον
 ποιουντες εις σε και την δε[ο]υσαν επεξελεουσιν εγρ μ^η Μ^χ ε ι^δ/ η ε

Endorsed :

ε Κορρα βε Σζεριχ [συμβουλος] Βασιλειω διοικ^τ/ κωμ^η Αφροδιτω

The other way up:

15 Μ^χ ε ι^δ/ η ηνη^χ δ/ Σαειδ βερ^δ ρ^τ πλοι^ω αγωγ^η αρ⁻ ρ εως τ^ω Φοσσ⁻

3. Ζξειδ: in l. 15 Σαειδ. The difference of transliteration is interesting.

5. μαχων: this word occurs also in 1353, 6 and 29, 1392, 21, 1393, 59, 1435, 87, etc. It is obviously not from μάχη. Prof. Becker has suggested in a letter that μαυλων (*i. e. mawālī*, cf. general introduction) should be read. The reading μαχων is certain in all cases, and the fact that it occurs so often shows that it cannot be a slip of the pen. The meaning *mawālī* would, however, give very good sense, and it is perhaps another form

for μαυλοι; but it seems not impossible that it may be a word μάχος = μάχιμος derived from μάχομαι. As remarked by Prof. Becker, the meaning 'fighting men' would give a very good sense, as the word is contrasted with ναῦται.

12. οικοθεν: 'from your own property.' ἐπεί is used in the sense of 'or else.'

15. βερ^δ: βερεδαριον, 'courier.'
 ρ^τ: περί τοι.

PAPYRUS 1352.—A. D. 710.

Inv. No. 1349. Two fragments, $3\frac{5}{8}$ in. × 4 in. and $8\frac{1}{2}$ in. × $8\frac{1}{4}$ in.

AN order for seventy καμίσια, a kind of garment. These were intended for the Muslims of Egypt, as appears from Ibn 'Abd-al-Hakam (quoted by Becker, *Beiträge*, II. p. 85), who, among other articles specified as raised for the 'Verpflegung der Muslime,' mentions 'ferner an Stoff das Gewand, womit der Beherrscher der Gläubigen die Leute bekleidet'; cf. PAF. V, an Arabic order for the same kind of garments (Ar. *ḥamīs* = καμίσια); as the dates differ, that can hardly be the Arabic version of the present letter. It is true that in several bilingual documents the Arabic and Greek datings differ (Becker, PSR. p. 28, though the reason there suggested cannot apply to the letters addressed to pagarchs, even if it does to ἐντάγμια), but the dates in this case seem irreconcilable, as in PAF. V, which is dated in [Dū]-ka'dah (=, if 90 is the right year, 11 Sept.–10 Oct., A. D. 709), Basilius is ordered to send the *ḥamīs* 'vor dem Adhā-Fest, [d. h. heute in] 30 [Tagen].' The supply of garments as a tax was usual in Byzantine times; cf. PERF. 301, 306, B. M. Pap. 1259 verso (Vol. III. p. 239). The last instance is not stated to be

connected with the tax, but should probably be taken as such. For *καμίασια* see UKF. 108, BGU. 550, the last apparently not connected with an official *διανομή*.

- ἐν' ονοματι του Θεου Κορ'ρα β^ε [Σζεριχ συμβουλός]
 Βασιλειω δίοικητη κωμ[ης] Αφροδιτω ευχαριστοουμεν]
 [τ]ω Θεω και' μετα τα[υ]τα [διεστειλαμεν δια της διοικ[η] / σου]
 [εβδομηκοντα καμισια εκ νομισματος τεταρτου λογω επιταγης]
 5 το^ν Αμιραλμουμιν εξ εθους γινομενης δια σὸ και τα τουτων ενταγια
 π[ο]ησαν'τες τοις των χωριων επεμψαμεν σοι δεχομενος ουν
 τα παροντα γράμματα ανων εκ των χωρίων της διοικησεως σο^ν
 το επιλαχεν αυτοις ποσον πρ'ος την δυναμιν των
 ημετε^ρων ενταγιων παρασκευασον γενεσθαι τα' τοιαυτα
 10 καμισια καλα και επιλεκτα οφειλοντα αρεσαι ημιν' ταυτα
 αποστειλλων δι ανθρ'ωπου σο^ν το^ν οφειλοντος παραδουнай
 οπως η δοξη αποστραφη τι εξ αυτων το αν ταυτα δωση
 εγρ μ^η Μ^χ ε ινδ' / η ρ

Endorsed :

Κορρα β^ε [Σζεριχ συμβουλ' / [Βασιλειω διοικ[η] / κωμ^η Αφροδ^η]

The other way up :

[μ' . . . ι^δ / η ην^ηχ δ' / ρ'] καμισι^α ο εκ ν^ο δ' λ επιταγ^η τ^{ου} Αμιραλμ^{ου}

1-3. This fragment was found separately from the rest of the letter, but is shown to belong to it by the endorsement.

4. This line is supplied from the endorsement. For the specification of the price in the letter itself, cf. 1392, 6. It is not likely that more than one line was lost between the two fragments. *ἐκ νομίσματος τεταρτου* means 'at $\frac{1}{4}$ solidus each.'

12. The readings seem certain, but the meaning is obscure. η may stand for *ει*, and the last four words may be τῷ ἄν ταῦτα δώση, 'that, if it seems right, something may be returned to whomsoever he (the messenger) gives them.' For *ὁ* as a relative pronoun, cf. 1343, 6.

PAPYRUS 1353. — A. D. 710.

Inv. No. 1350. Two fragments, $6\frac{3}{8}$ in. × $8\frac{1}{4}$ in. and 1 ft. $7\frac{1}{4}$ in. × $8\frac{1}{4}$ in.

AN order for the dispatch of sailors, skilled workmen, and the *δαπάνη* for them and the *μάχοι* of the *κούρσον* of Egypt. Basilius is informed that unless he sends them before the water in the canal of Alexandria has gone down, he will have to pay carriage to Alexandria. It appears, therefore, that they were to go direct to Alexandria. It seems from 1392 that the *κούρσα* set out, at least sometimes, from there.

ρ^π εκπομ^η ν^α ν^α } τ^χ } δ^π / κ^{ου} / Αιγ ι / θ الى صحب اشقوة في نواتية المعبر والصناع ان يعث بهم
 εν ονοματι του Θεου Κορ'ρα β^ε [Σ]ζ[ε]ριχ συμ[β]ο[υ]λ[ος]
 Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμε[ν]

1. περί έκπομής ναυτῶν καὶ τεχνιτῶν καὶ δαπανῶν κούρσου Αἰγύπτου Ἰνδικτιόνης θ.

Arabic:—To the *Šāhib* of Ashkūh concerning the sailors of the ferry and the artificers, that he should send them.

- τω Θεω και μετα ταυτα' κατελαβαν προς σε τα εντ[α]για
 5 της διαστολης των αυτων και' τεχνιτων και της δαπανης
 αυτων τε και της των μαχων του κουρ'σο' Αιγυπτο' ινδικτιονος
 [ενατης]
 ουκ εξ αντ[ο]ι[ς] δεχομενος ουν τα παροντα γραμματα
 αποστειλον προτοτυπως δια πασης συντομίας
 10 τας διασταλεισας δια της διοικησεως σο' δαπανας πρω τō
 αποβη το υδωρ της διωρυγος Αλεξ'ανδρειας και αναγκασθης
 δουναι τα φορετρα των αυτων δαπαν'ων εως αυτης Αλεξανδρεια[ς]
 ου μην αλλα και τους ναυτας γενναιους και εμπειρους επετρεψαμε[ν] γ[α]ρ'
 τω παροντι αποστολω μη δουναι σοι ανεσιν εως δ αν εις πληρης
 15 εκπεμψης ει τι εστι δια της διοικησεως σο' λοιπον
 μη γεινηται εμποδιος δια σō και εκ μεν του σιτο' και το' αρτό
 υστερεσης τι το συνολον μητε μην ανυσης εκ των
 χωρίων απαργ'υρισ'μον υπερ' αυτων τον οτιουν ει μη αυτα τα ειδη
 εκ δε των υπολοιπων δαπαν'ων οιον ειδος εστι εξ αυτων
 20 εν ετοιμω π[α]ρα τοις τω[ν] χωριω[ν] ευθεως πεμψον ο δε
 αδυνατος εξ[ε]στ[ιν] δουναι εν ειδεσιν ανων τον απαργ'υρισμον
 αυτο' προς την εντεθεισαν δι[α]τιμησιν εν τοι[ς] η[μ]ετερο[ι]ς
 ενταγιοις και αποστειλον π'ρος ημας δι' ανθ'ρωπου σο' πισ'του
 το' οφειλοντος καταβαλεσθαι ημιν μη παρεχων τοις υποδεχομ'ε
 25 πιστικοις τας τοιαυτας δαπαν'ας παν'τοιον απαργ'υρισμον
 και μη αμελησης εις το δια ταχους πεμψαι τους τε ναυτας και τεχνιτας
 και τας δαπανας και δωσης κατα σεαυτō προφασιν εγρ μ^η ΜΧ ε ιωδ/ η "

Endorsed :

Κορ'ρα β^ε Σζεριχ συμβο[ν]λ/ [Βασι]λ[ε]ι[ω] διοικ/ [κω]μ[η]ς Α]φρ[ο]δ[ι]τω

The other way up :

[μ'] ΜΧ ιε ιδ/ η η[ν]η^χ δ/ Σαειδ βερ^δ ρ' δαπ⁻ μ^χ } ναυ^τ κ^ου/ Αιγ^π ιδ/ θ

4. κατελαβαν: sic, apparently; but o and a, before ν or π, are not always easy to distinguish in these papyri, and cf. note on 1359, 6.

5. αυτων: ι. ναυτων.

6. μαχων: cf. 1351, 5, note. That the reading is correct is further confirmed by the endorsement here.

7. There is nothing to show how much is lost between the lines numbered 6 and 8, but probably not more than a single line.

8. That δεχομενος does not immediately follow αυτοις is clear from the fact that the tails of two long letters (like τ) project.

11. διωρυγος Αλεξανδρειας: what is meant is probably the al-Mahmūdiyyah canal (cf. the Egypt Exploration Fund's *Atlas of Ancient Egypt*, Map III). It was called the canal of Alexandria (Néroutous-Bey, *L'Ancienne Alexandrie*, plan).

αναγκασθης: it might be possible to read αναγκασθησ[ει], i. e. 'you will be compelled (in case the water subsides before you send the goods),' but probably the subjunctive is governed by πρὸ τοῦ.

12. φορετρα: 'carriage by land'; cf. 1346, 19, note.

13. ου μην κ.τ.λ.: this clause is connected very loosely with the rest of the sentence. The meaning is probably 'and see that the sailors are good and experienced men.' επετρεψαμεν will be the beginning of a new sentence.

14. ανεσιν: probably 'acquittance.'

εως δ αν: cf. 1349, 34, note.

25. παντοιον: or παντοιων. The accusative is no doubt intended, and the meaning will be, 'not giving to the ship's masters who receive such δαπαναι any money-payments.'

PAPYRUS 1354.—A. D. 710.

Inv. Nos. 1351 + 1395. 2 ft. $1\frac{1}{2}$ in. \times $8\frac{1}{2}$ in. Inv. No. 1395 supplies the first half of ll. 7–23.

THIS is an interesting letter about certain *δαπάνη* for a *κούρσον*, but its value is somewhat impaired by the incomplete state of its earlier portion, which leaves the object of the letter rather uncertain. The *δαπάνη* and its *ἀπαργυρισμός* had apparently been embarked for transport down to their destination, and Basilius is ordered, it seems, to return them to the tax-payers and not to make any further claims on the latter until after the harvest. This order, however, concerns only the *σίτος* and *ἄρτος*; the *ῥσπριον* and *ὀξέλαιον* Basilius is ordered to send at once. The reason for the disembarkation of the *εἶδη* already embarked is unfortunately not quite clear. In ll. 5–8 the sense seems to be, ‘and if any of the people of your district prove to have given to any of your subordinate officials any kind of money-payment in lieu of the said *δαπάνη* contrary to the rate of prices ordered by us in our *ἐντάγια*, return to them this money in full’; and similarly in ll. 19–21 Basilius is warned against collecting *ἀπαργυρισμός* for the *δαπάνη* ‘*κάτωθεν ἥς ἐνεθήκαμεν, ὡς λέλεκται, ἀποτιμήσεω[ς] ἐν τοῖς ἡμετέροις ἐνταγίοις*,’ which seems to mean ‘at a lower rate than the rate of prices given as aforesaid in our *ἐντάγια*.’ These passages suggest that the *ἀπαργυρισμός* had been made at an unacceptable rate; but with this explanation it is hard to reconcile the mention of the harvest and the fact that in l. 14 Basilius is told not to bear hardly on anybody, but to make the required payments himself (*ἀλλὰ διὰ σεαυτοῦ ἀποτελῶν*). It seems on the whole most probable that the disembarkation of the *εἶδη* was intended as a measure of relief to the tax-payers; some temporary need having arisen, Qurrah had decided to remit the taxes until the new harvest. This supposition is favoured both by the facts mentioned and also by the order to return the *ἀπαργυρισμός* in full. Had it been merely insufficient the order would have been to collect the surplus, not to return the money already collected. The explanation then is probably that there had been a shortage in the harvest of the preceding year; that the officials, being unable to raise the full amount of corn required, had collected the equivalent of the deficit in money but at a reduced rate; and that Qurrah, finding that the tax-payers were exhausted, had decided to overlook the deficit for this year and to collect it out of the ensuing harvest. The letter is thus to some extent a further illustration of his care for the interests of the people and a further vindication of his character against the aspersions of ‘Abbāsid historians; though perhaps the measure was not due merely to kindness: he preferred to have the whole amount in kind after the new harvest to taking part of it in cash at a reduced rate at once. Evidently too he disapproved of local officials taking on themselves to accept a lower rate without his authority. The bearing of l. 14 is still not quite clear.

.
]σιν των της χωρ[as
]ε[. . .]σον τον διασταλεντα [σ]ιτον και αρτον
] λ[ο]γω δαπανης του κουρσο" ως ειρηται'

2.]ε[. . .]σον: there seems scarcely room for ε[ξαν]σον, and moreover this would be hard to reconcile with the following lines. μετρησον (Kenyon) is possible and makes good sense,

but it is necessary in that case to suppose a space (which is quite possible) between η and σ; it is impossible to read μ[ε]τρησον, since the η would certainly be visible.

- α μ]εγ ενεβαλον εις πλοια· παρασκευασον αναδοθῆναι
 5] ει δε και τις εκ των της διοικησεως σὸ
 [φαινεται δους τινι εκ των] υπουργων σο' απαργυρι[σ]μον τον οτιον
 [της] τ[οιαν]τ[ης] δαπανης] παρ ο ης εθεματισαμεν διατιμησεως
 εν τοις ημετεροις εντ[αγιοι]ς· τουτον εις πληρες υποστρεψον αυτοις
 και μη απαιτησης τους των χωριων σίτον και αρτον απο τῶ
 10 νυνν εως το' καιρο' του θερισμο' κελευσει Θεο' ηνικα δε αρξονται εις τον
 θερισμον απαιτησον αυτοις εντελως· ει τι λοιπαζ[ο]νται εκ το' αυτο' σιτο'
 και αρ'το' και αποστειλον εν Ταμιαθι μη υστερων εξ αυτων μιαν αρταβην'
 και μο[ν]η[ν] εξακολουθησον δε [απαρ]ακλεινως τη επιτρ[ο]πη ημων εν τουτοις
 15 απασιν, μη καταθωρων τινι αλλα δια σεαυτο' αποτελων ιδου γαρ
 γεγραφηκαμεν τω πεμθεντι παρ ημων αποστολω προς σε
 ενεκε της τοιαυτης δαπανης· ενεγκαι προς ημας· καταγραφον'
 περιεχων τι ενεβαλο' και απεστειλας δι εκαστου πιστικο'
 απο τε δαπανης και απαρ'γυρισμο' αυτης· λοιπον' μη γνωσθη'
 20 ημιν' ως ηνυσθη εκ των της διοικησεως σὸ απαργυρισμος
 δαπανης το καθολο' κατωθεν· ης ενεθηκαμεν' ως λελεκται αποτιμησεω[s]
 εν τοις ημετεροις ενταγιοις· το δε οσπριον και το οξελαιον παραυτα
 μη αναμεν'ων προς ροπην και μονην εκπεμψον εν Ταμιαθι και μη
 αμελησης· εγρ^a μ Φαμ^g κθ ι^δ/ η'

5. Probably a phrase referring to the tax-payers came here. As οί τῆς διοικήσεως σου are mentioned in the second half of the line, the phrase is hardly likely to have been used in the first half as well.

7. παρ ο ης κ.τ.λ.: this must mean 'contrary to the rate of prices which we ordered,' but this use of παρ' ο with the genitive, as a preposition, is very curious.

8. υποστρεψον: 'return' to them.

10. νυνν: sic; νυν is of course intended.

12. Ταμιαθι: Damietta, Copt. **ΤΑΜΙΑΤΙ**; cf. Amélineau, *Géogr.*

de l'Égypte, p. 116 f. Probably the same place occurs in 1412, 365, 456.

13. απαρκαλινως: *l. ἀπαρκαλινῶς*. The reading was suggested by Messrs. Grenfell and Hunt. ἀμετακλινῶς (Kenyon) is slightly less probable since the τ ought to be partially visible.

14. καταθωρων: used figuratively; 'not bearing hardly on any one.'

17. ενεβαλον: the ο perhaps corrected from ω.

22. ροπην: *momentum temporis*; cf. Stephanus, s. v.

PAPYRUS 1355.—A. D. 710.

Inv. No. 1352. 1 ft. 2³/₈ in. × 2 in.

THIS papyrus is given chiefly in the hope that the missing portion of it may be found in some other collection. It is a requisition of money for naval purposes, but further details are lost.

الى صعب اشقود

[εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβου]λος

[Βασιλειω διοικητη κωμης Αφροδ]ιτω

[διεστειλαμεν δια της διοικησεως σου] . α αριθμια νομισμ[α]

1. Arabic:—To the *Ṣāhib* of Ashkūh . . .

4. The letter before α may be either ι (*tría*) or κ (*déka*); or

perhaps it would be possible to read ε[π]τα.

5 λογα συμπλῆρσως·
] κ[ο]υρσον Ανατολης
 ακατῆναρια κουρσ^{ov}
 επικειμενου? επι της παρουσης
 ΙΟ [ινδικτιονος ογδοης] εποιησατε
 δεχοµενους ουν τα παροντ'
 [γραμματα αποστειλον προς ημας το] τοιοντο χρ'
]. κωμ?
 εργ^a µ' Φαρμ^θ γ ι^s/ η

Endorsed :

[Κορρα υἱ Σζεριχ συμβουλ/ Βασιλειω διοικ/] κωμ⁷ Αφρο^δ

7. ἀκατηναρία: cf. 1371, 2, 1374, 7. The word is evidently a diminutive of ἀκάτιον.

8. ἐπικειμένου : agreeing with κούρσου.
12. κωμ^η : very doubtful.

PAPYRUS 1356.—A. D. 710.

Inv. No. 1353. 3 ft. \times 6 $\frac{7}{8}$ in.

WE may infer from the earlier part of this letter that complaints had been made to Ḳurrah that Basilius was very inaccessible and did not pay sufficient attention to the representations and petitions of the people. Ḳurrah begins by reading him a lecture on his duties. The rest of the letter is occupied with a *μοιρασμός* or assessment of the *διοίκησις*, which was to serve as a basis for the distribution of the taxes and public burdens. (It is to be noticed that only extraordinary taxes are mentioned.) Basilius is ordered to summon together the *μείζονες* and chief men of each *χωρίον* and instruct them to choose trustworthy persons for the preparation of the *μοιρασμός*. The assessment is to be made under oath, and heavy penalties are threatened in case of any injustice. The letter furnishes an additional vindication of Ḳurrah's character as a governor.

[إلى] **صحب اشقوة في قيمة اجزا كورتك**

[εν ονοματ]ι του Θεου Κορρα υιος Σζεριχ συμβουλος
[Βασιλ]ειω διοικητη κωμη[ς Α]φ[ρ]οδ[ι]τ[ι]ω εν χ[α]ρ[ι]σ[ι] τ[ο]υ ουμεν
[τω Θεω και] μετα ταυτα· η σιστασις και διορθωσις και
5 [συμπλ]ηρωσις των δημοσιων της χωρας· μετ[α] την του Θεου
[υπουργειαν] εστι του ειναι τον επικειμενον της παγαρχιας
]ητον ακωνωσ· δεχομενον τας προσελευσις·
[παντων των τ]ης διοικησεως αυτο· και απονεμοντα εκαστω
[μετα του] φοβου του Θεου το δικαιον αυτο· ου μην αλλα και

1. Arabic:—To the *Ṣāhib* of Ashkūh concerning the list of the divisions of your *Kūrah*.

4. σιστασις: λ. σύστασις.

7. The word at the beginning is probably an adjective referring to the pagarch. The translation of this awkward sentence is

probably 'The collection etc. of the taxes is, next after the service of God, the chief reason why the pagarch should be . . ., receiving without shirking the representations of the people of his district.'

- 10 [πειρωντα ἐξ]ισώσαι τον μοιρασμον δι ουπερ διαστελλον
[τα εκστ]ραορδιναι και αγγαρειαι του δημοσιου¹⁰ δεχομενος
[ουν τα παρον]τα γραμματα αποσχολασον σεαυτον τοις της διοικ⁷/ \σ^{ου}
[εις το α]κουσαι τα παρ αυτων λεγομενα και κριναι εκαστω
[το δικαιο]ν μη αποκλειων εαυτον και παρε^{ων} αυτους
- 15]ιτους συναξον δε τους μειζ^{ονας} και πρωτεο[ν]τας
[εκαστου] χωριο^ν και παραγγειλον αυτοις επιλεξασθαι
[ανθρωπ]ους πιστους και ειδημονας καυτον επιλεγομενον
[?ενωμοτω]ς επιτρεψον αυτοις διαστειλαι τον μοιρασμον
[εκαστου χ]ωριο^ν προς δυναμιν παρασκευαζων παρευρέ^θηναι
- 20 [σεαυτον π]ιστον επισκοπον^ν της παγαρχιας και ενομωτως [πο]ιησαι
[τον τοιου]τον μοιρασμον και τουτο^ν τελειουμενου αποστειλον
[προς ημ]ας ποιων μεν τοιουτο ισον και κρατων παρα σοι
[γραφω]ν ημιν την ονομασιαν και πατρωνυμιαν και κατα χωριον
[των ποι]ησαντων τον τοιουτον μοιρασμον ; εση γαρ
- 25 [επισταμ]ενος ως εαν ευρωμεν παντοιον χωριον βαρεθεν
[παρα δυ]ναμιν η και ελαφρωθεν παρ ο ην δικαιον εκταγηναι
[αυτου]ς η και αδυνατηση χωριον δουναι προς την εκταγην
]η εν τω γεναμενω νυνι παρ αυτων μοιρασμον
[αποδιδω]μεν τοις διαστελαισιν μετα και του επισκοπο^ν
- 30 [επεξελε]υσιν ην ου δυναται υπενεγκαι ζημιουντες \αυτους¹ ει τι
[αδυνατ]ηση το τοιουτο χωριον και μη ευρη δουναι λοιπον
[αναγνωθι] αυτοις τα παρον^{τα} γραμματα ημων προμαρτυρομενος
[αυτους ει]ς το σχειν τον φοβον του Θεο^ν προ οφθαλμων και
[απαρ]αλημπτως διαστειλαι τον ρηθεντα μοιρασμον
- 35 [μη αποστ]ειλεις δε αυτον προς ημας αχρις αν εγκυψης εν
[αυτω] και ει μεν εφειλξαν το δικαιον και την ισοτη[α]
[γραφη]ς ημιν περι τουτο^ν ει δε και παλιν ευρης αυτους
[ελαφρ]ωσαντας η και βαρεσαντας ωσαντως παλιν
[γραφη]ς προς ημας το πως διεγενοντο // εγρ μ^η Φαρμ^θ κ ι^δ/ η //

Endorsed :

40 [Κορρα νι Σξε]ριχ συμβουλος Βασιλειω διοικ/ κωμ Αφρο^δ

The other way up :

[+ μ^η Π]α^χω . ι^δ/ θ η[ν]η^κ δ/ Ουβε[ειδ] βερ^δ [ρ]^π [. .] · [μο]ιρ^α +

10. μοιρασμον : this seems to be a new word. The meaning is evidently 'assessment.'

11. αγγαρειαι : probably 'personal services.' This shows that these, like the taxes, were assigned on the basis of a regular assessment.

14. εαυτον : ε^ε, σεαυτον.

17. καυτον επιλεγομενον : ι, καυτων επιλεγομενων.

21. τουτου τελειουμενου : 'when this is made.'

22. ποιων . . . ισον : 'making a copy of it.' κρατων means 'keeping it.'

25. βαρεθεν : sic, apparently. So also in l. 38 below and 1345, 20 and 33.

27. One would expect αυτω, but this is too little and there is a projecting stroke which looks like the top stroke of σ. The use too seems in keeping with the usual style of these letters.

37. γραψης : probably still governed by αχρις αν.

39. γραψης : this seems to be suggested, rather than γραψον, by what remains after the lacuna.

41. Ουβεειδ : very doubtful.

PAPYRUS 1357.—A. D. 710.

Inv. No. 1354. 10 $\frac{1}{2}$ in. \times 8 $\frac{1}{8}$ in.

An order to Basilius to send the amount of the gold-taxes, which were all in arrear. They were intended in part for the *ρογά* of the *Muhājirūn*.

· · · · · λ[ογώ] τ[ω]ν Μωαγαριτων του Φοσσατο^ν τη[ν]
 ρογαν^ν αυτων και μεχρι του νυν ουκ εφανης πεμψας
 εκ των χρυσικων δημοσιων της διοικησεως σō
 τι^ν ποτε αξιον λογο^ν δεχομενος ουν τα παροντα
 5 γραμματα^ν ευθεως μετα την τουτων αναγνωσιν
 αποστειλον^ν προς ημας ει τι ηδη συνηξ^{ας}
 εκ τε των χ^ρυσικων δημοσιων της διοικ^η/σ^{ου}
 και^ν αερικων και λοιπων στιχων μη υστερων
 εκ το^ν ηδη συναχθεντος ως ειρηται ποσο^ν εως ενος
 10 νομισματος και^ν μονον^ν εγρ^ν μ Π^χ ε ι^δ/η.

8. *αερικων*: the *αερικόν* or 'air-tax' was first instituted by Justinian, and was levied, according to Procopius (*Hist. Arc.* 21, ed. Dindorf, Bonn, 1833-8, iii. 119), as an addition to the ordinary taxes ('πρὸς τοῖς δημοσίοις φόροις': just as there is a distinction here between *αερικά* and *δημόσια*). Possibly the tax was continued under the Arabs unchanged; but more probably

αερικά, thus placed in the plural, is simply another name for the *ἐκστρατόρινα*; cf. 1338, 5 f. χρυσικῶν δημοσίων καὶ ἐκστρατόρινα(ν) καὶ λοιπῶν στίχων.

10. η.: this dot after η is a substitute for the ς often found at the end of these letters.

PAPYRUS 1358.—A. D. 710.

Inv. No. 1355. 9 $\frac{1}{2}$ in. \times 2 $\frac{1}{2}$ in.

THOUGH this papyrus is a mere fragment the first two lines are sufficient to connect it with 1375, from which the missing portion can be restored with fair certainty. It is, like that papyrus, a requisition for the cost of provisions and other articles for the Governor's household. 1375 relates to the 9th indiction, this to the 8th. In both cases an account of the articles in question was given at the foot, but that with the present letter is lost, except the first line.

· · · · · εταξαμεν δια της διοικησεως σου]
 [υπερ τιμης των υποτεταγμενων ειδων δ]απανης ημ[ε]τ[ε]ρας και]
 [των συνοντων ημιν υπουργων και διαφορω]ν προσωπω[ν] μηνων]
 [δωδεκα της παρουσης ινδικτιονος] ογδοης: και τ[α] το[υ]τω[ν]
 5 [ενταγια ποιησαντες τοις των χωριων] επεμψαμε[ν] σ[ο]ν^ν

[δεχομενος ουν τα παροντα γραμματα προς] δυναμιν των ε[ν]τ[α]γιων
[το τοιοιου χρυσιον ανων εκπεμψον] δι ανθρωπου σ[ο]^ν τ[ου ο]φ[ει]^λ
[καταβαλεσθαι εν τη σακελλη μη υστερησ[ας · εγρ^α μ^ρ ΠΧ 5 ινδ^ο/ η

] . ει/ ν^ο μ [

6. ενταγιων: perhaps abbreviated, ε[ν]τ[α]γι^{ων}.

7. οφει^λ: there can hardly have been room for the unabbreviated word.

9. ει(ς) νο(μισματα) μ: cf. note on 1420, 31. Here the meaning of εις is perhaps 'total.'

PAPYRUS 1359.—A. D. 710.

Inv. No. 1357. 1 ft. 8 in. × 8 $\frac{1}{4}$ in.

THE subject of this letter is a fine (cf. 1345) levied on Basilius and the ὑπουργοί of his διοίκησις, which has not been paid. There is nothing to show the cause of this fine; from ll. 4-6 we may perhaps infer that it was levied on several pagarchies. It may perhaps have been connected with the fugitives. Prof. Becker remarks that PAF. III is probably the Arabic counterpart of either this letter or 1345. From the tenour of the Arabic it seems more likely to be the counterpart of the present letter than of 1345.

ρ^ρ ζημι^α παγ^χ ι υπ^ον
 ε εν ονοματι του Θεου Κορρα υιος Σ'ζερχι συμβουλος
 [Ba]σιλειω διοικητη κωμης Αφροδιτω ευχαριστομεν
 τω Θεω και μετ[α] τα[ν]τ[α] ημων εγκυψαντων εις το καταγι[ν]ον[?]]
 5 του καταβληθεντ[ος χ]ρυσιου εν τη σακελλη υπερ ζημιας
 υπουργων ουκ ευραμεν σε καταβαλαμενον υπερ της τ[α]γι[σ]η[ς]
 δια σου ζημι[α]ς και των υπουργων της διοικησεως σ^ο
 τι ποτε αξιον λογου και επισταται ο Θεος· εβουληθημεν
 αποδουναι σοι υπ[ερ] της τοιαυτης καταφρονησεως
 10 υπερ ο νομιζεις· δεχομενος ουν τα παροντα γραμματα
 αποστειλον δια πασης συντομιας εν τη σακελλη το ταγεν
 χρυσιον δια [σου] τε και των υπουργων της διοικη/ σ^ο
 υπερ ζημιας ως λελεκται ει μεντοι εχεις αγαθον
 και συνηεις· τοι[ς] γραφομενοις προς σε· εαν γαρ υσ'τερηση[ς]
 15 και αναγκασθ[μ]εν ετεροις γραμμασι χρησασθαι
 μελλει φθασαι σε συν τοις αυτοις γραμμασι τα θλιβοντα [σε]
 ουτε γαρ επισταται υμιν αφορμη εν το[ν]τω καθοτι
 ηδη εθερισ[α]τ[ε] τα γεννηματα παρηλθεν δε και η

1. παγ^χ: παγόρχου: this is the most decisive proof in the Greek letters that Basilius was a pagarch.

Arabic address:—To the *Ṣāhib* of Ashkūh concerning the fining of the agents (tax-collectors).

4. καταγιον: a word conjecturally formed on the analogy of *εξάγιον* (cf. 1412, 117, etc.), the sense of which must be something like 'register of sums collected'; or perhaps we should read

some abbreviation of τὸ καταγινόμενον, 'the produce.'

6. ευραμεν: possibly ο might be read both here and in καταβαλάμενον, but the letter is more like α in both cases, and there was a strong tendency in Byzantine Greek (Jannaris, *Hist. Greek Grammar*, 787, 788) to conjugate the second aorist with α, like the first.

10. υπερ ο νομιζεις: 'beyond what you expect.'

προθεσμία κ[αι] ουκ εχετε εν τινι προφασιν
 20 λοιπον εαν αγαπας την ψυχην σὸ μη καταφρονησης
 εν τούτω εγρ' μ' Π^ο κδ ιδ' θ

Endorsed:

Κορρα ν^ο Σζεριχ συμβουλος Βασιλειω διοικ^τ/ κωμ^η Αφροδ^δ

The other way up:

+ Επειφ ζ ινδ' / θ ηνηχ ρ^π εκπεμψαι ζημ[ιαν παγ^χ ζ υπουρ^η]

23. The name of the messenger has not been filled in.

PAPYRUS 1360.—A. D. 710.

Inv. No. 1358. Two fragments, 3 in. × 3³/₄ in. and 10⁷/₈ in. × 7³/₄ in.

THE subject of this letter is the non-payment by Basilius of a certain *προτέλεια* to his agent in Fustāt. The agent was no doubt the same person who recurs as ἀποκρισιάριος in 1379, 1401, and 1406; and a comparison of all these places makes it fairly clear that he was a permanent representative of Basilius or of the διοίκησις stationed at head-quarters, to whom in the first instance the tax-payments were made. Owing to the non-payment of the *προτέλεια* he had been put under arrest, but alleged that he had not received the money from Basilius. An excellent illustration of this is to be found in a Coptic papyrus, Rylands Copt. 321, where a servant writes to his *amīr* that he and the agent (*πρόσωπον*) have been put in irons owing to non-payment of the *ἐξάγιον*. It appears then that each pagarch had his representative permanently stationed at Fustāt, and that in case of any default in the tax-payments it was upon him that the wrath of the Governor fell first. Prof. Becker remarks that similarly under the later Khalifate each provincial governor had his representative at court; *Beiträge*, II. 168.

As regards the *προτέλεια*, this passage should be compared with 1397, 7, *προχρεία*, and 1412, 17, etc. (ὑπὲρ) τ(οῦ) προτελ(εσ)θ(έντος). It seems on the whole most probable that what is intended is some sort of prepayment on the taxes of an indiction, whether to meet an emergency or not is doubtful.

[ρ' προτε]ῖ [τ^ω απο]κρισι-

[الى صعب اشقوا] في سلف خليفتك

. . [

[εν ονοματι τ]ο^ν Θεο^ν Κορρα β⁻ Σζεριχ συμ[βουλος]

Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν τω Θεω

5 καί μετα ταυτα' ο [ω]ν εν τω Φουσατω εκ προσωπω σο^ν κρατει[α]:

1-3. This, containing the two endorsements, is a separate fragment and may possibly not belong to the present letter. It was found separately, and is of a darker colour than the rest, nor do the strokes at the foot correspond very well with the letters of l. 4. The mention of *προτέλεια* and ἀποκρισιάριος (see next note), however, seems to connect the fragment with the letter, and the indiction in the endorsement corresponds. [Me^o] ιζ would suit very well for the delivery of a letter written on the second.

1. τ^ω αποκρισι-: τῷ ἀποκρισιάρίῳ; cf. 1379, 12, 1401, 11, 1406, 3, Oxy. Pap. 144, 14. In all these cases the meaning *agent*, given

by Sophocles with that of *courier*, suits best, and there can therefore be no doubt that ὁ ἀποκρισιάριος σου of 1379, 12 was the same person here described as ὁ ὢν ἐν τῷ Φουσατῷ ἐκ προσώπ(ου) σου. This confirms the reading of this line.

Arabic:—[To the *Ṣāhib* of Ashkūh] concerning the prepayment by your deputy.

5. ἐκ προσωπ(ου): cf. Ducange, 'ἐκ προσώπων, *Qui vices alterius obit, Vicarius, Legatus*.' In Pap. Grenf. II. 100, 5 occurs a word ἐκπρόσωπος, and perhaps that may be the word here; but if the reading ο ων is right this seems impossible. Possibly ἐκ προσώπ(ου) should be read in the Grenfell papyrus also. In O .

περί δι' αφορων στιχων δι' αστελλομενων δια της διοικησεως σ^{ου}
 και ουκ ευρισκει αποπληρωσαι' αλλ' αφορμαζεται λεγων
 ως ουπω απεστειλας προς αυτον τό ποσον της προτελειας ησπερ
 ημεν γραψαντες προς σε προτελεισαι α[υ]τ[ω] . . .]τ[. . .]τ[
 10 δεχομενος ουν τα παροντα γραμματα' αποστειλον προς αυτον τη[ν] τ[ο]ι[αυ]^τ
 προτελειαν και μη δωσης αυτω αφορμην εν τινι μητε δε
 ετερων γραμμάτων ημων περι τουτο^ν εγρ' Μεσ^ο β ι^δ/ θ ζ

Endorsed :

[Κορρα υἱ Σζεριχ συμ]βουλος Βασιλειω διοικ^η/ κ[ωμ^η Αφρο^δ]

The other way up :

[+μ' . . .] ιζ ι^δ/ θ ηνη^χ δ/ Σωρε ρ^π προτε^λ

6213 and Or. 6230 (34) καταπρόσωπον occurs as a single word; in the former apparently the list giving the total (or representatives) of the men of Jkōw; cf. 1363, 9, note.

κρατεται : 'is under arrest.'

7. αφορμαζεται : 'makes excuses,' apparently a new word.

11. δε : δεηθῆς; or, as the ε is written in a line with the δ, we should perhaps explain as μήτε δε, i. e. 'nor (give excuse) for further letters from us.'

14. Σωρε : qu. Shuraih ?

PAPYRUS 1361. — A. D. 710.

Inv. No. 1359. 10 in. × 4³/₄ in.

OWING to the mutilated state of this letter it is impossible to say more of its purpose than that it is concerned with the fugitives. It is the latest of the fully dated letters referring to this subject. Not only are the left half and the whole of the earlier portion of the roll lost but in the extant portion there are lacunae of about half an inch in width at intervals of about an inch throughout the whole length of the fragment.

5

]λαβιν α[υ]τ[.]λ[. . .]
] ευρωσιν' σταθηναι και κατασπειραι
] επισκεπτομενος εφ εκαστης δι εαυτο^ν
]εμεν αυ[τ] κ[αι μ]η δ[ωσ]ης καθ εαν^τ
]ε . . . θεσει αλλα απαράλειπτως
]ην ημων ελπιζομεν γ[α]ρ εις τον Θεον
]φε[. του]ς φυγ^δ
] εγρ/ μ' Μεσ^ο ζ ι^δ/ θ

PAPYRUS 1362. — A. D. 710.

Inv. No. 1360. 2 ft. 5³/₈ in. × 7¹/₂ in.

IN this letter occurs the first mention of the palace of the Khalif at Fustāt. A specification of its position is given in 1378; here it is stated only that it was being built by Yahyā b. Ḥandalah who is known from other sources as the builder of the mosque at Fustāt, which,

originally erected by 'Amr, had, after several enlargements, been demolished and rebuilt by the Khalif 'Abd-al-'Aziz, and was finally again destroyed and rebuilt by Al-Walid through Ḳurrah. Of the building of this palace there seems hitherto to have been no record, and as the Khalif can rarely or never have visited Egypt it does not appear what use he had for a palace at Fuṣṭāṭ or indeed at Jerusalem (*cf.* 1433, 286). Probably the explanation is that these buildings were a kind of Government House, the official residence of the Governor as the Khalif's representative.

The present letter concerns certain articles intended for the building, which are in arrear. From ll. 10-17 it may be presumed that Basilius had sent or attempted to send palm-trunks of less dimensions than Ḳurrah had ordered.

- [ρ' εἰδ' αὐ] λη τ^{ον} Ἀμῖρ^{αλ} إلى صبح أشقوه فيما هي عليه النخل لبنان دار أمير المؤمنين
 [εν ονομ]ατι του Θεου Κορρα β Σζεριχ συμβουλως
 [Βασιλε]ι[ω] διοικητη κωμης Αφροδιτω
 [εν]χαριστούμεν τω Θεω και μετα ταυτα ημων εγκυψαντων
 5 [εις τα δ]ιασταλεντα ειδη δια της διοικησεως σο^ν λογω της
 [κτιζομ]ε[ν]η[ς] α[ν]υλης του Αμιραλμουμνιν υπο Ιαειε β^[ε] Ανδαλα
 [η]ρυομ[εν] την διοικησιν σο^ν λοιπαζομενην τα εν τη υποτετ^α
 [γνωσει δεχομ]ενος ουν τα παροντα γραμματα εκπεμψον
 [μετα πασ]η[ς] συν[το]μιας τα λοιπασθεντα δια της διοικησεω[ς] σου]
 10 [μη υστ]ερων εξ αυτων τι το συνολον μητε μην πεμπων τι εκ τω[ν]
 [φοινικοδ]οκιων εν μη τι ποιουντα εις στεγασιν μεγαλων
 [? φοινικοδοκιων] πηχων δεκα ζ ανω εση δε επισταμενο[ς] ως σο^[ν]
 [μη πεμπον]τος τι εκ των τοιoutων φοινοκοδοκιων α προει τ[. .]τ[. .]τ[
 [.] οσο γεγραφεκαμεν σοι εν τοις παρουσι
 15 [γραμμα]σιν ου μη τουτο δεξονται εκ σο^ν ουτε τουτο
 [αφορμα]ζομεθα σοι και γαρ ουκ εχεις την οιαν ουν αφορμην
 [περι των] φ[οι]νικοδοκιων μη δεηθης ουν ετερων ημων
 [γραμματον] τουτου χαριν εαν εχεις φραινας και εστι
 [εν σοι] αγαθον εγρ' μ' Μεσο κς ι^δ/θ
 20 εν ινδ/ η φ^{οι} σχι^τ ιβ βαι^α ,α
] εν ιν^δ/θ φ^{οι} σχι^τ θ ,αφ
 γι/ φ^{οι} σχ^τ κα βαι^α ,βφ

1. Arabic:—To the *Ṣāhib* of Ashkūh concerning the cost of the palm-trees for the building of the palace of the *Amir al-Mu'minin*.

6. Ιαειε β^ε Ανδαλα: Yahyā b. Ḥandalah; *cf.* 1378, 7. For the transliteration of Yahyā, *cf.* PERM. V. p. 61.

7. υποτετ^α: υποτεταγμένη.

11. φοινικοδοκιων: 'beams of palm-wood,' apparently a new word.

12. The supplement is adopted on the supposition that μεγαλων φοινικοδοκιων is in irregular apposition (gen. for acc.) to the preceding; 'nor sending any of the palm-beams except such as are good for roofing, (that is to say) large beams of 10 cubits and upwards.' Perhaps, however, μεγαλων may qualify a word denoting some part of the building, in which case the translation

will be 'except such as are good for roofing the large . . . , (that is to say beams) of 10 cubits and upwards.'

πηχων: sic.

ζ: καί.

13. φοινικοδοκιων: sic.

14. οσο: l. ὅσον or perhaps ὅς δ.

15. φραινας: l. φρένας.

20, 21. These two lines specify the arrears on the requisitions for each year.

σχι^τ: σχιστά, as appears from 1433, 157. βαι^α stands for βαιώ, 'palm-branches.' The difference is no doubt that σχιστά denotes timbers from the trunk, which was cloven, βαιώ the branches, which were left whole.

,α: = 1,000.

Endorsed :

[Κορρα υι]- Σζεριχ συμβουλ^ο/ Βασιλει^ω διοικ^τ/ κ^ω/ Αφρο^δ

The other way up :

[+ μ'] Θ^ω θ ινδ^ο/ θ ηνη^χ δ/ Αβου Σουφουαν βερ^δ ρ^π λοιπ^δ ειδων α[υλ^η τ^ον Αμιρ^{αλ}]

24. This line is in a different hand from most of the minutes on these letters, larger and rounder.

Θ^ω θ: the two thetas are very close together, and perhaps we should rather read Θ^ωθ = Θώθ (cf. RKT. 54, 3, UKF.

25, 7). If so, the day of the month is omitted; cf. 1336, endorsement.

Αβου Σουφουαν: Abu Şafwān. The spelling seems to indicate a form Şufwān.

PAPYRUS 1363.—A. D. 710.

Inv. No. 1559. 11½ in. × 7⅝ in.

IT is unfortunate that this letter is so much mutilated, as it is of some interest. It relates to a tax paid by churches; but whether this is part of the ordinary *δημόσια* or a special tax levied on churches is not clear. In 1419 a number of churches appear as paying the land-tax, both on various *τόποι* and without specification of the estates on which it was paid, and it may be that the present letter refers to such payments. On the other hand it is possible, as only the churches are mentioned, that the tax was a special church-tax, laid on the fabric of the church, or a kind of licence for the exercise of the services of the church. An account relating apparently to the taxation of churches appears in Crum, *Catalogue*, No. 1100; and in the extract from *Khiṭāṭ*, I. 77, 5ff. (from Ibn 'Abd-al-Ḥakam's Chronicle) quoted in Becker, *Beiträge*, II. p. 90, it is stated that from the sum total of taxable land a portion was deducted 'für ihre Kirchen, ihre Bäder und Barken'; in the first of which may perhaps be indicated 'eine spezielle muslimische Auflage auf christliche Kirchen' (p. 92). In 1433, 549, 562, 587, however, mention is made of a *ζημία* or fine paid by three of the monasteries, and it is very possible that the present letter refers to a similar fine.

The letter has a seal in brown clay, which shows a wolf (?) facing to the right; above it, a star (cf. 1346, where the same animal is shown, but the star is in front).

]αλ . . . τ[
τρ]ιτης ινδικτιονος
δεχομενος ουν τα παρ]οντα γραμματα συ
] των τοιουτων εκκλησιων
5] [. .] η παρελθειν σε
[.] ανυσον εξ αυτων και επι του παροντος το τοιοιτο ποσον
[απ]οστεilon δια τω[ν ο]φειλοντων καταβαλεσθαι εν' τη σακελλη
[? και ποιησο]ν καταγραφον το^ν αννομενο^ν ποσο^ν απ' εκαστης
[εκκ]λησιας και κατ[α π]ροσωπον εκπεμψον προς ημας

5. The third and fourth letters may be *πρ* (*πρίν*?) or *π[α]*. The sixth is probably *τ*. There may easily be more than six letters; only five are visible.

6. *επι του παροντος*: 'instantly.' The *ν* has perhaps not been

written.

9. *κατα προσωπον*: 'in person' (Soph.) will hardly suit here; probably, therefore, the phrase is to be taken as equivalent to *κατ' ανδρα*, a detailed list of persons; cf. note on 1360, 5.

10 [. . .] βουλλαν σο^ν μελλομεν γαρ κελουσει Θεο^ν καταζητησαι και
[κατα]μαθειν περι τουτο^ν κ[α]ι ου μελλει διαλαθειν ημας το πως
[διεγ]ενο^ν εν τουτοις // εγρ μ' Θ^ω/ ζ ινδ^ο/ θ //

(L.S.)

10. βουλλαν: *seal*, the Lat. *bullā*; cf. Wessely, WS. 24, p. 126.
In the edition of B. M. Pap. 32 in JHS. 1908, p. 111 f., βουλλαν
instead of γνῶσιν should probably be read as in Wessely's

original transcript; cf. Wessely, *Studien z. Pal. u. Papyrusk.*
I. p. 8, a note which was overlooked at the time.

PAPYRUS 1364.—A. D. 710.

Inv. No. 1362. 1 ft. 9 in. × 3³/₄ in.

IT is impossible, owing to mutilation, to be sure of the exact purpose of this letter. It concerns some tax in kind, which is apparently in arrear. In conclusion, Basilius seems to be warned not to extort more than the amount specified in his instructions. [But see Pap. 1400.]

προς τ]ην εντεθεισαν

[γνωσιν εν τοις ημετερο]ις ενταγιοις και
] οπο^νδαν ευρω κ[. . .]ι . . .
εν ε]τερω τοπω
5 εξ]ακινδυνως
τη κω]μη ει δε και αδυνατωσιν
[ανυσον τον απαργυρισμ]ον των αδυναντων
π]ρος την εντεθεισαν
[γνωσιν εν τοις ημετεροις] ε[ν]ταγιοις και
10 [εκπεμψον προς ημας δι α]νθρωπου σο^ν το^ν οφει[λον]^τ
[καταβαλεσθαι] . . . ενος . [. . .]
] σο^ν η των μειζονων
] τησαντα^ν τι εκ περιττο^ν
] ενταγιων του τοιουτο^ν
15] . ος διαστελλομεν
ε]πει εαν ευρεθης
αν]τ[απ]ο[δο]σιν συντεινουσαν
[εις την ψυχην και την υποστασ]ι[ν σο]^ν εγρ μ^η Θ^ω/ κ ι^δ/ θ

5. εξακινδυνως: the adjective εξακίνδυνος is common in the Coptic documents (Crum).

6 ff. The sense of these lines is probably, 'but if they are unable (to pay the tax in kind) collect the money-payments of those who are unable [to pay the tax] in accordance with the

rate of valuation contained in our ἐντάγμια, and send them to us by your agent, who is to pay them [to us down to the] last (ἐνός) [penny].'

7. αδυνατων: *sic*.

PAPYRUS 1365.—A. D. 710.

Inv. No. 1363. $6\frac{1}{4}$ in. \times $4\frac{7}{8}$ in.

A SMALL fragment of a letter relating to arrears of some tax.

.....
 λ]οιπον δεχομενος τα παροντα γρ[αμματα]
 [ευθως και μετα πασης] συντομιας το τοιουτο χρυσιον
 [ανων πεμψον κατα πρ]οσβασιν οπως σὸ καταλαβαντος
 [τα προς ημας μετα τη]ς συμπληρωσεως των χρυσικων
 5 [δημοσιων της διοικησεως] σὸ μη ευρεθη 'τι' λοιπαζομενον δια σὸ
 εγρ⁻ Θ^w/ κα ι^δ/ θ

2. το τοιουτο χρυσιον: this does not seem like a phrase which would be used of the δημόσια. Probably the reference is to some special tax. Hence the supplement. When this tax was paid there would, on Basilus's arrival with the remainder of the

δημόσια, be no more arrears.

3. κατα προσβασιν: 'readily'; cf. 1375, 11, 1380, 26.

καταλαβαντος: sic. For τα προς ημας, see 1338, 1, note.

PAPYRUS 1366.—A. D. 710.

Inv. No. 1364. Two fragments, $2\frac{7}{8}$ in. \times $1\frac{1}{2}$ in. and 1 ft. $4\frac{3}{8}$ in. \times $4\frac{1}{4}$ in.

A^N order for two labourers and a carpenter. Their destination was probably Jerusalem; see introduction to 1403. It appears probable that their wages, food, and general expenses were to be defrayed by the διοίκησις.

.....
 ? οντ]ων εις το [αν]τ[ο] κατεργον
] εργεται β [και τεκτων εις

 εν Ιεροσο]λ[υ]μοις μηνων δωδεκα
 5 [? της παρουσης ινδικτιονος εργεται] δυο και τεκτων εις
]ωσιν και τα τουτων ενταγια
 [ποιησαντες τοις των χωριω]ν επεμψαμεν σοι δεχομενος
 [ουν τα παροντα γραμματα τους] τοιουτους εργatas και τον τεχνιτην
 [πεμψον δι ανθρωπου σου πιστο]ν το^ν οφειλοντος τουτο^ν παραδουναι
 μ]ε[σθο]ν αυτων εν χρυσω
 10]ηναι αυτους και τους μισθους
 π]ρος την δυναμιν των ημετερων

1. Cf. 1334, 9. It is not certain that this fragment belongs to the letter. That it was found with it is not in itself any proof; but it is of the same colour and appearance, and mentions two workmen. Probably, therefore, it belongs to the letter, and to the earlier part of it.

8. τουτου: I. τούτους.

9. Perhaps something like και εθεματισαμεν τον κ.τ.λ. is to be read. There is possibly hardly room for σθο between ε and ν.

11. Perhaps και την δαπανην αυτων ανυσον.

[ενταγιων	]	παρεχοντων τα δι αυτων
	των χ]	ωριων // εγρ μ ⁷ Φ α ινδ ^ο / θ //
[γν ^ω]	
15 [ερ ⁷⁷ β ουτ ^ω	μ]	ισθ ^{ου} / εκ ν ^ο η δ ^π / εκ ν ^ο η αποτρ ^ο εκ ν ^ο ζ
[τεκ ⁷ / α ομ ^ο	μι]	σθ ^{ου} / ν ^ο ιε δ ^π / ν ^ο η αποτρ ^ο ν ^ο ζ

13. Φ: the regular abbreviation for Phaophi in the accounts ;
cf. 1434 and 1435.

δαπάνη and ἀποτροφή (cf. 1334, 3, note). The supplements are based on the assumption that the carpenter would receive more than a labourer. The δαπάνη and ἀποτροφή are the same for both.

15. δ^π/: δαπάνης. This line illustrates the difference between

PAPYRUS 1367.—A. D. 710.

Inv. No. 1365. 1 ft. 8½ in. x 4 in.

IT is unfortunate that this letter is incomplete, as it deals with a subject which does not elsewhere occur directly in the letters, that of irrigation and, apparently, the land-tax, for which see the introduction to 1419. It is clear from 1428 and 1429 that the distinction for purposes of taxation between irrigated and unirrigated land made by the Roman Government was kept up, as indeed we might expect, by the Arabs ; and in the present letter it seems as if Kurrāh were giving instructions for the proper assessment of the land. Evidently Basilios had incurred the anger of the Governor, and either he or some other person or persons is threatened with punishment. Kurrāh apparently tells him that he is about to send commissioners to investigate ; and we may probably conclude that Basilios or the officials of the χωρία had assigned the burden of the land-tax unfairly, and that complaints had been made by some of the tax-payers to Kurrāh.

	γ]ινωσκων
	γη αβρο]χω και αυτη ου συνεβροχισθη/
	μ]εγαλως μελλεις αγανακτηθηναι
	ανικανο]ς και μηδαμινος
5	] . . τ . . περιελθε
	] τι ευρης εξ αυτης
	] . [ . . ] κ[α]ι ως ειρηται
	τοις των χωρι]ων' παραγγελων τοις μειζουσιν
	] περι τουτο ^ν πεμπων
10	ανθρωπους σου ικα]νους και πιστους μη εχοντας
	]σαν την αρουραν

3. αγανακτηθηναι : a curious use of the passive, 'you will incur our anger.'

5. περιελθε : cf. περιγυρεῖσθαι in l. 16.

15

]ουσιως προς το μη
 ως] λελεκται· τουτοις
] σο^ν το ποποιησαι σε
] . s μελλομεν αποστειλαι
] . ων οφειλοντας· περιγυρ^νευσαι^ν
] κατασποραν και εαν ευρης
] εν αβροχ[ω] μελλομεν
 [αποδουναι υποστατικως και σωμα]τικως² εγρ^ν μ ϕ^ν ις ι²/ θ

14. ποποιησαι: *l. ποιησαι*.

15. Apparently Kurrāh is going to send commissioners to investigate on the spot.

16.] . ων; or]μον.

17-19. The sense suggested by the remains is that if Basilius is found to have assessed unirrigated land too high he will be

punished, but the active *εὔρης* is inconsistent with this. We must suppose therefore that Basilius is to make inquiries, and if he finds some other person or persons (the *μειζονες*?) guilty of unfairness, Kurrāh will punish the offender or offenders. So that perhaps *αυτος* is to be read in the last line. For *αποδουναι* in this sense, *cf.* 1359, l. 9.

PAPYRUS 1368.—A. D. 710.

Inv. No. 1366. 9⁷/₈ in. × 6³/₈ in.

AN order for 47 *litrae* of χαλκώματα for the mosque of Damascus. The natural meaning of *χάλκωμα*, with which *κύπρου* is often found, is 'a metal-plate,' but here the corresponding Arabic word is 'chains.' Chains might no doubt be required for a mosque though copper-plates seem a more likely requirement, and as for the χαλκώματα requisitioned in the accounts for naval purposes it is as easy to imagine naval uses for chains as for copper-plates. It is therefore safest to regard the Arabic as a correct translation and take *χάλκωμα* as = 'chain.' The letter is of some interest, as giving the names of the builders of the famous mosque of Damascus.

[ρ' χαλκ^ω ρ μζ λ μ]ασιγ Δ[α]μ^ν
 [εν ονοματι] του Θεου Κορρα β^ε Σζερίχ συμβουλος
 [Βασιλει]ω διοικητη κωμης Αφροδιτω ευχαριστουμ^ε
 [τω Θεω και μετα] τα[υ]τα^ν τεσσαρακοντα επτά λιτας χαλκώματα
 5 [εταξαμεν δια τ]ης διοικησεως σο^ν λογω χρειας και ερ^νγασιας
 [κτιζομενου μαγ]ισδα Δαμασκου υπο Αβδεράαμαν υιον
 [Σαλμαν] τ^ον Αμιρ[α]λμ[ου]μ[ν]ι[ν] και Ουβηειδ υιον Ορμους

الى صاحب اشدوة في صنعة سلال مسجد دمشق

1. *μασιγ*: this reading is not quite certain, and below, l. 6, the word is certainly *μαγισδα*. In 1334, 14 and 1403, 4 the form *μασιγδα* occurs, as it does also in all cases in the accounts. The Arabic word is *masjid*, but this, when taken into Greek, appears as both *μαγισδιον* and *μασιγδιον*, so that it is evident that the position of the *σ* was variable.

Arabic:—To the *Sāhib* of Ashkūh concerning the making of the chains of the mosque of Damascus.

4. λιτας: *l. λίτρας*.

χαλκώματα: *cf.* 1434, 113, etc., χαλκω(μάτων) κύπρου. From this it would seem that *χάλκωμα* meant, not something made of bronze, but something made of metal generally.

7. Σαλμαν: *cf.* 1342, 7. Probably it would be safe to read *μανλ*^ε after this; *cf.* 1447 *passim*.

Ορμους: Hurmuz. He was therefore a Persian. Mr. A. G. Ellis points out that we should hardly expect to find an Arab as an architect at this time, whereas a Persian is likely enough; *cf.* too Becker, ZA. XXII. 153.

[ἐπι τῆς παρουσίας ὑ]δικτιονος ἐνατῆς π[ρ]ος τη[ν]
 [ὑποτεταγμένην] γνῶσιν κ[αί] τ[α] τ[ο]ν τῶν [ἐν]ταγία ποιησ[αν]τ[ες]
 10 [τοῖς τῶν χωρίων] ἐπεμψάμεν σοι ἐνθήμενο[ι] εἰς αὐτά

Endorsed :

[Κορρα νι⁻ Σζεριχ σ]υμβουλος Βασιλειῶ διοικ⁷/ κ[ω]μ⁷ Αφρ[ο]⁸

The other way up :

+ Φαωφι κγ ι⁸/ θ ηνη^x δ/ Ωμειρ βερ^δ ρ^π χαλκ^ω/ Α μζ μ[ασγ]^ι. Δ[αμ⁻]

12. Ωμειρ : 'Umail or 'Umayyir.

Α : only the first (straight) stroke of this symbol for λίτρα is visible.

PAPYRUS 1369.—A. D. 710.

Inv. No. 1367. 1 ft. 8 $\frac{1}{4}$ in. × 8 $\frac{1}{4}$ in.

AN interesting letter, concerning a quantity of iron sent for the making of nails. This introduces us to a new kind of Government burden. Sometimes, as we have seen, the *διοίκησις* was called on to furnish money for the wages of sailors or workmen or the cost of various *εἶδη*; sometimes the *εἶδη* themselves or the personal service of a certain number of sailors or workmen were required; and in the present letter we find that the raw material of the *εἶδος* was provided by the Government and sent to the *διοίκησις*, from which was required the labour necessary for the production of the finished article. For the making of *εἶδη* within the *διοίκησις* see 1414 *passim*.

In this case the nails are required for shipbuilding, as in 1408, an *ἐντάγιον*. The letter is in parts obscure, but is very interesting for the light it throws on the iron-industry at this period. Mr. W. Thomlinson of the Seaton Carew iron-works has been kind enough to look at the letter, and has made some interesting notes. The iron is of two kinds, *μάζιον* and *συλλόγιον* (or an adj. *συλλόγιος*?). It might be suggested that the first term is equivalent to our 'pig-iron'; but Mr. Thomlinson remarks that pig-iron is a modern product, quite unknown, so far as can be ascertained, to ancient peoples, and he suggests therefore the translation 'unrefined iron (lumps or blooms)', while *συλλόγιον* is probably scrap-iron. He observes: 'Probably this unrefined iron was imported, even under the Arab domination, from Spain or Elba, and would come through the Customs or Offices of Taxes, which would either be centres for distribution or the source of supply of such centres, though in the present instance, as the unrefined iron was accompanied by two quintals of collected scrap-iron, the indication is rather towards a Government or departmental store. "Waste" in l. 9 is a very proper term, as it covers both oxidization and loss of iron in the scoria or slag, of which some small quantity would be formed in manipulation. . . . The primitive method of making iron at the time in question was a scooped hole in the ground, a mixture of ores and charcoal (ores probably first calcined a little), and bellows worked by hand or foot; the product was malleable "lumps," which were when needed cut into suitably sized pieces or blooms. These all however contained slag in the pores, and had to be refined and beaten in the process of manufacture, which accounts for the heavy waste. The division of the scrap-iron

into two categories no doubt arises from the fact that some of it was clean well-worked small scrap and the other portion dirty and oxidized.

An order for nails for Government purposes is to be found in PERF. 401; but this is from a private manufacturer.

- [εν ονοματι του Θεου Κορρα υιος Σζεριχ συμβουλος]
 Βασιλειω διοικητη κ[ωμης Αφροδιτω ευχαριστουμεν τω Θεω]
 κ[αι] μετα ταυτα' ανεστειλαμε[ν] σο[ι] [
 λογω ποιησεως' πησσομενων των караβων σιδηρου
 5 κεντηναρια τεσσαρα' εις ονπερ ενε[σ]τε[ι]λαμ[ε]ν[ν] καμπανον της
 διανομης επι του παροντος . . τ . . αρ . . . βαζει ν[π]ερ [του] περσι[νου]
 εξ λιτρας του κεντηναριου κ[αι] ιδο' τη[ν] διαιρεσιν το' αυτο
 σιδηρο' υπεταξαμεν [σ]οι εν τη παρουση επιστολη φανεροποιησ[αν]τ[ε]ς
 τι υπολογιζομεθα' εκαστη λογη υπερ απουσιας δεχομενος ο[υν]
 10 τα παροντα γραμματα' παραλαβε το τοιουτο σιδηρον και διαστειλον
 αυτο δια των χωριων προς την δυναμιν των σταλεντων σοι
 ημετερων ενταγιων μη συμπαθων η αντιπαθων τινη
 εν τη τοιαυτη διαστολη αλλ' παρεχων εκαστω χωριω προς
 ανηλογιαν το επιλαχον αυτω εξ εκαστης λογης παραγγειλον
 15 αυτοις' τουτο δια πασης συντομιας' κατεργασασθαι
 ηησσομενα' καλα και πεποιημενα προς το ενδικι . [.]
 το σταλεν υμιν εγρ μ' Αθ^ο/ γ ι^ο/ θ
 γ[ι^ο]
 διαιρε' κ^ε/ δ
 20 μαζιου κ^ε/ β κ^ο^ο/ το γ'
 συλλογιου κ^ε/ β ουτως
 κ^ε/ α κ^ο^ο/ το γ' S κ^ε/ α κ^ο^ο/ το δ'

Endorsed :

] ρ^ι σιδηρ^ο κ^ε/ δ

3. ανεστειλαμεν : or perhaps απεστειλαμεν, but *an* seems palaeographically more likely; 'we have sent *αφ'* the Nile.

4. πησσομενων : 'nails,' from a nom. sing. πησσόμενον (from πήσσω = πήγνυμι). This sense is very curious for a passive participle, but is confirmed by l. 16 and especially by PAF. IX (in the present volume 1408), where it corresponds with the Arabic مسامير.

5. κεντηναρια : a κεντηνάριον or quintal contained 100 litrae. καμπανον : cf. BGU. 550 έχει Εὐδοκία εἰς λόγ(ον) καμισί(ων) λιναρ(ίων) λίτρ(ας) δύο καμπάνη Ἀλεξανδρείας, where καμπάνη seems much like ζυγῆ in the case of coins. Here it appears to be used in somewhat the same sense as a phrase like εἰς ἥπερ ἐνεθῆκαμεν γνώσιν, i. e. to refer to the weight and quality in some way; but the mutilation of the next line makes the exact significance uncertain. κάμπανος is of course properly a weighing-machine. The word occurs also in 1441, 76, 87.

6. διανομης : 'requisition'; cf. UKF. 119, 3; 121, 4, and many instances in the accounts in the present volume. The rest of this line is very obscure. The remains are not so scanty but that a suggested reading could be confirmed by a re-examination of the papyrus. υπερ του περσινου is strongly suggested by

the remains, but is very unsatisfactory from the point of view of the sense; *ετους* cannot be read after *παροντος*.

9. This line, not very clear by itself, is explained by 1435, 21, 22 (ὑπέρ) τι[μῆς] σ[ι]δηρου λ[ο]γ[ο]ν χρ[ε]ία[ς] καρ[δ]άβων (και) ἄλλω(ν) ἐπιταγ[μ]ή(α)τ(ων) τοῦ δημο(σίου) κοῦρ(σου) ἰνδ(ικτιόν)ο(ς) ἱε[ρο]ν(ς) ὅς' σιδ[ε]ρήρ(ου) ῥύπ(αρου) κεντηνάρια γ' κομφιζόμενα τὸ γ' μέρ(ος), (ὑπέρ) ἀπουσί(ας) λ[ο]γ[ο]ν καθ(αρου) κεντηνάρια β. This shows that ἀπουσία = *waste*. In 1408 the iron is also to be reduced to two-thirds of the original quantity. τί ὑπολογιζόμεθα ἐκαστη λογιῇ would naturally be taken to mean 'what we deduct at each reckoning,' but l. 14 seems to show that ἐκαστη λογιῇ refers to the two kinds of iron specified below in ll. 20, 21. λογιῇ (which is a new word) must therefore be taken to mean 'class.'

14. ανηλογιαν : *sic*; πρὸς ἄ., 'proportionately.'

16. ενδικι . . : a word equivalent to γνώσις is required.

18. γ^ο : very doubtful, and it does not seem required. Perhaps the stroke which is all that remains is merely accidental.

20. κ^ο^ο : κομφιζόμενα.

21. συλλογιου : cf. 1434, 108.

PAPYRUS 1370.—A. D. 710.

Inv. No. 1368. 1 ft. $4\frac{3}{4}$ in. \times $8\frac{1}{2}$ in.

THE subject of this letter is a deficit in the *embola* or corn-tax. Aphrodito was in arrears to the extent of 1300 artabas. From l. 14 it seems that Basilius was to go down to headquarters. As the letter is dated in Athur of the 9th indiction and it is the *embola* of the same indiction which was in arrear, it follows that the corn for the current indiction must have been sent very soon after harvest.

الى صعب اشق[و]ة . . .

- [εν ονοματι του Θεου Κορρα νιος Σζεριχ συμβουλ]ος
 Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν
 τω Θεω και μετα ταυτα' ηγραμεν σε λοιπαζομενον εκ το'
 5 διασταλεντος σιτο' απ εμβολης καρ'πων ινδικτιωνος'
 ενατης' λογω των ορριων χιλειας τριακοσιας αρταβας
 δεχομενος ουν τα παροντα γραμματα ευθεως και κατ αυτην την ωραν
 εμβαλλομενος' αποστειλον τον τοιουτον σιτον μη [αμ]ελων ει μεντοι
 εχεις αγαθον ει δε και εστι' τι εξ αυτω δια χωριων δ[ιοικ]/ σ[ου]
 10 γραψον ημιν το κατα χωριον αυτων και τι λοιπαζεται δι αυτω'
 αλλα μη αμελησης' ως ειρηται εως ο περικυκλωσωσιν σε
 υφ εν' τα επιταγματα το' δημοσιο' και ευρεθης ανικανων' τουτο γαρ'
 βλαβος σοι μεγα προσφερει και τοις της διοικησεως σō εση δε
 επισταμενος' ως ει καταλαβης τα προς ημας' και ευρεθη' λοιπαζομενον
 15 δια της διοικησεως σō εκ του τοιουτου σιτο' μια αρταβη και
 μογη μελλομεν κρατησαι και σφιγξ[αι σ]ε αχ[ρις] αν [. . .]ηθεν τουτω
 [εξαν]υσσης και' παραδωσης' Θεου κελεοντος εγρ/ μ Αθ^ο/ ζ ι^δ/ θ

Endorsed :

[Κορρα νι- Σζεριχ συμβουλ/ Βασιλειω διοικ[η] κωμ^η Αφροδ^ι]

The other way up :

+ μ' Αθ^ο/ κδ ι^δ/ θ ηγη^χ δ/ Σουλειμαν βερ^δ ρ^π λ[οι]^π εμβολ^η θ ι^δ/1. Arabic :—To the *Shāhib* of Ashk[ūh] . . .

6. ορριων : no doubt the barns at Babylon.

9. διοικ/ σου : της is not elsewhere omitted in this phrase, but the reading is probably right.

10. κατα χωριον : like κατ' ἀνδρα ; 'a detailed list of places.'

αυτω' : σίς, apparently ; an abbreviation for αὐτῶν.

11-13. 'But do not neglect your work until (εως οὗ) all the

commands of the Government encircle you at once and you are found among the unsatisfactory officials, for this will bring great harm both to you and to the people of your district.'

14. καταλαβης τα προς ημας : 'come down to us'; cf. 1338,

I, note.

19. Σουλειμαν : Sulaimān.

- Fragm. 1. εχο]ντας εικοσι χρονους και κατω
 Fragg. 2. ως ειρ]ηται και καταγραφαι αυτους μετα πασης
 [ακριβειας . . .
 Fragg. 3. κατα]γραφ[αι] το[
 5 παρ]εομε[νω]ν [. . .]^τ
 Fragg. 4.]σας ρ[
]ων' δαπανην μηδενος
 Fragg. 5.]ας προιστων ενα εξ αυτων
 Fragg. 6.] τ[ο][ου]τον τ[. . .] και την αυταρκ/
 Fragg. 7. 10] ελθειν αυτ[. . .] προς το κατασπειραι
 Fragg. 8.]ται δια χωρ[ω]ν τ[. . .] ελλ[
 Fragg. 9.]τομενος αυτ . . σ . ασ εως το^[υ]
] . ν εις το κατ αυτων κεφαλαιον
] παρ[ο]φ[α]σι[ν] ^
 15 εγρ [μ' . .]^ρ ζ ι^δ/ θ

1. 'Twenty years old and downwards'; cf. 1343, 12 ἀπό εἰκοσαετούς καὶ ὥδε, 1460, 70, etc. ἀπό κ χρό(νων) καὶ ἄνω.

5. Cf. 1332, 9.

9. αυταρκ/; αὐτάρκειαν.

12. Perhaps αυτους, but this leaves little space for the following

word; the first (or second) letter of the latter has a long tail, but not so long as usual with τ; perhaps ρ. Perhaps it may be [σ]τασεως.

13. κεφαλαιον: 'the charge against them'?

PAPYRUS 1373.—A. D. 711.

Inv. No. 1370. Ten fragments. The ninth and tenth are continuous and together measure $3\frac{1}{8}$ in. \times $3\frac{3}{4}$ in.

ANOTHER fragmentary letter. The subject is apparently arrears in the gold-taxes, and the ρογά to be taken from them for the *Muhājirūn* of Fustāt.

Fragms. 1-5 contain only insignificant remains of letters.

- Fragm. 6.] μη αρεσκων ημιν μητε
 Fragg. 7.] δημοσιων εστι λοι[πον]
 Fragg. 8.]ν ως το πρωτ[ον] . . . [.]
 Fragg. 9. }] τ[ων] Μωαγαριτων το^[υ]
 Fragg. 10. }]s εγρ- μ' Μx ι ι^δ/ θ

PAPYRUS 1374.—A. D. 711.

Inv. No. 1558. 1 ft. $0\frac{5}{8}$ in. \times 8 in.

AN order for 7 *solidi* in part payment of the wages of seven sailors dispatched to the province of Ἀνατολή, who have remained there. There is a brown clay seal bearing the usual device of a wolf(?) facing to the right; before it, a star.

[Π]^x [ρ]^ρ [μι]^θ ν^ν ζ απομειν^ν ει/ Ανατο^λ

-) εν ονοματι του Θεου Κορρα υιος [Σζεριχ συμβουλος]
 Βασιλειω διοικητη κωμ[ης Αφροδιτω]
 ευχαρισ^ν τουμεν τω Θεω και μετα ταυτ[α νομισματα επτα]
 5 διεστέilaμεν υπερ^ν με^ρους μισ[θου ναυτων]
 επτα της υμετερ^νας διοικη[σεως ελθοντων]
 εις Ανατολην^ν λογω ακατην^ναριων^ν κο[υ]ρ[σου] ινδικτ[ι] [ονος]
 ογδοης και^ν απομειναν^ντων εν^ν αυτη Ανατολη^ν και τα τουτων
 ενταγια ποιησαντες τοις^ν των^ν χωριων^ν επεμψαμεν^ν σοι
 10 δεχομενος ουν^ν τα παρ^νοντα γραμματα^ν ευθεως^ν το τοιουτο
 χρ^νυσιον ανων^ν προς την δυναμι[ν] των ημετερων
 ενταγιων^ν αποστειλον^ν προς ημας^ν και
 μη αμελησης εις τουτο^ν ε[γ]ρ^ν μ^ν Π^x 5 ι^δ/ ενατης

(L.S.)

Endorsed :

≈ Κορρα β^ν Σζεριχ συμβουλ^ο/ Βασιλει[ω διοικ/ κωμ^ν Αφροδ^ν]

The other way up :

15 [+ μ^ν ι^δ/ . δ/] Ηλια Ψεβνο[ν]^θ ρ^ρ ν^ο ζ μισ^θ ον^ν ν^ν ζ

1. Π^x: it is unusual for the date to be given in these headings, but this seems the most probable reading.

«(ς)»: the confusion of the prepositions of motion and rest is characteristic of Byzantine Greek; cf. Jannaris, *Hist. Greek*

Grammar, 1547 ff.

7. Ανατολην^ν: cf. general introduction.

15. Ψεβνου^θ: sic, apparently.

PAPYRUS 1375.—A. D. 711.

Inv. No. 1371. Two fragments, 2 in. × 8¼ in. and 1 ft. 4½ in. × 8¼ in. Facsimile in Atlas to Vol. III, plate 100.

AN order for 166½ *solidi*, for the expenses of the Governor's household; for a similar order for the previous indiction, see 1358. Here the account at the foot, giving the details of expenditure, is preserved, and contains several interesting items. Abundant parallels are to be found in the accounts. It will be noticed that the household included a number of Christians.

الى 'بسيله' صاحب اشقوة في ثمن رزق الامير وحاشيته وعماله . . .]

- ε[ν] ονοματ[ι] [το]ν [Θ]ε[ο]ν Κορρα υιος Σζεριχ συμβουλ[ος]
 [Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν τω Θεω και]
 [με]τ[α] [α]υ[τ]η[ν] [α] εκα[τ]η[ν] [ον] ε[ξ] [η]κον[τ]η[ν] [α] ε[ξ] [δ]ι[μ]οι[ρ]ον νομ[ι]σ[μα]τ[α]
 5 ε[τα]ξ[α]μ[ε]ν [δ]ι[α] της διοικησεως σο^ν υπερ τιμης των υποτετ[α]γμενων

1. Arabic:—To Basilah the *Shāhib* of Ashkūh concerning the cost of the maintenance of the Amir and his suite and his subordinate officials . . .

4. This line is got merely from the long down-strokes which

project, and is therefore conjectural, though fairly probable. At the end the reading νομ[ι]σ[μα]τ[α] is not altogether satisfactory, but more so than α[ρ]ιθμ[α] νομ[ι]σ[μα]τ[α].

- ειδων' δαπανης ημετερας' και των συνοντων ημιν ὑπουργων
 Αραβων τε και Χριστιανων και διαφορων προσωπων'
 μηνων δωδεκα' της παρουσης ἰνδικτιονος ενατης και τα τουτων
 ενταγια ποιησαντες τοις των χωριων επεμψαμεν σοι ; δεχομενος ου[ν]
 10 τα παροντα γραμματα' το τοιοντο χρυσιον ανων μετα χειραγωγίας
 προς την δυναμιν των ημετερων' ενταγιων εκπεμψον κατα προσβασ[ν]
 δι' ανθρωπων σου πιστων των οφειλοντων καταβαλεσθαι εν τη σακελλῃ
 και κομισ'ασθαι την υπερ αυτο' αποδειξιν // εγρ^α μ^η Παχ^ω 5 ινδ^ο/ θ
 γγ^ω ν^ο ρξ⁵ β/
 σ—
 15 πρ^β ρνε εκ ν^ο ζ ν^ο οζ ζ ορν^ο ν^ο ρο τ^ον κ ν^ο η ζ
 ελαι^ο μ^ε μζ εκ ν^ο ζ ν^ο κγ ζ οξ^ον μ^ε μη τ^ον ν^ο δ οβ ν^ο 5 β/
 εψ^η μ^ε ρβ εκ ν^ο δ' ν^ο κη ο[ιν]^ον κν^δ ρξ^ε τ^ον λ ν^ο 5 ζ
 φοι^κ/ ρ^τ α // ν^ο ιβ σταπ^ιδ αρ^τβ εκ ν^ο ζ ν^ο α
 κρομ^ν ρ^τ ε τ^ον ι ν^ο ζ ξυ^λ κ^ε/ σμ τ^ον ις ν^ο ιε
 20 λαχ^ν δεμ^α σν τ^ον χ ν^ο γ' ιβ

11. κατα προσβασιν: cf. 1365, 3, note.

14. β/: the usual Byzantine symbol for β. It is written as β (in the minuscule form) with a stroke following, so that it looks like βγ; cf. RKT. 70, where it is given in the MS. form. An earlier form of the symbol (β') is seen in Pap. 900 (Vol. III. pp. 89, 90).

15. πρ^β: πρόβατα; cf. Pap. 113. 10, 13 (Vol. I. p. 223) and PERF. 558, where sheep are requisitioned for government purposes.

ορν^ον^ο: ορνιθες; cf. PERF. 567, a payment for poultry, but very likely not an official one.

τον κ: this means 'at 20 per solidus.'

16. μ^ε: μέτρα.

τ^ον^ο δ οβ: this is probably the original phrase from which such phrases as τον κ are a development. The meaning is, as in the previous line, 'at 72 xestae per solidus.' This establishes

the capacity of the metron, i.e. 10 xestae; cf. 1414 passim and 1415.

17. εψ^η: ἐψήμαρος, wine boiled down to one third part (L. and S.); very common in the accounts.

ρβ: probably a mistake for ρδ, since the quarter of it is given as 28.

κν^δ: κνίδια. For the contraction, cf. Crum, Catalogue, Nos. 1064, 1065; RKT. 67, 1; 152, 15; 234, 13. In RKT. 21 the price of 100 κνίδια is 1 holokotzi (solidus). Here only 30 cost 1 solidus.

18. φοι^κ/ ρ^τ: φοινίκων ἀράβη.

σταπ^ι: σταπίδος = σταφίδος = ἀσταφίδος, raisins.

19. ξυ^λ κ^ε: ξύλου κεντηρία. The κεντηνάριον and its subdivision the λίτρα are regularly used in the accounts for iron and wood. Firewood is no doubt what is meant.

20. λαχάνων δέματα.

PAPYRUS 1376.—A. D. 711.

Inv. No. 1372. 1 ft. 4³/₄ in. × 8¹/₄ in.

AN order for four ἀγγαρευταί (see note) for the κάραβοι at Babylon.

ρ' αγγ^ν δ λ νπ^ον τ^ω καρ' ρ' . . . [
) εν ο[νομα]τι του Θεο^ν K[o]ρρ[α] ν[ι]ος Σζερεχ συμβουλος]

1. αγγ(αρευτων): cf. 1401, 3. The meaning of the word is not clear. Stephanus gives it as 'Qui aliquid angariat et cogit ad cursum aut aliquod aliud servitium obeundum.' The first and more special sense does not suit here and elsewhere in these papyri, where it would seem to be used of some special class of workman, but the more general sense may apply, as meaning a foreman or superintendent. To take it passively as 'qui angariatur,' besides that this would be a strange sense for a word so formed, seems unsatisfactory for the reason that all the workmen in these papyri were forced labourers in the sense that

their service was compulsory; and these workmen were to receive wages (l. 9); moreover the Government was prepared to accept ἀπαργυρισμός (l. 10). In 1403, 7 it is used as interchangeable with ἐργάτης, but a foreman is a workman, so that this use is not incompatible with the explanation here offered. Prof. Becker suggests that it may be connected with the Arabic *ajr* = 'hire,' e.g. *ajir*, plur. *u-jarā*; but it seems unlikely that if the word were being taken into Greek it should receive the same form as an existing Greek word.

. . . [: Arabic. Too little remains to read anything.

- Βασίλει[ω] διοικητη κω[μης Αφροδιτω ευχαριστουμεν]
 τ[ω] Θ[ε]ω κ[αι] μ[ε]τ[α] τ[αν]τ[α] τεσσα[ρ]α[ς] αγγα[ρ]ε[υ]τ[α]ς ε[τ]α[ξ]αμεν
 5 δια της διοικησεως σο[ν] [επ]ι μ[ην]ας ε[ξ] λογω υπουργιας
 των караβων εν τη νησω Βαβυλωνος υπο Αβδελαε
 υιον Αβι Αχιμ επικειμ[ενον] επι της παρουσης ινδικτιον[ος]
 ενατης και τα τουτων ε[ν]ταγια ποιησαντες τοις των χωρι[ων]
 και ενθησαντες εν [αυτο]ις τον μισθον και δαπανην
 10 ινα εαν δοξη χωρω δο[υν]αι απαργυρισμον παρασχη
 επεμψαμεν σοι δεχομε[ν]ος ουν τα παροντα γραμματα
 τους τοιουτο[ν]s αγγαρευτ[α]s προς την δυναμι[ν] τ[ων] η[μ]ετερων
 εντ[α]γν[ω]ν . . . [. . .] εκπε[μ]ψον και π[α]ραδος τω ειρημενω
 Αβδελαε λογω της υπουργιας των τοιουτων
 15 караβων [ε]γρ μ^η Παχ^ω ε ι^δ/ θ

Endorsed :

Κορρα β^ε Ξ[ζ]ερ[ι]χ συμβ[ου]λ[ος] Βασίλειω διοικ/ κωμ^η Αφρο^δ

The other way up :

] . . . [αγγ⁻] δ λ [τ^ω κα]ρρ[^ω]
 μ' μ' ε

4. This line is got only from the projecting strokes of the longer letters.

7. *επικειμενον* : in this and similar passages it seems on the whole probable that the participle is not to be taken with the words that follow (which can stand independently, as in 1378, 7), but as a title attached to the proper name preceding, = 'the superintendent'; cf. 1434, 94.

10. *χωρω* : *λ. χωρίω* ; the option then between service and *ἀπαργυρισμός* lay with the local officials, or at least with *οἱ τοῦ χωρίου* as a corporation, not with the individual workman. Translate : 'in order that if any *χωρίον* decides to compound for the service by a money payment it may do so.'

13. *εκπεμψον* : the first letter is imperfect but does not look like ε.

PAPYRUS 1377.—A. D. 711.

Inv. No. 1752. 10 $\frac{1}{4}$ in. × 3 $\frac{1}{4}$ in.

THIS letter is too fragmentary to yield any consecutive sense. It concerns some beams of palm-wood.

δ[ια της διοικησεως σου περ]ι των εξαπο[
 τη διοικησει σο]υ
 δια των παροντ[ων] γραμμάτων ημων ορισαμεν
 5 π[ι]πρασ[α]ι αυτοις τη ρηθειση
] μαρτυρομενος περι το[υ]το
 εαν ε[ν]ρωμεν τινα αγορασαντα
]κνιαν συ γραμμάτων ημων
 απολλυ[ουσ]αν σε λοιπον

2. *εξαπο* : or *εξανο*. It is perhaps just possible to read *εξαπη[χων φοινηδοκιων]*, but the letter after π is much more like υ than the bottom of η.

5. *πιπρασαι* : for this late Aorist of *πιπράσκω* cf. Jannaris, *Hist. Gr. Grammar*, 996 (214). *τιμῇ* may have followed *ρήθειση*.

10

των τοιουντων φοινικοδοκι^ω
 τη επ[ι]τροπη ημων
 ο[ι]αν ουν' αφορμην
 εγρ^α μ' Π^χ ζ ινδ/ θ

PAPYRUS 1378.—A. D. 711.

Inv. No. 1374. Two fragments, $2\frac{1}{8}$ in. \times $3\frac{3}{8}$ in. and 1 ft. 1 in. \times $8\frac{3}{8}$ in.

A REQUISITION for palm-wood for the palace at Fustāt. This letter, compared with 1433, 33, etc., shows that Babylon and Fustāt were convertible terms.

ρ' φ[οι]ν[ικ]δ/ S] αλλ^ω λ_γ α[ν]^λ τ^{ου} Αμ[ι]ρ^λ الى صاحب اشقوة في سعة النخل والجريد لبنيان دار امير المؤمنين

) εν ονοματι το[υ] Θεου] K[or]ρα υιος Σ[ε]ξ[ερ]ιχ συ[μ]β[ο]υλος
 [Βασιλειω διοικητη κωμης Αφροδιτω] ευχαριστουμεν
 [τω Θε]ω κ[α]ι [μ]ε[τ]α [τ]α [τ]αυ[τ]α φ[οι]ν[ικ]δ[ο]δ[ο]κια και ετερ[α] ειδη εταξαμεν
 5 δια' της διοικησεω[ς] σο' προς την υποτεταγμενην γ'ωσι
 λογω στεγασεως και χρειας αυλης κτιζομενης τω Αμ[ι]ραλ^ω
 εν τω Φοσσατω παρα' ποταμον υπο Ιαειε υιον Ανδαλα' επι της παρο[υ]σ^η
 ινδικτιονος ενατης και τα τουτων εντ[α]για ποιησαντες τοις των χ^ωχ^ω
 επεμψαμεν σοι, δεχομενος ουν' τα παροντα γραμματα' τα τοιαυ^τ
 10 ειδη ε[ι]σ[π]ρ[α]τ[ι]ων πρ[ο]ς την δυναμιν των ημετερων ενταγων
 αποστειλον δια των οφειλοντων παραδουναι ε[ν] Βαβυλω[ν]ι
 λογω της τοιαυτης αυλης. εγρ' μ' Παχ^ω ιγ ιδ/ θ
 γν^ω
 —

φοινικδ/ σχι^τ απ^ο π^χ ι S ιβ θ βα^ι αφ

Endorsed:

15 K[or]ρα υι. Σ[ε]ξ[ερ]ιχ συ[μ]βουλος Βασιλειω δι[ο]ικ^τ/ κ^ω/ Αφροδι^τ

The other way up:

+ Π^χ κθ ην^ηχ

1. Arabic.—To the *Shāhib* of Ashkūh concerning the palm-branches and trunks for the palace of the *Amīr al-Mu'minin*. The Arabic words mean, as pointed out by Prof. Becker, branches which have the leaves on and those without leaves, and he suggests that what is requisitioned is 'Abdeckmaterial, nicht die Balken, sondern das Füllwerk über und zwischen den Balken.' But φοινικοδόκια must mean beams, as in 1362, where Prof. Becker remarks that the Arabic certainly refers to beams or trunks.

6. Cf. Or. 6226 (9), where the same phrase occurs.

7. υιον: sic. Cf. 1376, 7.

10. εισπρατων: a very doubtful reading; σ and ρ ought to be visible, and the letter read as τ is more like ρ. The first part of the word is on a detached fragment, which, however, it seems impossible to fit in anywhere but here.

14. απ^ο π^χ ι S ιβ: ἀπὸ πήχεων ι καὶ ιβ. It is the measurement, probably '10 and 12 cubits long,' i.e. two sizes; '10 × 12 cubits' seems to be too broad.

βα^ι: cf. 1362, 20, note.

PAPYRUS 1379.—A. D. 711.

Inv. No. 1375. 1 ft. $1\frac{5}{8}$ in. × 8 in.

AN order for 6 *solidi* as payment for certain articles for the *δαπάνη* of porters employed in the building of a barn at Fustāt. The barn was intended for the storage of grain from 'the lower country'; cf. 1447, 137, note. An account specifying the articles was added at the foot, but is now lost.

ρ' δ" [α]μάλιτ' ον' γ ον' ει/ υπον[ρ]γιτ' τον κτιζομε ορ' [τ'ον Φο]σσ^α
 εν ονοματι το" Θεο" Κορ'ρα β- Σ'ξεριχ συμβουλος'
 Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστοουμεν
 [τ]ω Θεω και [μ]ετα ταυτα' εξ αρ[ιθμ]ι[α ν]ομι[σ]ματα εταξαμεν δια της διοικη/ [σου]
 5 ὑπερ τιμης των υποτεταγμενων ειδων' δαπανης αμαλιτων ονοματω[ν]
 [τριων] μηνων δυο οντων εις υπουργιαν το" κτιζομενον ορ' ρ'
 ε[ν τ]ω Φοσσάτω λογω του παρ'αδιδομενο" γεννηματος απο της κατω
 χωρας υπο Σουφιαν β̄ Αειαν και Σωραειγ β̄ Θεμίμ επικειμενο[υς]
 [επι] της παρουσης ἰνδικτιονος ει[α]της' και τα τουτων ενταγια ποιησαν'
 10 [τοις των] χωριων επεψαμεν [σο]ι; δεχομενος ουν' τα παροντα γραμματα
 [προ]ς την δυναμιν των ημετερων ενταγιων το' τοιουτο χρυσιον
 [ανυσον] και [πεμψον π]ρ[ος] ?[ον απο]κρισιαριον σο" // ε[γρ]α [μ'] Π' α ι^δ/ θ //

Endorsed :

[Κ]ορρα ν. Σ'ξεριχ συμβουλος Βασιλειω διοικ'/ κωμ' Αφροδι[τ]ω

The other way up :

+ μ' Επιφ λ ηνηχ δ/ Ματοι στρ^α ρ" δαπαν' αμάλιτ' ον' ν' γ ει/ υπουργ' ορ' τ'ον Φοσσ^α

1. περί δαπάνης ἀμαλιτῶν ὀνομάτων γ ὄντων εἰς ὑπουργίαν τοῦ κτιζομένου ὄρριον τοῦ Φοσσάτου.

5. αμαλιτων: a new word, and probably not a Greek one; cf. 1433, 62, etc. It may be, as Mr. A. G. Ellis suggests, the Arabic *hammal*, porter, or, as Prof. Becker, *'amil*, a subordinate official; but in 1375, 6 *'amil* is translated by ὑπουργοί.

8. Sufyān b. Hayyān and Shuraih b. Tamīm (Becker). The

last word may be either επικειμενον (sc. ἐπικειμένων) or επικειμενους, more probably the latter.

12. αποκρисиариον; cf. note on 1360, 1.

14. στρ^α: probably στρατιώτων; a στρατηλάτης would hardly carry a letter. στρα(τιῶται) occur fairly often in the accounts as couriers.

PAPYRUS 1380.—A. D. 711.

Inv. No. 1376. 2 ft. $7\frac{3}{4}$ in. × $8\frac{1}{4}$ in.

IN this letter, the latest which can be dated, Basilius is again being scolded for delay in the collection of the taxes, this time 'the two-thirds part of the gold taxes.' What is meant by this is not clear. Is it possible that the full quota of taxes at which a place was assessed was not always required, and that in this year only two-thirds of the total amount had been asked for? Cf. the introduction to 1412. It is perhaps more likely that the allusion is to the first or second καταβολή (cf. the introduction to 1412), which this year came to two-thirds of the whole.

The letter is an interesting example of Kurrāh's style. As it is dated on Pauni 7th with no addition to the indiction of ἀρχῇ or τέλει, its assignment to the year 711 is perhaps not certain.

- [εν ονοματι του Θεου Κορρα β̄ Σζεριχ συμβουλος Βασιλειω διοικ^η/]
 κωμης Αφροδιτ[ω ευχαριστ]ουμεν[τ[ω Θεω και μετ[α] τ[αυ]τ[α]
 πολλακις φ[α]νινομεθα¹² γραμμασιν ημων χρησασμενοι [π]ρ[ος] σε
 περι του διμοιρομερους των χρυσικων δημοσιων της διοικ^η/ σο[υ]
 5 και εδοκουμεν ως¹³ ηδη τουτο κατεβαλο¹⁴ ημων ουν
 επιτρεψαντων τοις νοταριοις¹⁵ εγκυψαι εις τα χαρ^ητια της σακελλη[s]
 εφ ω μαθειν το τι κατεβαλο¹⁶ εν τη σακελλη ηγυραμεν το εργον σο¹⁷
 ανικανον και μηδαμινον και σε¹⁸ εις τουτο κακως διαπραττομενον
 και¹⁹ γαρ²⁰ ουκ απεστειλαμεν σε σχολασαι²¹ εις το φαγονν μαλλον δε
 10 απεστειλαμεν σε φοβισθαι τον Θεον και φυλαξαι²² την πιστιν σου
 και ανυσαι²³ το δικαιον το²⁴ Αμιραλμουμνιν ουτε²⁵ γαρ εχεις αφορμην
 την οιαν ουν²⁶ ουτε²⁷ οι της διοικησεως σο²⁸ καλως γαρ γεγονεν
 ο καρπος της γης και τουτο ο Θεος ευλογησεν και επιπλασεν
 15 υπερ ο ην προ τουτο²⁹ γεγονεν δε και ο σιτος πολο³⁰ και τουτο
 επραθη παρα³¹ των³² της χωρ³³ας λοιπον ως ειρηται ουκ εχεις
 την οιαν ουν αφορμην βλεπε ουν το λοιπασθεν
 δια της διοικησεως σο³⁴ εκ του διμοιρομερους των χρ³⁵
 δημοσιων αυτης³⁶ μετα πασης συντομιας³⁷ τουτο ανυσον
 μη υστερων εξ αυτω³⁸ μυλιαρισιν και μονον γινωσκει γαρ
 20 ο Θεος³⁹ ως ουκ ηρεσεν ημιν το πως πεποιηκας
 εις το πραγμα των⁴⁰ τοιουτων δημοσιων εβουλομεθα γαρ δουναι σο[ι]
 ανταποδοσιν τουτου χαριν εαν ουν εστι εν σοι αγαθον
 ως ειρηται⁴¹ ανυσον μετα πασης⁴² σπουδης το λοιπασθεν
 δια της διοικησεως σο⁴³ εκ του τοιουτου διμοιρομερον[ς]
 25 των χρυσικων δημοσιων και αποστειλον οφελος γαρ εστι
 τοις της χωρας δουναι κατα προσβασιν τα δι αυτων
 και μη εασαι⁴⁴ αυτους αχρις ο⁴⁵ συναχθωσιν επανω αυτων
 και σ⁴⁶τενωθωσιν πληρωσαι επισταμεθα δε ως ανικανια⁴⁷ και
 αχρησιμια φερομενος ο υπουρ⁴⁸γος⁴⁹ ζητει τα προς αφορμ[ην]
 30 το⁵⁰ υστερεσαι⁵¹ τα δι αυτω⁵² μη γενη ουν τοιουτος και δωση[s]
 κατα της ψυχης σο⁵³ προφασιν ιδου μαρ⁵⁴τυρομεθα σ[ε]
 εγρ^α μ¹ Π^υ ζ ι^δ/ θ

Endorsed :

[+ μ¹ ... ι^δ/ θ ηγη^χ δ/ Μουσλημ βερ^δ ρ^π εκ^π/ συμ^π διμοιρ^ομ^ε χρ^υ δημοσιων

12, 13. Cf. PSR. III. 16 f.

14. πολον: L. πόλλον, 'high-priced.'

19. μυλιαρισιν: L. μυλιαρίσιον.

26. κατα προσβασιν: cf. 1365, 3, note.

27. ο^ν: i. e. οὐ.

συναχθωσιν επανω αυτων: perhaps the last word is αὐτῶν for εὐτῶν; 'they are straitened beyond their means.'

28, 29. ανικανια και αχρησιμια: the insertion of an iota seems

hardly likely to be accidental in both cases, and we may perhaps take the words as nouns in the dative; cf. 1390, 5. Translate: 'And we know that the official whose work is inadequate and unsatisfactory always seeks excuses for his dilatoriness.'

33. Μουσλημ: Muslim.

εκ^π/: ἐκπέμψεως.

συμ^π: συμπληρώσεως.

PAPYRUS 1381.—*Circ.* A. D. 709.

Inv. No. 1378. 1 ft. 1 in. × 5½ in.

THE remaining letters of the series have lost the dating clause or at least the indiction-year, and are arranged by order of subjects. First come those relating to the fugitives, which, as the whole incident seems to have been confined to the earlier part of Qurrah's governorship, may be assigned, if from him, to the years 708–710. The present letter is obscure owing to mutilation, and adds nothing new.

- [ἐν ὀνοματί του Θεου Κορρα υἱος Σζεριχ συμβουλος]
 Βασιλειῶ διοικητῇ κωμῆς Αφροδίτῳ ευχαριστοῦμεν]
 τῷ Θεῷ καὶ μετὰ ταῦτα' ἐπιστᾶσαι ὡς ἡ[θελῆκαμεν]
 ἀνυσαί' το δια τῶν ὀντῶν φυγαδῶν ἐν τῇ δ[ιοικησεὶ σου]
 5 καὶ οὐκ ἐγνώμεν το πῶς διεγενῶ ἀλλ' ὡς νπ[.]λ[
 εἰ[ς] τ[ου]το' δεχομενος οὐν' τα παροντα γραμμ[α]τ[α] εἰαν εὐρης?
 ἐν τῇ διοικησεὶ σου τινα' μὴ ταγεντα παρ ἡ[μιν]?
 διαγραφον νεοστέι' εἰ μὴ δ' ἀν ἀνυσης το [
 οὔτε γὰρ εἷς ἀφορμὴν' ἐν τινὶ καθοτ[ι]
 10 παρ ἡμῶν εἰς ζήτησιν φυγαδῶν ἐν τῇ δ[ιοικησεὶ σου]
 ἐξῆν εἰ καὶ . . . τ[.]αἰ τινὶ ἐκ τούτων ἐγρᾶ μ [

4. Perhaps a noun going with τὸ is to be supplied at the end of the line, but an expression τὸ διὰ τῶν . . . φυγαδῶν seems not inconsistent with the usual style of these letters, in the sense of 'the fugitives' simply; cf. καταλαβεῖν τὰ πρὸς ἡμᾶς in 1338 and

elsewhere.

5. The last word may be ὑπολείπεις, 'you are in arrears with regard to this.'

8. νεοστέι: ἴ. νεωστί.

PAPYRUS 1382.—*Circ.* A. D. 709.

Inv. No. 1379. 2 ft. 2¼ in. × 4¾ in.

THOUGH this letter is very incomplete a good deal of the sense can be made out. The supplements are of course conjectural merely and intended only to give the general sense; but the fact that they vary considerably in the number of letters supplied is not in itself any objection to them, in view of the great variation in the lengths of lines in these letters.

ἐν τῇ διοικησεὶ σοῦ εἰαν ὁλως [
 τιν' ας πρ[ε]ν ἡ[.] κ[α]τ[α]λ[α]β[η] προ[ς] ἡμας?

- 5 φειλων την τουτων καταζητῃσιν εση γαρ]
 επισταμενος ως αυτο' ευρισκοντο[ς εν τη διοικῃ/ σου τινας εξ ων]
 5 γεγρ' αφηκαμεν σοι αποστρεφαι φυγ[αδων ουτε συ συγγνωμην]
 ουκετι εχεις ουτε οι της διοικησεως σου]
 παρ' ημιν' αλλ ουτε λογον' απολογ[ιας εχετε εαν ευρεθ'/?]
 εν τη διοικησει σο' τινες ε[κ] τῃων ταγεντων αποστραφηναι]
 απ αυτης φυγαδων εις ετερα[ς παγαρχιας
 10 σταλευτων παρ ημων' ανδρων ει[ς
 εις τον ιδιον τοπον τουτους κρ[α]τῃσαι?
 ασφαειας εν τοις ιδιοις χωρ[ιοις
 αυτοις' απο των αυτων χωριων απ[
 εις αποκαταστασιν αυτων' και γρ[α]ψῃ[ον]? προς ?]
 15 τον επικειμενον της παγαρχι[ας
 πεμπων αποστολον σο' οφειλουτ[α διδοναι την]
 υπερ αυτων' αποδειξιν ει δε κ[α]ι τῖνες ευρεθωσιν]
 εν τη διοικησει σὸ απ ετερων παγ[α]ρ[χιων πεμψον αυτους]
 εις ουσπερ' ησαν τοπους' προ τουτ[ου]
 20 αποστελλων παραυτα και τινα' τον οφ[ειλοντα
 τουτους γαρ' κολουσει Θεο' παραδιδ[ομέν ταις εαυτων παγαρχιας]
 ενδρανως δε και μετα πασης σ[υντομιας αγωνιζου'?]
 εν τη τοιαυτη υποθεσει γ' ραφ[ων ωσαντως]
 την ποσοτητα' των αποστελλο[μενων φυγαδων]
 25 μη διδων κατα σο' αφορμην [μητε των εν τη]
 διοικησει σὸ ο πεμπομενο[ς γαρ παρ ημων χαριν?]
 των φυγαδων εκ των ημ . [
 αποστρεφαι εις τα ιδια μιαν ψυ[χην και μονην μελλει]
 καταλαβειν σε ανταποδωσις [ε]ξ[αλειφουσα σε]
 30 λοιπον παραφυλαξαι σεαυτο[ν και τους της διοικῃ/ σου]
 παρ' αγγελων αυτοις τα απο δυναμεως [κα]τῃ[α]ζητησαι? τους]
 αιτιους εις το πραγμα των πολλαχως [λεχθεντων φυγαδων

3. *καταξήτησιν* : a form *καταξήτεω* is known to Byzantine Greek (Sophocles), and *καταξήτησιν* makes good sense here. After it must be understood a verb meaning 'to undertake.'

14-19. The Supplements are based on the supposition that the general meaning is as follows:— and write . . . to the governor of the pagarchy (in which they are), sending your messenger with instructions to give a receipt for them; and if too any are found in your district from other pagarchies, send them to the *νόμος* in which they were formerly'; i.e. the passage contains instructions (1) to get back fugitives from Aphroditē in other pagarchies, (2) to send back fugitives from other pagarchies in Aphroditē. The usual sense of ἀπόδειξις in these letters is *receipt*, e.g. from the treasury, for tax-payments, and

in 1384, 30, 32 it is used in that sense in connexion with the fugitives. Here the messenger sent to get fugitives from Aphrodito in other pagarchies is to give a receipt to the pagarch.

27. ημ. [: there is no trace of a down-stroke, and ημετερον is therefore impossible.

28. The sense wanted before this is, *if you neglect to send back any of the fugitives.*

31. The supplement is on the assumption that τὰ ἀπὸ δυνάμεως is an adverbial phrase, meaning 'to the best of their ability.'

32. The last line of the letter. The date may have been written, as not infrequently, in a short separate line on the right side of the roll.

PAPYRUS 1384.—A. D. 710(?).

Inv. Nos. 1382 (ll. 1-48) and 1381 (ll. 49-61). 4 ft. $8\frac{1}{2}$ in. × $5\frac{5}{8}$ in.

THIS is the longest letter in the collection and one of the most interesting of those relating to the fugitives. As it relates to the punishment to be inflicted on the offenders it probably dates from towards the close of the incident, and may therefore be conjecturally assigned to the earlier part of A. D. 710. The punishments consist of heavy fines on the fugitives, the persons who sheltered them, and the local officials, and in addition the fugitives themselves at least are to receive forty lashes with a scourge and to be put into *ξυλομάγανα* (see note on l. 27). It will be noticed that Basilius is ordered to give receipts to those who bring him fugitives (ll. 30-32), just as his messengers who take back fugitives are to receive receipts. Among the Coptic documents are several which appear to be receipts (though as usual called *ὁμολογίαι*) of this kind. In Or. 6212 and Or. 6223 (7) the persons for whom the receipt is given seem to have been brought from other nomes.

- της διοικησεως σο^ν πληθος παρ ων τ[
 ην^ν εποιησα ημιν και ετολημσας υπ[
 μετα την^ν γεναμενην ως [λελεκτ]ι[α] κ[αταγραφην]
 κατα της^ς ιδίας ψυχης π[.]ρ[.] εν [.]
 5 απαιτηθηναι^ν τους φαινομενους^ς έχον[τας] φυγαδας]
 μετα την παρ[ουσαν] παρ [.] []
 υπερ^ν εκαστου ανδρ[ος] νομισμ[α]τ[α] δε[κα] κα[ι] τ[ον] φυγοντα]
 νομισματα πεν[τε] και τους διοικητας κ[αι] μειζοντας]
 και φυλακας του χωριου κ[α]ι [] νομισματα πεν[τε]
 10 και τω μηννοντι μετα τη[ν] κα[τ]α[γ]ρ[α]φην δοθηναι]
 νομισματα δυο υπερ εκαστου ανδρος [δεχομενος ουν]
 τα παρ[οντα] γραμματα συν[α]ξ[ον] τ[ου]ς μειζοντας]
 και φυλακας των χωρι[ων] της δι[οικησεως] σου]
 και υπαναγνωση^ν αυτοις τα παρ[οντα] γραμ[ατα] κελων]
 15 αυτους^ς μεταγ[ρα]ψαι το ισ[ον] εκαστω χωριω]
 εφ ω αν[α]γ[ω]σθηναι^ν αυτα τοις των ιδιων χωριων]
 βαλον[τες] εν τα[ις] εκκλησια[ις] αυτων []
 [α]ναγινωσκειν^ν αυτους και γιν[ω]σκειν^ν
 παρ[α]γγελων^ν αυτοις παρ[α]στησαι^ν σοι τους [ευρισκομενους]

2. εποίησα: *l. ἐποίησας*.

ετολημσας: the *ε* corrected from *το*.

3. λελεκται: this is doubtful, as one would expect the second *ε* and the *κ* to show above the lacuna; moreover the stroke read as *ι* rather suggests *ε*; but it is exactly like the first *ι* of *ιδίας* in l. 4. The down-stroke of *τ* can hardly be part of *λ*, or one might possibly read [λε]λεκ[ται καταγραφην].

4. κατα της ιδίας ψυχης: with *ἐτόλημσας*; cf. 1343, 42-3.

5-7. The fine to be paid by those guilty of sheltering fugitives.

The next lines are restored with the help of ll. 38-40.

8. διοικητας here might be local officials; but it may also not go with *τοῦ χωρίου*, but refer to the heads of pagarchies, not Basilius only but all officials in whose districts fugitives are found. The passage seems to be a reference to some general decree, applying to all the pagarchies, so that the second explanation is perhaps the more probable.

14. υπαναγνωση: *sic*.

- 20 μετεπειτα της καταγραφης φυγαδα[ς εν τω χωριω?]
 παρεχων αυτοις διωριαν ημ[ερων x ινα]
 παρ'αστησωσιν σοι αυτους καυτων φ[αινοντων εχεν]
 τιν'ας εξ αυτων καταγραφον παρ'α σοι [την ονομασιαν και]
 πατρωνομιαν και απο ποιου χ[ωριου εφευγει]
 25 εκαστος αυτων απαιτων δε αυτον νομι[σματα πεντε και]
 νοτιζων τεσσαρακοντα μαγλαβια και [καθηλων]
 αυτον ξυλομαγανοις αποστ[ειλον προς ημας]
 επιτρεπων τω στελλωμενω μετ αυτου [
 οπως αυτο παρ'αδιδουντ[ο]ς [αυτον ημιν]
 30 κομισηται υπερ' αυτο' αποδ[ε]ξιμ' ωσαντ[ως και συ dos]
 τοις φερ'ουσιν πρ'ος σε τιν'ας της διοικη[σεως σου ευρισκομ']
 εν' ετεραις παγαρχιας αποδειξιν [π]ρ[ος] [την δυναμιν]
 των' παροντων γρ'αμματων κελευσει Θε[ου] πεμπομεν γαρ]
 ανθρωπον ημων εν τη διοικη[σ]ει [σο]ν [ε]ι[ς] [το μετα πασης]
 35 ακριβειας καταψηλαφησαι [ενεκ]ε' τω[ν] [τοιουτων φυγαδων]
 και εαν ευρη' τιν' εξ αυτων εισελθοτα εις [την διοικησιν σου]
 μετα τον γεναμενον ως λελακτ[α]ι υπο[μνηματισμον]
 απαιτησαι τον μεν φυγοτα νομισματα πεντε και τον υποδεξα'
 νομισματα δεκα και τους μειζ[ον]α[ς] και φ[υ]λκας]
 40 του χωριδ' εν' ω ευρεθη νομι[σ]ματα πεντε [και προς τουτοις ως]
 πολλαχως ειρηται καθηλων τε ξυλομαγανοις και αποστειλων]
 πρ'ος ημας και θεματισαι τω μη[ν]υοντ[ι] [τους φυγαδας]
 νομισματα δυο υπερ' εκαστο των' αυτων φυγαδων τουτων δε των?]
 δυο απαιτουμενων παρ'α τ[ου] α[ποδεξαμενου αυτον απερ]
 45 και διδομεν' αυτω λοιπον οσης δυ[να]μεως?
 εμπονω εις το πρ'αγμα των' τοιουτω[ν] φυγαδων ωστε]
 το' αποστολο' ημων καταλαμ[βαν]οντ[ο]ς [α προς σε?]
 εφ' ω ποιησαι την' το[ι]αυτην ερ'ανναν μη [ευρη ημελημενον?]
 τι το συν'ολον εις τε το πρ[αγμα] των φ[υ]γαδων]
 50 και εις το μεταγραφαι εκαστω χωριω το ισ[ον] των παροντων]

26. νοτιζων...μαγλαβια: μαγλαβιον is another form of μαγκλαβιον, a scourge, and so, as here, the *blos* of the scourge; νοτιζων is probably for νοτιζων, used in the, apparently, new sense of scourging on the back.

καθηλων: from l. 41.

27. ξυλομαγανοις: as the captives were to be sent home, this word can hardly denote anything in the nature of fixed stocks, but rather some wooden apparatus for confining the hands and neck during the march; cf. the *syna* of 1435, 39. Pictures of such contrivances are to be seen on Egyptian monuments (Crum).

προς ημας: cf. l. 42.

31. προς σε: more like *προ σε*.

τινας: the *a* corrected from *e*.

32. παγαρχιας: *sic*.

36. εισελθοτα: *sic*.

37. λελακται: *sic*.

υπομνηματισμον: the piece of papyrus containing the υπο has

disappeared since the letter was first read.

38. φυγοτα: *sic*.

41. καθηλων κ.τ.λ.: it is probable that this refers to the fugitives only, as it certainly does in ll. 26-30.

43, 44. Apparently the 2 *solidi* which were to be given as a reward to the informer were to be exacted from the person found guilty of harbouring the fugitive.

45. αυτω: the first two letters are apparently a correction.

οσης δυναμεως: perhaps part of an adverbial phrase meaning 'to the best of your ability.'

47. καταλαμβανοντος κ.τ.λ.: cf. 1338, I, etc. One would, however, expect *αναλαμβανοντος*, seeing that a messenger from Kurrah to Basilius would be going *up* the Nile; but perhaps the word is used simply in its sense of *return*; or the messenger may have been at the time higher up the river than Aphrodito.

48. εραναν: *sic*.

- γρ'αμματων ως επι σιγίλλιον [. . .] εὑσαι [
 μαθωσι την' εγκείμενην εν' αυτω δι[ιαστολην?]
 ινα ει' αρα' ευρεθη τις ποιησα[ς τι
 μη ευρη λογον αφορμης ειπειν' ως ουκ ε[πισταμενος ην το]
 55 εν'ταλμα ημων διαμαρτυραι [ουν] τ[ους] τ[ων χωριων]
 του μη απολυσαι τινα εκ των τοιουτων φυγ[αδων φευγοντα?]
 αυτοις νυνι αλλ' τ[ου]τ[ου] ει . . . λ . [
 εως δ αν τουτον παραστησω[σ]ε[ν]
 [γ]:[γ]ρ'αφηκαμεν ει μεν ο[ν]ν γε[. . .] . το[
 60 αγα[θο]ν θελεις τε και το σω[σ]μ[α] της ψυχ[ης] σου
 αρελ[θ]ει[ν] τω εκτελεσαντ[ε] βρ[. . .]τ[ε]

51. ως επι σιγίλλιον: the meaning of this phrase is not altogether clear. σιγίλλιον, besides 'seal,' is used to mean an official order (Pap. 32, 8, Vol. I. p. 231, and probably 1462 (d), 10, and so always the Arabic *sijill*—Becker), probably because of the seal attached to the letter. The general sense of the passage seems to be that the peasants are to understand that the letter is an official one. The letters read as εὑσαι are very

doubtful.

53. At the end of the line was no doubt a phrase meaning 'contrary to our orders.'

57. φ[υ]λα[ξαι] is just possible at the end and gives the required sense, but the word before it is doubtful.

60. σωσμα: the α is not clear, but this is probably the word.

61. The last line of the letter.

PAPYRUS 1385.—*Circ.* A. D. 709 (?).

Inv. No. 1560. $5\frac{1}{2}$ in. \times $3\frac{3}{4}$ in.

IT is not clear whether this fragment relates to the fugitives or not. The mention of ἐντάγια in l. 2 would suggest a government requisition of some sort; but the last line certainly seems more appropriate to a letter concerning the fugitives, and the ἐντάγια may have related to some service in connexion with the matter.

There is a brown clay seal, with the usual device of a wolf(?) and a star. Here the star is in front of the wolf.

.
 τ[ων] παροντων γραμματω[ν]
] ε[ντα]για κατελαβαν προς σε π[.]ρ[
 ει] ειχε[ς] [α]γαθον προ της σημ[ερον]
 α]ναμελλητι τουτους εκπεμ[ψον] προς ημα[ς]
 5 [μη παραφυλατ]των μ[ε]αν ψυχην και μ[ο]ν[η]ν εγρ- μ']



PAPYRUS 1386.—*Circ.* A. D. 709.

Inv. No. 1383. 1 ft. $6\frac{1}{4}$ in. \times $5\frac{1}{8}$ in.

AFTER the letters relating to the fugitives are placed those dealing with the navy. The present letter is apparently a requisition for the cost of articles intended for the refitting of ships at Clysma and provisions for the sailors there. The money is to be given to Sa'id,

'*ἡμέτερος παῖς*,' who is probably the person who occurs as a messenger in 1351, etc. The 7th indiction (A.D. 708-709) is mentioned, but it is impossible to be sure whether it is past, present, or to come; most probably it is either the present indiction or the indiction just past.

- · · · ·
 εἰδη της φιλοκαλειας και εξαρτίας τ[ων
 του Κλυσματος· ου μην αλλα και ναυτ[ων
 και αλλων χρειας του δημοσι[ο]ν· επι ε[ν]δικτιονος]
 εβδομης και εταξαμεν δια της διοικ[η]σεως σου x]
 5 ἀρ' ἰθμια νομίσματα και τα τουτων [ενταγια ποιησαντες]
 επεμψαμεν σοι· παραντα ουν του δεξ[ασ]θ[η]· i σε [τα παροντα γραμματα]
 προς την δυναμιν των ενταγιων το τ[ο]ιοντο χρυσιον]
 ανυσον και· πεμψον· δι ανθρωπω σ[ο]ν· τ[ο]ν οφειλοντος]
 τουτο καταβαλεσθαι Ὑσαιδ ημετερω παιδι· και μη [δο]ξη σοι π[α]ρ[ε]χειν τι]
 10 εν'εκεν ναυλο· το συνολον· ει μη το του παρα[δ]ιδομενου σιτου· ?]
 εμβολης εις τα ορια Βαβυλωνος μ[ε]λλ[ω] γαρ ερενηνησαι]
 και μαθειν τα περι τουτο· και εαν ευρω σε [παρασχοντα]
 τι το συνολον ὑπερ ναυλο· εξωθεν τ[η]ς τοιαυτης]
 εμβολης· τῶν οριων αποδιδω σοι [παρεξελευσιν την]
 15 συντι· νουσαν εις την ψυχην και υπ[ο]στασιν σου

1. Very likely *καρβων* is to be supplied.

2. *ναυτων*: the *αλλων* in the next line seems to point to a genitive here, but *ειδη* is in the accusative. Apparently therefore *ναυτῶν* goes like *φιλοκαλείας* with *ειδη*.

3. If we might venture to read the common phrase *της παρονσης· ενδικτιονος* it would give the approximate date of the document; but that would make the line somewhat long and is hardly to be assumed without evidence.

6. A variation on the usual phrase.

8. *ανθρωπω σο*·: *sic*; probably for *ανθρωπον*, as in 1394, 12,

rather than *ανθρωπων*.

10, 11. For these lines *cf.* 1387, 12-13, note. If the supplements are correct, the sense will be that Basilus is authorized to pay (no doubt from the taxes) for the transport of corn but not for anything else. Why it should be necessary to prohibit Basilus so strictly from giving *ναύλον* is not clear; *cf.* 1351.

11-14. The singulars of the verbs here are an exception to the usual practice where the Governor speaks of himself.

15. There is no external evidence as to whether this is the last line, but it reads like the conclusion of a letter.

PAPYRUS 1387.—A. D. 709-714.

Inv. No. 1385. 1 ft. 3 $\frac{1}{4}$ in. x 2 $\frac{5}{8}$ in.

AN order for money in payment of the carriage-money of certain articles intended for Clysma.

· · · · ·] ρ', ναυλο^{ον} πλοιο^{ον} [
 [εν ονοματι του Θεου Κορ]ρα υιος Σζεριχ [συμβουλος]
 [Βασιλειω διοικητ]η κωμης Αφροδιτ[ω ευχαριστουμεν]
 [τω Θεω και μετα ταυτα] εταξαμεν δια της δι[οικησεως σου]
 5 [λογω ναυλου πλοιων] βαστασαντων διαστ[αλ]μους]

5. διασταλμους: *cf.* 1396, 1, 1419, 1269.

- [των караβων και του] Κλυσματος και' του κ[ουρσου ?]
 [? νομισματα x] επι της παρουσης ι[δικτιονος]
 [x και τα τουτων] ενταγια ποιησαντε[ς] τ[ι]οις των]
 [χωριων επεμψαμεν σοι] δεχομενος ουν τα π[α]ρ[ο]ντα γραμματα]
 10 [προς την δυναμιν των] ενταγιων το τοιουτο χρ[υ]σιον
 [αποστειλον δι ανθρωπου] σο' του οφειλοντο[ς] αυ[τ]ο καταβαλεσθαι
 [? και μη δοξη σοι τι παρεχ]ειν δια χωριω' ενεκε [ναυλου ει μη υπερ]
 [? ναυλου του παραδιδου]ν[τ]ο σιτοκριθ. εις τα ο[ρ]ρια Βαβυλωνος
 εγρ μ⁷ τ¹⁰

Endorsed:

15

δ/ ? Αβ¹⁰⁰ Θουμ^α βερ^δ ρ' [ναυ]λ^{ου} πλο^{ιω}]

The other way up:

[Κορρα υι Σζεριχ συμβου]^α

Βασιλειω διο[ικ/ κωμ⁷ Αφροδιτω]

7. νομισματα x: if *κουρσου* is right one would expect the indication to be given, but the sum of money must be specified somewhere, and of the only two places where it can be fitted in, this line and the next, there seems more room here.

12, 13. The remains suggest that the passage is parallel to 1386, 9-11. As neither letter is primarily concerned with the *embola* the clause would seem to be of general application, but it is difficult to reconcile with the fact that in this letter *ναυλον* is demanded for other purposes than the *embola*. Possibly the emphasis here is on *δια χωριου*, implying that the *ναυλον* demanded was to be raised in some other way than by requisitions from the *χωρία*; or perhaps the meaning is that Basilius is not

to levy *ναυλον* for anything but the *embola* except under special instructions.

13. *σιτοκριθου*: in appearance more like *σιτοκριθου*. The dot after it is in the MS.

15. Αβ¹⁰⁰ Θουμ^α: Θωμās would hardly be written with *ου* if the man were a Copt, nor is it usual in these letters to give the patronymic of Coptic messengers in the minutes (1340 and 1341). Hence the restoration Αβου seems probable, and the second name may be, as suggested by Mr. Ellis, Thumāmāh (أبو ثمامة) or, less likely, Thumām (أبو ثمام). The order of the two endorsements is the reverse of the usual one.

PAPYRUS 1388.—Date uncertain.

Inv. No. 1399. Four fragments of irregular shape. Width $4\frac{1}{2}$ in. Fragms. 2 and 3 probably join together.

FRAGMENTS of a letter relating to Clysma and the fleet, probably a requisition for sailors and their keep.

Fragm. 1. την ωραν π'ρον . [] τους καλους και δ[ο]κιμους?

Fragms. 2 and 3 together:

2. ημ[ε]τ[ε]ρ
 αυτων μεντοι παρεχο[ν]των τ[ι]
 3. χωρω[. (2)]ν' και μη ευροδμεν
 επιτρο[π]ης ημων εις το παραγμ[α] τ[ι]ων?
]ς παρ ημων αντιπ[ι]

Fragm. 4. Κλυσματι [π]ρο[σ]
 κ[α]ι δαπανην και' αποτροφην ι[α]υτων
 ενταγ[ι]οις δος εκαστω [

PAPYRUS 1389.—Date uncertain.

Inv. No. 1386 (δ). $9\frac{7}{8}$ in. \times $2\frac{3}{4}$ in.

THIS fragment contains no direct reference to the fleet, but as the word *διφθέραι* occurs, and skins certainly were requisitioned for naval purposes (*cf.* 1416, 42, 1433, 64, etc.), it seems likely that the letter was a requisition of *εἶδη* for the fleet.

5

της διοικησεω]ς σο^[v] μη υστερων
]π[. .]. τον [σ]ιτ[ον]
]ς και εις
 διφθερ'ας \μη πεμπων' απαργυρισμον
]ε[.]ς ετερων
 τ]ης των τοιοντων
]. ρ ενα αλλω[. .]. [
]. . . . των αποστειλον

2. σιτον: or [α]στ[ον]. The down-stroke before τ is, however, some distance from it, and a letter or two may have come between.

4. μη πεμπων: in a somewhat darker ink, and perhaps therefore not by the original clerk.
 8. The last complete line.

PAPYRUS 1390.—Date uncertain.

Inv. No. 1386 (α). 11 in. \times $5\frac{7}{8}$ in.

THE exact purpose of this letter is doubtful, but it clearly relates to naval business of some sort.

επερδι[.]. εν τουτ ελει[
 και δρομοναρ'ια το παραγ[μα
 εξοτε εφθασεν προς [
 μηναις δυο η και' αλλω[
 5 και αχρησιμια φερ'ομ[ενος ?
 μεχρι της σημερον ει[ς ?] ?[
 δεχομενος ουν τα παροντα γρ'αμ[ματα
 μη αναμενων πρ'ος ρ'ο[πην και μονην
 δια της διοικησεως σο [
 10 μη εμποδιζων εν τιν[ι

1. τουτ ελει[: οτ του τελει[.

4. μηναις: *sic*.

5. αχρησιμια: *cf.* 1380, 28, note.

8. προς ροπην και μονην; *cf.* 1354, 22.

10. Probably the last line.

PAPYRUS 1391.—A. D. 709-714.

Inv. No. 1384. 2 ft. $7\frac{1}{8}$ in. \times 4 in. Detached fragment $1\frac{5}{8}$ in. \times 4 in.

THE minute on the *verso* of this letter shows it to have related to carpenters and *καλαφάται* (caulkers), but the letter is too incomplete to give any consecutive sense. Its mutilation is the more to be regretted as it seems to contain some novel features.

- 4 ἐν ὀνοματί του Θεοῦ Κορρ[α υἱὸς Σζεριχ συμβουλός]
 Βασιλείῳ διοικητῇ κωμ[ῆς Αφροδιτω]
 διηνεκώς· χρεοποιοῦμε[ν] χαριν
 φιλοκαλείας τῶν καρὰβων κ[α]ι [δρομοναριῶν? καί]
 5 ἐ[τ]ερῶν διαφορῶν ἐπιταγ[ματῶν]
 τ' ῥοπος ἐστὶ' ἀνεῦ αὐτῶν
 ἐπιταγμάτα· εἰσιν δὲ καὶ ε. [
 δεχομενός οὖν τὰ παρόντα γρ[αμμάτα]
 δια τῆς πόλεως καὶ συστατ[έ]
 10 τῆς διοικήσεως σοῦ· [
 τοὺτους ἐκδίδων τεχνίταις
 δεξοντῶς τὴν τέχνην καὶ ἐπ[ι]κ[ε]νῆν
 καθ' ἑκάστον μῆνα· ἐπιθεωρ[ή]σαι δὲ
 πρὸς τὸ μὴ ἀμεληθῆναι [πεμπειν πρὸς ἡμᾶς?]
 15 τὸ κατ' ὄνομα καὶ πατρωνο[μίαν καὶ κατὰ χωρίον]
 ἑκάστον αὐτῶν παρ' ἀσκήναζων
 βληθῆναι εἰς τὸ ναυπηγ[εῖον]
 γραφῶν ἡμῖν ὡσαύτως [
 κατὰ τὸν περυσίαν χρόνον] τ[έ]
 20 τοῖς τῆς διοικήσεως σ[τ]ου
 ἐν τέ' ἀμπέλῳ καὶ ἀκανθε[ῶν]
 μὴ ἀμέλων ἐν τιν[ί] τ[ο] συνόλῳ
 ἐπιστολῇ ἀλλ' δια σεαυτοῦ [
 ὡς εἰρηται χαριν τούτων ἀπ[ο]
 25 διεγενοῦ ἔση γὰρ ἐπισταμεν[ός] ὡς κέλευσει
 Θεοῦ τὸν ὀφειλόντα ὡς [εἰρηται
 ἐπιθεωρησάτω περὶ τούτων]

3. *χρεοποιοῦμεν*: apparently a new word. The meaning, without the context, is not clear, but presumably is 'we are incurring debts,' or, metaphorically, 'we are getting into arrears.' Evidently workmen (or supplies for them) are required for the dockyard.

5. Something like *καὶ νῦν δὴ οὐδεὶς* would make good sense—'and now we cannot any longer do without them.'

7. The letter at the end seems to be either *ν* or *π*; *qu. ἐν* [λοιπαδι?]

9. This line is interesting and has no parallel in the collection. As Aphroditos is always called *κώμη*, the *πόλις* must be some other

place, possibly Antaeopolis. After it one would expect a word denoting the surrounding country.

11. *τεχνίταις*: *sic*, but *τεχνίτας* is perhaps meant. The reference may, however, be to the *putting out* of certain work (*τούτους*, referring to some articles) to skilled workmen.

18, 19. The sense is probably 'informing us likewise what services they have performed during the past year.'

19. *περυσίαν*: *sic*.

23. This is perhaps part of a clause telling Basilios to communicate the intelligence not by a letter but in person.

εαν εξεκολουθησας τη κει[
διεπραξω ε εγρ μ^η T^υ κη ι^[8]/ [

Endorsed :

30 Κορρα υι' Σζεριχ συμβ[ου]λος [Βασιλειω διοικ/ κωμ^η Αφρο^δ]

The other way up :

[+ μ' δ/ βερ^δ [ρ'] . υ' . υ' παρ^χ ει- / τεκ- / S καλ- S [

Detached fragment :

] σο^υ και ουκ επισταμεθα
τ]ουτω εση ουν . [. .] η . [

31. υ' παρ^χ: the extension of these abbreviations is uncertain.
καλ⁻: καλαφάτης; cf. Becker's note on PAF. VIII. 13. This
word καλαφάτης is to be read in WD. Pergg. XLI, XLII (p. 183),
LIII, 7 (p. 189), and Louvre 6372 (p. 184).

32, 33. This fragment probably does not belong to the letter,
but as it was found with it and resembles the rest in colour and
handwriting it has not been removed.

PAPYRUS 1392. — A. D. 710-711 (?).

Inv. No. 1388. 1 ft. 9¹/₈ in. × 4 in.

AN order for nine measures of butter for a κοῦρσον. The butter is to be sent direct to Alexandria and delivered to the Augustal. It is probable, therefore, that the fleet was on the point of starting from Alexandria, in which case the 9th indiction mentioned will be the present indiction and the letter will belong probably to the earlier part of A. D. 710. The cost of the butter is 1¹/₆ solidus per measure. As the butter itself and not an ἀπαργυρισμός is expressly demanded, the specification of the cost shows that it was to be paid for; i. e. it was to be bought in the ἀγορὰ τῆς διοικήσεως (cf. 1414 *passim*).

ρ^π βουτ^υ μ^ε θ δ^τ/ προκ^[ov]/ . [

ε εν ονοματι του Θεου Κορρ[α υιος Σζεριχ συμβουλος]
Βασιλειω διοικητη κα[μης Αφροδιτω λογω δαπανης των]
προκουρ^σαριων εξερχομ[ενων εις τα κουρσα της παρουσης?]

5 υνδικτιονος ενατης· διεστειλ[αμεν δια της διοικησεως σου]
εννεα μετρα βουτυρο^υ εκ ενος [εκτου νομισματος και τα τουτων ενταγια ποιησαντες]
τοις των χωριων επεμψ[αμεν σοι δεχομενος ουν]
τα παροντα γραμματα· τα τ[οιαντα μετρα
τοις απ εκαστου χωριου^υ παρ[

10 ανελλειπως τα ταγεντα δ[ια της διοικησεως σου μετρα εννεα]

1. περί βουτύρου μέτρων θ δαπάνης προκουρσάριων. The trace after this is apparently part of an Arabic letter.

3. From the endorsement it is very possible that we should read μαχων και at the end of this line.

4. προκουρσάριων: probably 'those who go on a κοῦρσον,' i. e. 'corsairs.'

της παρουσης: if this reading, which is very probable, could be regarded as certain, the letter should be placed after 1372, but as it is just possible that the next indiction may be the one meant it is left here, among the undateable letters.

6. A very long line, but it is difficult to see what else could be read. Perhaps something has been omitted and written above.

πεμψον εν Αλεξανδρεια [δι ανθρωπων σου πιστων]
των οφειλοντων [το τοιοιτο βουτυρον καταβαλεσθαι]
Θεοδωρω Αυγουσταλιω [
και κομισασθαι την υπερ α[υ]του αποδειξιν και κελευσον]
15 αυτους· τουτο δουναι καλον κ[αι] αρεσκον ημιν ?
οτι επισπουδαστον εστι τ[ω] Αμιραλμουμιν ? λοιπον]
αμελλητι εκπεμψον το τ[οιοιτο] βουτυρον ως]
[ε]ιρηται ανελλειπω[ς] μη π[ε]μψων απαργυρισμον]
[ει μ]η αυτο το ει[δος] εγρ μ⁷

Endorsed :

20 Κ[ορ]ρ[α] β^ε Σ[ζε]ρι[χ]· σ[υ]μβ[ου]λ[ος] Βασιλειω διοικ/ κωμ⁷ Αφρο^δ

The other way up :

[+ ηνη^χ δ/ ρ⁷ βουτ⁷ μ]^ε θ εκ ν^ο α 5' λ κ^ον/ Αιγ⁷ μαχ⁷

13. Αυγουσταλιω : the Augustal is described by Butler (*The Arabic Conquest of Egypt*, p. 451) as the governor of Alexandria, and this seems likely from the context; but Prof. Becker points out that it would be very strange to find a Christian as *governor*, and he suggests that the title denotes merely the chief of the *civil* government, the head *āmil* of Alexandria. It is curious to find this title surviving so far into the Arab period. The

present instance is a later one than that in Amélineau, *Vie d'Isaac, Patriarche d'Alexandrie*, p. 73; cf. also Crum, *Ostr.* 320, 5.

16. For supplement, cf. 1338, 12 f.

19. The papyrus breaks off directly after this line, but it is probably the last line.

21. μαχ⁷ : cf. 1351, 5, note.

PAPYRUS 1393.—Date uncertain.

Inv. No. 1749. 4 ft. 7³/₈ in. × 3³/₈ in.

AS this long letter has lost the larger portion of every line its meaning is in most places doubtful. It is evident, however, that it is a requisition for sailors and skilled workmen and for provisions both for them and for the μάχοι. It seems also that a κατάγραφον or register of some kind is to be prepared (l. 4 ff.), and that certain men are to be chosen to draw this up (ll. 14–19). For the sailors (who number sixty-nine) sureties are to be found (l. 44; this may refer to the workmen as well); and it may be conjectured from the tone of the letter that Basilius has neglected orders previously received.

αυτους· ει τι εθεματισ[αμεν
αυτων μεντοι παρ[ο]
και εκστραορ⁷δινα· λ[οιπον ?
ευπορ⁷ους οφειλont[ας
5 ει δοξη τινα· αποδρασ[αι
το καταγρ⁷αφον της [
καταχωριο⁷ των αυτω[ν
ποιων ημιν· εν τω α[υ]τ[ω] καταγραφω
υπερ των ιδιων χ[ω]ριων
10 ετερων και ει τι εδωθ[η]

- εκδιδων τινι τι το κε[
 αποστειλων) τας δεδαπανημενας
 αποστειλον εις πληρε[ς
 επανω αυτων' ανθρωπ[ους
 15 ευπορους· μαρτ[υ]ρ[ων] αυτοις
 μη ειναι αυτους φυρ[.]τ[ι]
 πληρωθηναι την τ[ο]ιαντην
 μετα του φοβο[υ] του Θεο[υ] [προ των οφθαλμων αυτων
 δικαιω και σταθμω ισ[ω]
 20 πρακτηθηναι τινα [
 την διοικησιν σο[υ] [
 παντων δια σεαυ[του]
 εις πληρες υποδεχομ[ε]νος
 ως ειρηται εκ των χωρ[ι]ων
 25 αποδειξεις υπερ αυτης [
 δαπανης εκαστω πιστι[κω] μη]
 πεμψαντα απαργυρισμον [
 ει μη' αυτο το σωματιον [
 ανταποδωσιν βλαπτουσιν [
 30 περι του σωματιο[υ] [
 δαπανων κρατων τους τρ[ι]ουτους
 εν ειδεσιν' ανευ μεντοι του εψ[η]ματος
 εν απαργυρισμω προς 'την' εντ[ε]θεισαν γνωσιν]
 λοιπον μη' πεμψης εψ[η]μα
 35 ου μην αλλα και' ει τι δαπ[αν]
 εκ τε της αλυκης· και το[υ] οξ[υ]ρους
 της θεματισθησης [
 απαργυρισμον υπερ δαπαν[η]ς
 καταβαλεσθαι· εις πληρες [
 40 πιστικοις· την λεχθει[σαν] δαπανην
 τουτους εξασφαλιζομενος [
 αυτων και μαρ[τυ]ρων [αυτοις
 το παραδωθεν' αυτοις [
 αντιφωνητας χρησ[ι]τους
 45 μη αμελης τε εις το αποστ[ει]λαι την τοιαντην δαπανην ην[?]]
 διεστειλαμεν δια της [διοικησεως σου]

11. Not κα[θολου].

12.): apparently intended as a mark of division, to avoid ambiguity (αποστειλλοντας).

14. επανω αυτων: cf. 1380, 27, note.

16. ι. φυρ[α]τ[ι]as, 'meddlers'? cf. L. and S. s. v.

20. πρακτηθηναι: sic, not παραιτηθηναι.

32. The meaning is apparently that εψ[η]μα is not to be sent in kind but compounded for by απαργυρισμός; cf. l. 34.

36. αλυκης: i. e. αλυκής, 'salt,' a feminine of the adj. αλυκός.

The word, as αλ', occurs frequently in the accounts.

37. ι. θεματισθείσης.

39. διδων: this form of the participle is regularly used in the Aphrodito papyri; cf. l. 54 and 1391, 11.

41. εξασφαλιζομενος: probably 'taking security from them,' i. e. the πιστικοί.

44. αντιφωνητας: 'sureties.'

45. The line may however refer to the whole διάσταλα, sailors and workmen as well as δαπάνη.

απο τε ναυτων και τεχν[ιτων] τω]
 παροντι αποστολω ημω[ν]
 τι ποτε το καθολο^ν εν λοι[παδι
 50 και υστερεθη τι εση γαρ [επισταμενος οτι εαν ευρεθη τι εν]
 λοιπαδει μελλομεν κελε[υσει του Θεου
 ποσοτητι υπερ παρακ[οης
 ως επισποδαστον εστ[ι τω Αμιραλμουμνιν? λοιπον]
 εκτελεσον^ν μη διδων κατ[α σου προφασιν εγρ^ν μ^ν . . . ιδ/.]
 55 γν^ω ν^α ν^α ον^ν ξθ εκ ν^ο ε [
 — δαπαν^ν των αυ^τ ν^α ν^α S τ[ε^{xx}
 εν ψ^ω μ^ν ε αρ^τ τ[
 οξ^ω μ^ε μθ τ^ω ι [ν^ο δ] γ [κα β/
 δαπαν^ν μαχων σι αρ^τ τ[

53. επισποδαστον: sic; apparently.

54. εκτελεσον is a correction.

55. εκ ν^ο ε: apparently these are the wages.

57. εν ψωμίοις μηνῶν ε ἀρτάβαι τ[. For the artaba as a measure

of ψωμία cf. 1449, 30 ff. In UKF. 577, l. 2 the *litra* is used.58. ν^ο δ γ κα β/: this is as near the correct result as the fraction system can come.

PAPYRUS 1394.—A. D. 709–710(?).

Inv. No. 1387. Two fragments, $1\frac{1}{8}$ in. \times $1\frac{1}{2}$ in. and 2 ft. \times $8\frac{1}{2}$ in.

AFTER the letters relating to the navy come those which deal with taxation in general. The present one concerns arrears in the taxes of the 7th indiction. It is not clear whether the indiction is present or past, but the latter supposition is much the more probable, as the phrase τῆς παρούσης would be expected in the other case, and moreover in 1349 the ῥογά of the *Muhājirūn* of Fustāt is paid out of the taxes of the 7th indiction during the 8th indiction. This letter then will probably belong to the 8th indiction, but to which half of it is not clear. The spring of A. D. 710 is *a priori* the natural date; but 1349, where, as here, the time for the κοῦρσα is spoken of as having come, is dated on Jan. 14.

-) εν ονοματι [του Θεου Κορρα υιος Σζεριχ συμβουλός]
 [Βασιλειω διοικητη κωμης Αφροδιτω ευχαριστουμεν]
 τω Θεω και μ[ε]τ[α ταυτα πολλακις γραμμασι φαινομεθα]
 χρησαμενοι πρ[ος σε περι] τῆς εξανυσεως των χρυσικ^ω/
 5 δημοσιων εβδομης ι[νδ]ικτιοι[ο]ς κ[α]ι μεχρ[ι] τη[σ]δε [της ημ^ε]
 ου διηγερθης εις τουτο ουτε μην απεστειλας τι το συνολ[ον]
 αλλ ημελησας καταφρονη[σ]ας και κατελαβεν ο καιρος
 του λαβειν τους Μωαγαριτας του Φοσσατο^ν τας ρογας
 αυτων και εξελθειν εις τα κ[ο]υρσα^ν δεχομενος
 10 ουν^ν τα παροντα γρ^αμματα ευθεως δια πασης συντομιας
 αποστειλον προς ημας^ν ει τι δ^ν αν σὺνηξας χρυσιον

II. ει τι δ αν: 'whatever.'

PAPYRUS 1396.—A. D. 709-714.

Inv. No. 1393. 7 in. × 5 $\frac{5}{8}$ in.

THE subject of this letter is arrears in the taxes; those concerned are not only the δημόσια, but include certain special requisitions said to be specified in an account at the foot, which is lost. The following papyrus is the end of a letter relating to arrears of taxation and contains an account of the requisitions, and it may very likely be the bottom of the present letter; but as the two fragments are certainly not continuous in any case it is impossible to be certain.

ρ' λοιπ³ διαφορ^ρ διασταλμ^ω Αφῤῥ
) εν ονοματι το^ν Θεο^ν Κορρα β̄ Σζεριχ σ[υμβουλος]
 Βασιλειω διοικητη κωμης Αφροδιτ[ω ευχαριστουμεν]
 τω³ Θεω και μετα ταυτα³ ημων ψηλαφησαι[των περι τῶ ταγεν⁷]
 5 δια της διοικησεως σο^ν δι ημετερων ενταγι[ν χρυσιου]
 λογω δι'αφορων δημοσιων στιχων και αλλα[ν ευραμεν την διοικ⁷/ σου]
 λοιπαζομενην προς την υποτεταγμενην γνω[σ]ειν

Endorsed:

ο Κορρα β^ε Σζεριχ συμβουλ^ο/ Βασιλει[ω διοικ/ κωμ⁷ Αφρο³]

The other way up:

[μ' ε³/ ην]η^χ δ/ Αβδελλα υ^ο Ναφε ρ' υπ[ο]λοιπ⁻ στιχων

1. διασταλμ^ω: διασταλμ^{ων}.
 Αφῤῥ: 'Αφροδιτώ; cf. 1346, 1.

9. Ναφε: Nāf'.

PAPYRUS 1397.—*Circ.* A. D. 709(?).Inv. No. 1389. 8 $\frac{1}{2}$ in. × 4 $\frac{1}{2}$ in.

A SMALL fragment of a letter relating to arrears in extraordinary taxes. The payments due are specified in an account at the foot. Among them is one for butter for the corsairs; but the fact that the tax is for the *cost* of butter, not for the εἶδος itself, makes it probable that a different requisition from that contained in 1392 is referred to. This papyrus may be part of the preceding (see introduction to the latter).

το[ν] τ[οιου]το[ν] λ[ο]ιπαδαριον^ν μητε μ[η]ν
 εκ τουτο^ν η και εμποδισης το[ν] [.]η[
 ανωθεν τριων ημερων εγρ [μ]⁷ [
 γν^ω

2. λ. του[αποστ]η[ολον] ημων?

4 ff. In blacker ink than the preceding.

]. βερ[. .]

ἐν' οὐόματι του Θεου Κορ'ρα β' Σζ[ε]ριχ συμβουλος]

Βασιλειω διοικητη κωμης Αφ[ροδιτω ευχαριστουμεν]

τω Θεω και [μ]ετα τα[υ]τα· Αλμ[ω]γειρα?

5 απηγγειλεν ημιν' ως λοιπα[ε]τ[αι]

νομισ'ματα τρια υπερ απουσι[ας]

πεντε του κεν'την'αριω' ενος νο[μ]ισματος

κατεργασθεντος δι' αυτο' πησ[σ]ομενου δεχομενος ουν]

τα παροντα γραμματα' αν'υσον ε[ξ] αυ[τ]ου το τοιουτο χρυσιον]

10 ε[αν] δε αμφιβαλη πεμψον αυτον [προς ημας?

οπως ποιηση τον λογον [αυ]το[υ] τ[ε]

εκτελεσον και μη υστερησης εγρ μ^η [

4. *Αλμωγειρα*: for the name, which is a doubtful restoration, cf. 1383, 3. It is not likely that the person there mentioned (governor of the Fayum) occurs here also, as he would not naturally have any concern with the tax-payments of Aphrodito. Nor can the αὐτοῦ of l. 8 refer to the person here, as that is evidently a defaulting tax-payer or (perhaps more probably) subordinate official. This person must be a treasury official of

some kind, and in l. 5 διὰ with a personal name or official title is probably to be read.

6. *απουσιος*: cf. 1369, 9, but the word may not have the same meaning here.

8. *πησσομενου*: the participle is in the singular, but *one* nail seems curious.

PAPYRUS 1400 (+1364).—A.D. 710.

Inv. Nos. 1391 and 1362. Height 2 ft. 2³/₈ in.

THE connexion of the two fragments which make up this letter was only discovered after one of them, containing the right half of the roll, had already been printed off as 1364. The two are now published here together. The letter relates to a *χάλκωμα* (cf. 1368, introduction). It is to be noticed that in an account added at the foot the weight of the *χάλκωμα* is stated as 47 *litrae*, and in 1368, a letter which like this referred to *χαλκώματα* and had a *γνώσις* at the foot, now lost, the weight was also 47 *litrae*. This makes it possible that 1368 is the beginning of this letter, especially as the date of its endorsement is consistent with the supposition; but since the whole of 1400 must have come from lower in the roll than the last line of 1368 it is impossible in any case to be quite certain, and there are some reasons against the connexion of the two papyri. In 1368 the reference is to *χαλκώματα* in the plural; here on the contrary (curiously enough) the word is in the singular. Moreover the tone of the present letter seems almost to imply that some previous orders have been neglected, and there is nothing in 1368 to give that impression. Finally the appearance of the papyrus is not quite the same in the two documents. On the whole it seems most probable that 1400 is a second letter referring to the same subject as 1368.

[.]το[. .]λ[

[ε]ι μη αυτο το χαλκ[ω]μα

[και ε]κ[π]ε[μψ]ον το ειδος παρ[α]υτα και εαν σοι δοξη υπερ]

1. [το τοιου]το [χά]λ[κωμα] seems scarcely possible, as there is no trace of χ.

3. και εαν σοι δοξη: for a similar provision cf. 1335, 9, 10, 1376, 10, but there is no exact *verbal* parallel. As Qurrah has

- αυτοῦ λαβεῖν· τον απαρχ[υρισμον προς τ]ην εντεθεισαν
 5 [δια]τιμησιν εν τοις ημετ[ε]ρο[ι]ς ενταγιοις και
 [α]γορασαι το τοιουτο χ[α]λκ[ω]μα οποῦδαν ευρ[ε]σης κ[α]ι
 [?]μη[τε]· εν τη ιδια παγαρχια σ . [. . εν]τερω τοπω
 [.] . [.]των μεντοι των αγορ[α]σαν[τω]ν ε[ξ]ακινδυνως
 [. π]αραδοῦναι αυτο εν τη δι[ε]ανο[μ]η ει δε και αδυνατωσι
 10 ευρειν αγορασαι αν[υ]σον ε[ξ] [αυτ]ων των αδυναντων
 [χ]ω[ρ]ιων τον απαργυρισμο[ν] π[ρ]ος την εντεθεισαν
 διατιμησιν εν τοις η[μ]ε[τ]ε[ρ]οις ε[ν]ταγιοις και
 [α]π[ο]στειλον προς ημα[ς] δι α[ν]θρωπου σοῦ τοῦ οφει[λ]ον[τ]
 τ[ο]υτο καταβαλεσθαι η[μ]ιν ενος . [.
 15 μητε· τινα εκ των [υ]πουργων] σοῦ η των μειζονων
 των αυτων χωριων [α]παι[τη]σαντα· τι εκ περιττοῦ¹⁾
 της διατιμησης [των] ενταγων του τοιουτοῦ
 χαλκωματος η και τιμημα[τ]ος διαστελλομεν
 δι ενταγων ημετε[ρ]ων ε[π]ει εαν ευρεθης
 20 εν καταγνωσει αποδοδε[με]ν σοι αν[τ]ι[α]π[ο]δο[σιν] συντεινουσαν
 εις την ψυχην [και υποστασ]ε[ν] σοῦ²⁾ εγρ μ³⁾ Θ⁴⁾ / κ ι⁵⁾ / θ
 γν⁶⁾
 χαλκ⁷⁾ / ελ⁸⁾ ασπρ⁹⁾ ρ ιε [.
 χυ¹⁰⁾ απρ¹¹⁾ ρ λβ [.

apparently (l. 2) ordered Basilus to send the *χάλκωμα* itself if possible, something stronger is perhaps required, e.g. *ἐὰν ἀναγκασθῇς*. The sentence is somewhat difficult owing to the mutilation, but the general structure seems to be as follows:—the apodosis comes in l. 10 (*ἀνυσον*), the previous infinitives, except *εὔρειν* and perhaps *παραδοῦναι*, being governed by the supposed *δέξῃ*; ll. 8, 9 (to *διανομῇ*) are a subordinate clause, apparently in the genitive absolute.

6. *ευρεσης*: *sic*, apparently.

7. A difficult line. The sense required is *εἰ μήτε* (= *μηδέ*), i.e. 'if not in your own pagarchy then in some other place,' but there seems scarcely room for *εἰ*, judging by the other lines. σ . . . should be σου, but σ is followed by what seems clearly to be a long down-stroke, like τ or ι.

8. The word at the beginning should be a participle in the genitive plural. The remains somewhat suggest α[ν]των, but this has no construction, and a longer word is required.

9. At the beginning possibly *μη*, but the sense of the whole clause is too uncertain to read this.

14. *ενος*: probably the end of a present participle middle

governing *τινά*.

18. *διαστελλομεν* : *διαστελλομένου*.

21. The very slight remains after *ψυχην* are not easy to reconcile with the reading given.

23, 24. For these obscure lines, cf. 1433, 79, and the corresponding entries under the other *ἐποικία*, which, however, do not throw any new light on the matter. For *χαλκ⁷⁾* / here it is possible to read *χαλκ⁸⁾* / (= perhaps *χαλκοῦ*), but 1433 shows *χαλκ⁷⁾* / (= *χαλκώματος*) to be correct. Thus what follows is a specification of two different kinds of *χάλκωμα*. *ασπρου* is the Byzantine *ἄσπρος*, 'white,' used probably as a noun. The form *ἄσπρον*, meaning a small coin (Ducange), is clearly not suitable; perhaps, therefore, it may = 'white metal,' i.e. tin. *χυ¹⁰⁾* is no doubt *χυτοῦ*, 'cast,' and *ελ⁸⁾* (for which *ελ⁴⁾* is equally possible) may then be *ελαθέντος*, 'beaten.' There are analogies for this, and it gives excellent sense; if it is correct we have another instance of *χάλκωμα* as something made of *metal* generally; cf. 1368, 4, note. It should be added that in 1433, 79, *ἄσπρον* is omitted after *ελ⁸⁾*.

24. *απρ¹¹⁾* : *sic*.

PAPYRUS 1401.—A. D. 709–714.

Inv. No. 1373. 1 ft. 3 in. × 6½ in.

A REQUISITION for 4 ἀγγαρευταί (see 1376, 1, note) for various services, which are specified in an account at the foot. They are:—for the ἀποκρισιάριος (Basilus' agent at Fustāt) one at $\frac{2}{3}$ sol. per month; for the λογογράφος one at the same rate; for ὑμετέρα ὑπουργία

(i. e. the public service in the *διοίκησις*, unless, as from l. 8 seems not unlikely, *ὑμετέρα* is a mistake for *ἡμετέρα*) two at $\frac{1}{3}$ *sol.* per month. What official is meant by the *λογογράφος* is not quite clear. In WD. p. 240, App. 758 (= UKF. 1115), an official of this title occurs in connexion with the *zygostasium*, but the title is too vague to connect it with any particular office without further evidence. In Crum, *Catalogue*, no. 381, occurs a certain Peter, son of Antonius, *ὑποδεκτα* (= *ὑποδέκτης*) who apparently recurs in 390 as *λογογράφος*. As he wrote 390 and 375 he was evidently a notary. In *ib.* 623 a *λογογράφος* seems to give a police-order.

- 7 εν ονοματι τοῦ Θεοῦ Κορρα β̄ Σζεριχ σ[υμβουλος]
 Βασιλειω διοικητη κωμης Αφροδ[ι]τ[ω ευχαριστουμεν]
 τω Θεω και μετα ταυτᾱ τεσσαρας αγγαρευτας εταξαμ[εν δια της διοικη/ σου]
 λογω υπουργιας δι'αφορων εργασιων προ[ς] τ[η]ν υποτεταγμενην
 5 γνωσιν επι μην'ας εξ και τα τουτων εντ'αγια π[οιησαντες]
 τοις των χωριων επεμψαμεν σοι' δεχομενος ουν τ[α] παροντα
 γραμματα π'ρος την δυναμιν των ημετερων εντ[α]γιων
 τους τοιουτους αγγαρευτας εκπεμψον' και παραδο[ς] τ[οις] επικειμενοις
 των τοιουτων εργασιων ο εγραφη μ'η Παχων 5 ι⁸¹/ [ο/]
 10 γν^ω
 σ̄
 λο_γ του αποκρισι^α α^ν^δ α τ^ον μ' ν^ο β/ [ν^ο δ]
 λο_γ του λογογραφου α ομ^ο [ν^ο δ]
 λ_γ υμετερ^α υπουρ^γ β εκ ν^ο γ' τ^ον μ' . [ν^ο δ]

Endorsed:

Κορρα ν^ο Σζεριχ συμβουλ/ Βασιλειω διοικ/ κωμ^η Αφροδ^η

The other way up:

15 [+ μ' Π]^κ [. .] δ[/ . . . β] ερ^δ ρ' σιδηρ^ε [α]γγ^α

11. ἀνδρὸς α τοῦ μηνὸς νόμισμα β/.

12. ομ^ο: ὁμοίως.

13. The character after μ' may be simply a flourish.

15. The letter visible next after the χ of Π^κ is a tall one and

may be η (for the indiction), which would date the letter as May 1, A. D. 710. σιδηρ^ε seems fairly clear, but as no σιδηρεὺς has been mentioned in the letter it is difficult to explain. There is no trace of writing after αγγ^α.

PAPYRUS 1402.—Date uncertain.

Inv. No. 1753. Five fragments, $4\frac{1}{4}$ in. \times $3\frac{1}{8}$ in., $4\frac{1}{4}$ in. \times $3\frac{1}{8}$ in., $\frac{7}{8}$ in. \times $3\frac{1}{8}$ in., $2\frac{1}{2}$ in. \times $3\frac{1}{8}$ in., $9\frac{1}{2}$ in. \times $3\frac{1}{4}$ in.

FRAGMENTS of a letter relating to workmen; but the work on which they are to be employed is uncertain. The occurrence of the word *προσφευγόντων* in l. 3 may suggest some connexion with the fugitives, but this seems improbable. There is nothing to indicate the order of the fragments, but Fragms. 3, 4, and 5 seem from their state to belong to the same portion of the letter, and 4 and 5 are probably continuous.

Fragm. 1.]

των αυτων εργα[των
τον εν απαρ'γυρισ'μω
προσφευγοντων [

Fragm. 2.]

το πραγμα τουτο εαν [
5 τοις επικειμενο[ις] τ[ης] εργασιας
κατω εαν κατω και [

Fragm. 3.]

]λαιοι της διοικ[ησεως σου

Fragm. 4.]

και εαν καταγνωσθης [
απολει τη ψυχη σ[ου]
10 [υποσ]τασεως σδ [

Fragm. 5.] Probably continuous with 4.

ει τεκτων εσομ[ενος ?
εποφειλομενα δια [ει εν σοι]
αγ[α]θ[ο]ν εστι και συν[εσιν] εχεις
δεχομενος ουν τα παρο[ντα] γραμματα
15 εν τη επιτροπη . [
μη πεμψαι παντοιον α[παργυρισμον]
δι αυτων ει μη [αυτους τους εργατας

7.]λαιοι: και οι is not possible.

9. ψυχη: ψ is a correction from σ.

10. This line is a later insertion.

PAPYRUS 1403.—A. D. 709-714.

Inv. No. 1397. $4\frac{1}{8}$ in. \times $8\frac{1}{4}$ in.

THIS letter is the only one in which the mosque of Jerusalem, probably referred to in 1334 and perhaps in 1366, is certainly mentioned. The mosque intended is no doubt the great Akṣā mosque, usually attributed to the Khalif 'Abd-al-Malik (A. D. 683-705), but by some historians to the Khalif Al-Walid, the reigning Khalif at this period. These papyri are not in themselves conclusive, but as building was still proceeding in the year A. D. 715-716 (1435, 15, etc.) it is clear that some considerable work was undertaken during the reign of Al-Walid; but whether this was the building of the mosque from the beginning or an enlargement of 'Abd-al-Malik's mosque is hardly to be decided. For a discussion of the question and citation of some authorities, see JHS. xxviii, pp. 116 and 120.

In the present letter the αὐλή τοῦ Ἀμιραλμουμιν is mentioned as well as the μασγίδα Ἱεροσολύμων; and as the minute at the top reads merely (πε)ρ(ι) ἐργ(ατῶν) (καὶ) τ(ε)χ(νιτῶν) Ἱερου(σολύμων) it is probable that the palace meant was that at Jerusalem.

ρ' εργ S τ^x Ιερ^{ov}
 [εν ονοματ]ι του Θεο^u Κορρα υιος Σζ[ε]ριχ συμβουλος Βασιλ[ει]ω]
 [διοικητ]η κωμης Αφροδιτω την [δαπανην] τ[ω]ν εργατων]
 και τεχνιτων του μασγίδα Ιεροσολυμων και τη[s α]υλης
 5 [του Αμιραλμουμιν]

Endorsed :

[Κορρα νι Σζ[ε]ριχ συμβουλος Βασιλ[ει]ω διοικ/ κωμ^η Αφροδ^η]

The other way up :

+... ε^[8]/ [.] ηρη[^x δ/] Αβ^{ov} Ασσ[αν β]ερ^δ ρ' αγγ' [S τε]χ^νν^τ [Ιερ^{ov}]

3. As *ὑπάνη* is not mentioned in either of the minutes, it may be doubted whether it should be read here and not rather some word like *διανομή*.

7. There are traces of ink at the beginning but it is hopeless

to attempt to make anything of them. All trace of ink has disappeared where the number of the indiction should come.

αγγ' : here *ἀγαρευτής* seems equivalent to *ἐργάτης*; cf. 1376, i, note.

PAPYRUS 1404.—Date uncertain.

Inv. No. 1750 + 1751. 1 ft. 9⁵/₈ in. × 8¹/₄ in.

A LETTER concerning the corn-supply, which is in arrear. The corn was intended partly for the *Muhājirūn*, and from a note at the foot we learn that their service was with the *κούρσα* of the Orient and of Egypt. The papyrus is in a very much damaged condition and is difficult to decipher in places. At the foot is an account of the corn.

προς την υπο]τεταγμε[ην γνωσιν]
 π]αντων του πραγματος παραδοθεντος
 [απο της διοικησ]εως σō εν τε τοις ορριους Βαβυλωνος
 [και εν ε]παξομενο[.] πολυν μετρον και τουτο
 5 εις απολειαν της ψυχης και υποστασεως σοι εγενετο εν τω 'σε' αμελησ[αι]
 και μη εκπεμψαι εις πληρες το ταχεν δι[α] της διο[ι]κησεως σο^u
 μετρον καθοτι το ρουζ[ι]κον των Μωαγαριτων θελομεν εξαπολι[σαι?]
 αυτοις εν τοις ορ' ρ' και ανεδεκτος τροπος εστιν ει μη πληρωθηναι
 α[ν]τους δεχομενος ουν τα παροντα γραμματ[α] εαν θελεις το σωσμ[α]
 10 της ψυχης σο^u εκπεμψον μετα πασης συ[ν]τομ[α]ς τō τ[α]γε[ν]
 μετρον δια της σε[.] σο^u ει δε και ευρ[.] ε[.]χων[τ]α χρυ[σ]ιον
 εκ της το[ι]αυτης λοιπαδος και μη εχοντα σι[τον] απαιτει εκ των]

4. πολυν: sic.

8. και ανεδεκτος κ.τ.λ.: 'and it is quite inadmissible that they should not be satisfied.'

11. σι[.] σου: it seems impossible to read σε[αντ]ου, or we might suppose διοικήσεως to be understood.

ευρ[.]: a phrase 'if you find any one' is required, but it seems impossible to read ευρης, ευρισκεις, or ευρησεις, because there

is no trace of a long up-stroke. It is true that the surface of the papyrus above the lacuna is damaged, but not more so than in the previous line, where the ink is quite clear. ευρης τινα would suit the space best.

εχωντα χρυσιον: the papyrus is very dark here and the readings doubtful.

- [το]ιούτων τον απ[α]ργ[υ]ρισμον κατα δε[ε]κατρεῖς αρταβ[α]ς καθ[α]ρα[s]
του νομισματος καθως ενεθηκ[α]με[ν] ε[ν] το[ις] ενταγιοι[s]
15 ημων και αποστειλον δι ανθρωπον σεν πιστον τ[ου] ωφ[ε]ι[λ]οντος
καταβαλεσθαι προ[ο]ηγγειλαμεν γαρ τω παροντι μαγιστριανω μη δουναι
ανεσιν παντοιαν [εως α]ν εκπεμψης ως ειρηται εις πληρε[s]
το λοιπαζομενον δια της δι[ο]ικησεως σο[φ] ε[ν]ι μην και τον
20 ε[ν] τ[ου]τω] εγρ' μ' . [
γν^ω [] λ κ^ω/ Δν^α S Δι' σι αρ βον
— γ
εκ κρ σν διαν^α αν^ε προ^χ απο^τ [
εν] κοκκω σι αρ^τ χκθ ζγ'
] ορ' αρ^τ τιν δ'
] σι αρ ,αφμγ ιβ'
25] αρ ψς γ' ιβ'

13. δεκατρεῖς: for the rate, cf. 1335. Here the ναῦλον is not mentioned but is probably to be understood.

15. ωφείλοντος: *sic*, but a small piece of papyrus has been lost from the surface since the papyrus was first read, so that the first letter now looks more like ο.

16. μαγιστριανω: 'agens in rebus,' Soph.

18. After λοιπαζομενον there is a space of papyrus which is damaged but does not seem to have had any writing at any time. If there was anything, it was no doubt μέτρον.

19. εν κοκκοιδει: a very curious phrase, and the reading is not certain. The letters visible seem to be ενκοκκοι . ει. For the second ο, ω might perhaps be read, though ο better suits the traces, and for εν κοκκω a parallel is given by l. 23, but ει . ει would then be obscure, and certainly suggests ειδει. The meaning of εν κόκκω would seem to be 'in grain,' and εν κοκκοιδει must have the same sense, but it is difficult to connect it with the conjectural reading at the end of l. 18 and the certain απαργυρισμόν. Apparently the whole phrase is an abbreviated one for 'the money-payment for wheat in grain.' As l. 25 gives the total (wheat) of ll. 23 and 24, it is clear that these must specify two different classes of wheat. One is εν κόκκω; the difference would therefore seem to be between threshed and unthreshed wheat. But what then is ορ'? It is the usual abbreviation for όρρια, and that it may be the same here is perhaps suggested by ll. 3, 4, where the reading may be εν τε τοίς όρρίοις Βαβυλωνος [και εν κοκκοιδει, which would seem to imply

that the barns were used only for unthreshed wheat; but that is against all evidence and probability. ορ' must therefore remain doubtful. τών κόκκων άρ(ταβών) τεσσάρων occurs in UKF. 578, but in an obscure context.

21. λόγω κύρσων 'Ανατολής και Αιγύπτου σίτου άρταβών βον. The place of this fragment is not quite certain. From its appearance it should belong to this part of the letter, though its contents suggest the minute at the beginning; but it is possible that it may be the conclusion of l. 22. It is to be noticed that it is the total of ll. 25 (itself the total of ll. 23 and 24) and 26, so that it probably gives the amount of corn required, the details being given below. Thus it seems properly to come here (cf. 1375, l. 14).

22-26. The first half of the papyrus, except for a few lacunae, is intact, but all traces of ink have disappeared. 22 is perhaps complete and a continuation of 21.

22. The figures σν suggest the total βον, but it is impossible to read this. κρ is probably for κριθών, though there seems no αρ^τ (cf. however 1434, 128, etc.), and moreover κριθαί does not seem to be mentioned elsewhere. If κριθών is right it is an extra item, over and above the 2250 artabas of wheat.

διαν^α κ.τ.λ.: διαν^α may be miswritten for διανομή, but ν is doubtful, and α may be ε. αν^ε is the usual abbreviation for άνευ (1413 and 1414 *passim*, etc.), and προ^χ may be for προχρείας (cf. 1397, 7). απο^τ is no doubt από του ή από της (perhaps έμβολής ήνδικτιόνος x).

PAPYRUS 1405.—Date uncertain.

Inv. No. 1396. 1 ft. 2 $\frac{7}{8}$ in. × 4 $\frac{3}{8}$ in.

IT is unfortunate that this letter is so imperfect, as it appears to be of some interest. It evidently concerns the character of money paid into the central treasury, and from what remains it appears as if Basilius had sent, as the tax-payment of Aphroditos, coins of inferior value. No consecutive sense can however be got from the letter in its present state.

- καλοχαρυκτον και το μεν λειψον
 οι της σακελλης το^ν στ[αλεντος χρυσιον?
 και την βαρυσταθμιαν το δε [
 λειψον και αποιητον ων κατ[
 5 υπουργοι εκ των τραπέζιτω^ν
 το πως^ν διεγενο^ν ουτε παλιν τι [
 υπερ καταλλαγης το^ν αυτο^ν χρ[υσιον δεχομενος ουν τα παροντα]
 γραμματα σημειων ημιν δια γρ[α]μ[ματων]
 εξ αυτων το τοιοιτο κακοχαρυκτον
 10 δοθηναι τω υποδεχομενω σ[
 υπερ το^ν εισπραττομενο^ν εν [τη σακελλη
 ει μη πασαν αληθειαν και κατα τα . [
 επει ημων ευρισκοντων σε [
 γραψαντα τουτο^ν ενεκα^ν μελ[
 15 ανταποδοσιν βλαπτουσιν σε^ν ον[ε
 εχει κελεισει Θεο το πως διαγ[ινου

1. καλοχαρυκτον: *sic*, apparently, both here and in l. 9.
 λειψον: 'Imperfectus, Defectuosus,' Ducange.

14. μελ[: i. e. μέλλεις or μέλλομεν.

16. It is uncertain whether this is the last line.

PAPYRUS 1406.—Date uncertain.

Inv. No. 1394 (δ). 6½ in. × 1¼ in.

THIS scrap of papyrus is too small to yield much information, though it evidently relates to taxes of some kind; but the mention of the ἀποκρισιάριος is of some interest, and if the suggested restorations of ll. 3 and 4 are correct it appears that the money or articles required were to be sent to him and then handed over by him to the authorities.

- [δεχομενος ουν τα παροντ]α γραμματα [
 προς την δυναμ]ιν των [ημετερων ενταγων
 εκπεμψον τω] αποκρι[σ]ιαριω σου
 π]αραδωσ[ειν ημιν?
 5] νοτιν^{ου} στ[

3. αποκρισιario: cf. 1360, 1, note, 1379, 12, 1401, 11.

4. Perhaps εν Βαβυλωνι τω μελλοντι κ.τ.λ.

5. This line is in the minuscule hand employed in the accounts;
 l. 4 is therefore the last of the letter itself.

B. LETTERS FROM THE GOVERNOR TO THE TAX-PAYERS.

PAPYRUS 1407.—A. D. 709.

Inv. No. 1436 + PSR. IX. The Arabic fragments belonging to it have been transferred from the Oriental Department. 1 ft. \times 4 $\frac{5}{8}$ in. Written across the papyrus fibres in a neat minuscule hand. Published by Becker, PAF. X.

THE following five letters belong to the class of ἐντάγια, that is, the official orders for the raising of taxes. This, like 1408 and 1410, has already been published in full with the Arabic portion by Becker, but for the sake of completeness the Greek portions of all three letters are republished here. The present letter is an order for 1000 artabae of wheat, addressed to the people of Aphrodito itself, and was one of the ἐντάγια sent with 1335. As the total amount there called for was 2000 artabae, it appears that the village of Aphrodito alone contributed half the total amount required.

-) εν ονοματι του Θεου Κορρα νι Σζ[ε]ριχ συμβουλος υμιν τοις απο κωμης
Αφροδιτω πεμψ^a S παραδ[ω]σ^a εν^τ ορ^ρ/ρ^ρ Βαβυλωνος λογω ρ[ο]υζικου των
Μωαγ^τ του Φοσσο^a απ εμβολ^η τ^η υμ^ε | κωμ^η καρπων ινδ^ο/ η σι αρ^τ ,α χιλια[ς S εαν]
δωσ^η απαργ^ν παρασχ, κ^τ/ αρ^τ ιγ | καθ^a/ σ^ν ναυλ^ω αρ^ο ν^ο α ε^ν μ^ο// εγρ^a μ^ι Μεσο^ο α ινδ^ο/
5 ογδωης

| γι/ σι αρ^τ ,α

2. εν^τ ορ^ρ/ρ^ρ : εν τοις ὀρρίοις.

4. κ^τ/ : κατά.

αρ^ο : ἀριθμῶν; cf. the introduction to 1412.

PAPYRUS 1408.—A. D. 709.

Inv. No. 1435 + PSR. VIII. The Arabic fragment belonging to it has been transferred from the Oriental Department. 10 $\frac{3}{8}$ in. \times 5 in. Written across the papyrus fibres in a minuscule hand similar to that of 1407 but not so fine; reddish ink. Published by Becker, PAF. IX.

AN order to the people of one of the ἐποίκια of Aphrodito, the Five Fields, to take from Basilus 50 *litrae* of unrefined iron and make it into nails for the arsenal at Babylon. It is optional to hire workmen in lieu of rendering personal service, the wage being 1 $\frac{1}{2}$ *solidus* for the 50 *litrae*. For the process, see 1369, introduction and notes. That papyrus relates to a different occasion.

-) εν ονοματι του Θεου Κορρ|α νι Σζεριχ συμβουλος υμιν τοις απο ε Πεδιαδων
κωμ^η Αφροδιτω παραλ|αβατε εκ^τ/ υμ^ε παγαρ^χ σιδηρ^{ου} μαζι^{ου} τ^{ου} δημοσι^{ου} ρυπαρ^[ου]
ρ ν πεντηκοντα S ποιησατε καθ^ο- / ρ λγ γ^ι τριακοντα τρεις τριτ^ο

2. εκ^τ/ υμ^ε παγαρ^χ : εκ τοῦ ὑμετέρου παγάρχου (i. e. Basilus), as suggested by Becker, PAF. IX. 11, note. The iron, as we see from 1369, was sent first to Basilus, and by him distributed to the ἐποίκια in accordance with the instructions given in the ἐντάγια. The corresponding Arabic word (PAF. IX. 3) is *māzūt* or *mārūt*, which Becker, following Karabacek and Wessely, translates *μεζότερος*. *μεζότερος* = *λαμπαν* (Crum, in

PAF. p. 76), and *λαμπαν* = *προτοκομήτης* (Crum, *Ostr.* p. 28). This translation therefore would make Basilus a mere headman of a village, which is quite impossible; so that it seems hardly possible to explain *māzūt* from *μεζότερος*.

3. ρ : λίτρας.

καθ^ο- : καθαροῦ.

πησσομ^ε S ταυτα π|αραδωσατε Αβδελαλε νι^ο Αβι Αχιμ λ[ογω] κ[αρ/ρ'] S]
 5 ακ^α/κ^α/ επι^τ παρ^{ου} ι^δ/ η κουρσ^{ου} δ[ε] ι^δ/ θ S εαν δωσ^ητ μισθ^ω/ παρ[ασχ₁] S
 ρ σι[δ]ηρ^[ου] μ[α]ζ^[1-] ν λο^[γ] κ^θ/ αρ⁻ ι^ο α γ' | ε^ν τριτον μ^ο// εγρ^α μ' Θ^ω/ ς ινδ^ο/ ογδοης
 γι/ σι^[δ] ρυπ^α ρ ν ει/ καθ⁻/ ρ λγ γ' ν^ο α γ'

5. ακ^α/κ^α/: ἀκατίων.

ρ: of this (= ὑπερ) only the straight down-stroke is visible.

6. The readings at the beginning of this line are due to Professor Becker. They give good sense, but are not certain. In the facsimile the straight stroke of ρ is quite invisible, and the

ξ of μαξ is much more like the ξ of this hand. κ^θ/ αρ⁻ is probably better taken as καθάρσεν ἀριθμὸν (with νόμισμα) than καθαρώων, as in PAF. ix. 15.

7. καθ^ω/: κάθαριν.

PAPYRUS 1409.—A. D. 709.

Inv. No. 1464. 2⁵/₈ in. × 3³/₈ in. Written across the papyrus fibres, probably by the same hand as 1408.

THIS fragment would not be worth publishing but for the fact that it bears a date, so that if the missing portion is preserved elsewhere it will be useful for dating purposes. The date is the same as that of 1338, but that letter seems scarcely to require ἐντάγῃα.

ημισυ τρι]τον μ^ο// εγρ^α μ' Θ^ω/ ιε ινδ/ [ο]γδοη[ς]
]ς γ'

PAPYRUS 1410.—A. D. 709.

Inv. No. 1437 + PSR. VII. + XXg. The fragment B. M. Or. 6235 (17) containing Arabic and two lines of the Greek has been transferred from the Oriental Department. 7³/₈ in. × 4³/₈ in. Written across the papyrus fibres, probably by the same hand as 1408. Published by Becker, PAF. VIII.

AN order to the people of Aphrodito for four skilled workmen, viz. two ναυπηγοί, one carpenter, and one καλαφάτης (caulker). They are intended for the repair of ships at the arsenal of Babylon.

) εν ονοματι του Θεου Κορρα νι^ο | Σζεριχ συμβουλος υμιν τοις απο κωμης
 Αφροδιτω παρασχ λογω φιλοκαλει^α καταβων S ακ^α/κ^α/ S δρ^ορ^ο ον^τ εν^τ νησω
 Βαβυλωνος υπο Αβδελαλε νι^ο Α|βι Αχιμ επικ/ επι^τ παρ^{ου} ινδ^ο/ η κ^{ου}/ δε ινδ^ο/ θ
 τεχν^υν^υ δ τεσσαρ^α μ^τ δαπαν^η μ^ημ^η γ ουτως ναυ^ηγ β δυ^ο εκ ν^ο β τ^{ου} μ'
 5 τεκ^[1]/ [α] ε[να τ]^{ου} μ' ν^ο α γ' κ[α]λ[α]φ^α | α ενα τ^{ου} μ^η ν^ο α S εαν δωσ^η απαρ[γ^ν παρασχ₁]
 S μισ^θ S δαπαν^η αυ^τ ως ανω|τερω εμφερεται μ^ο// εγρ^α μ' Αθ^ω/ ς ινδ^ο/ [η]
 γι/ ναυ^ηγ β ν^ο ιβ | τεκ⁻/ α ν^ο δ καλ⁻ α ν^ο δ S

2. και ἀκατίων και δρομοναριων οντων εν τη νήσῳ.

4. μ^τ: μετά.

του μ(ηνος): the reading [ν^ο ιβ] after this, at first adopted (PAF. VIII. 12), is impossible, as at least part of it would be visible.

5. ε[να τ]^{ου}: more probable than the first reading (l. c.), [α ενα εκ] του.

καλαφα(την): cf. 1391, 31, note.

PAPYRUS 1411.—A. D. 709.

Inv. No. 1481. $4\frac{3}{4}$ in. \times $3\frac{3}{4}$ in. Written across the papyrus fibres, probably by the same hand as 1408 and 1409; reddish ink.

AN order to the people of Aphrodito to send 4 *solidi* for the wages and keep of a sawyer employed on the mosque of Damascus. The letter is dated on the 7th Athur, and though the indiction is lost there can hardly be a doubt that it is one of the *ἐντάγια* sent with 1341, a letter dated also on the 7th Athur and referring, like this, to the mosque of Damascus. From it the supplements in the present document are taken.

Remains of one line of Arabic. Illegible.

[] ἐν ὀνοματι τοῦ Θεοῦ Κορρα ν^ο Σζεριχ] ν[μ]ν τοῖς ἀπο κωμ^η Αφροδιτ
 [παρασχ^λ μισθ^{ον} δαπαν^η πιστ^{ον}] εἰ/ κατερ^γ τ^{ον} μασγ^δ Δαμασκ^{ον}/
 [μ^ημ^η ε^ξ ἐπιτ^α παρουσ^η ἡδ^ο/ ογδοης] αρ^θ ν^ο δ τεσσαρα μ^ο// εγρ^α μ^η Αθ^υ/ ζ ἡδ^ο/ [η]

3. Perhaps ον' a should be read after πιστ^{ον}; cf. 1341, 4.

C. ACCOUNTS AND REGISTERS

1. The χρυσικά δημόσια.

PAPYRUS 1412.—A. D. 699-705.

Inv. No. 1513. Book of 16 folios, with protocol; 1 ft. 2½ in. × 1 ft. 1¾ in. Written in three minuscule hands: A (ff. 2-8 *δ*) a neat, round hand of medium size; B (ff. 9-14 *δ*) a smaller, somewhat sloping hand in light-coloured ink; C. (ff. 15-16 *δ*) a small, neat, compact hand in very black ink. The protocol published, with facsimile (pl. II), by Becker in ZA. XXII. 171.

THE difficulties connected with the explanation of the accounts are particularly noticeable in the first section, 1412-1418, which deal in various ways with the public and other gold-taxes. Of these seven documents, the first three form a series in which the second is more detailed than the first and the third than the second. Each account has its own peculiar problems, but there are two which affect the whole of the first three. The first of these, which applies also to 1416 *recto*, is the relation between the sums described as ἐπιζητούμενα and those described as paid into the treasury (εἰς τὴν σάκελλαν). In all of the four papyri mentioned, with differences of arrangement in detail, the general scheme is the same; first a sum placed under an ἐποίκιον of Aphrodito and described as ἐπιζητούμενα, *i. e.* the tax-quota due from the ἐποίκιον in question; secondly a sum or sums to be deducted from this (in 1412 and 1413 ἀφ' ὧν εἰς τὴν σάκελλαν merely, in 1414 payments to the treasury and λογίσμα, in 1416 *recto* payments to the treasury and several other items); and thirdly the remainder after the deduction of these sums. What then is meant by ἐπιζητούμενα and ἀφ' ὧν εἰς τὴν σάκελλαν respectively? The natural explanation would be that the first means the amount *required*, the second the amount actually *paid*; the remainder being then the amount remaining to be collected. It soon becomes clear, however, that this simple explanation does not meet the facts of the case. In the first place, even in 1412 there are three facts which on this supposition are hard to explain. After the specification of the ἐπιζητούμενα and payments to the treasury the latter are expressed in detail, with the dates on which and the persons through whom they were made. Now these dates and persons were the same for all the ἐποίκια in the same indiction, save that some of the smaller ἐποίκια did not make payments on all the dates named. It is perfectly obvious that the persons thus named as making the payments were not the individual tax-payers nor yet the tax-collectors for the several ἐποίκια; they were the messengers or other officials who conveyed the money for the whole διοίκησις down the Nile from Aphrodito to the central treasury, whether at Babylon (*e. g.* 1412, 276) or at Alexandria (*ib.*, l. 279). If the whole of the gold-taxes were paid to the central treasury this would not of course greatly affect the original explanation; but we shall see presently that this was not the case. Again, there are several cases in which the payments exceed the ἐπιζητούμενα; and it seems extraordinary that if ἀφ' ὧν εἰς τὴν σάκελλαν is equivalent to 'of which there has been paid' simply we should find more paid than was asked for. Lastly, if the phrase referred to the whole payments, it is curious that the amounts under this head should so often be the same in different indictions. Thus in two indictions nine *solidi*

are paid by Sakoore, and in three, eight *solidi*; and the amounts for St. Pinoution, Psyrus, and Poimen also show a striking similarity, suggesting that the ἀφ' ὧν refers, not to all the money collected, but to an amount demanded by the central treasury. This conclusion is strengthened by 1413. There, in all the indictions recorded¹, there is nothing entered under St. Pinoution as paid to the treasury, and in two cases the same is true of Bounoi. It seems incredible that no public taxes whatever should be paid for these two places. Further, that account and 1414 refer to several other taxes besides the canon of the δημόσια, and nowhere, except in two exceptional instances to be mentioned later, is any payment entered for anything but the canon. In 1414 we find a new heading, the mysterious λογίσμα. These are placed after the ἀφ' ὧν εἰς τὴν σάκελλαν, and are then added to it, the sum being deducted from the ἐπιζητούμενα. Consequently the phrase under discussion cannot refer to all the payments, but only to a portion of the canon paid into the treasury, other payments being made for other purposes. This is seen still more clearly in 1416 *recto*, where besides the ἀφ' ὧν several other deductions are made from the ἐπιζητούμενα.

There are, however, several difficulties still remaining with regard to this question. It has been stated that there is several times an excess of payments over ἐπιζητούμενα. Now in 1414 there are two such cases, for Pakaunis and for Psyrus, and in each case it is to be noticed that the payments εἰς τὴν σάκελλαν are exactly equal to the ἐπιζητούμενα, and that the excess is due to the λογίσμα. This suggests, as λογίσμα are not mentioned in 1412 and 1413, that ἀφ' ὧν εἰς τὴν σάκελλαν may in these cases include them; that there never was an actual excess of payments to the treasury. The question can hardly be decided conclusively on the present evidence; but it seems on the whole better to regard the ἀφ' ὧν εἰς τὴν σάκελλαν and λογίσμα as distinct and, consequently, the latter as ignored in this and the following account. Whether the additional items in 1416 *recto* were λογίσμα is not clear. They do not quite agree with the headings given in 1414 under the λογίσμα, which are always for the cost of various εἶδη, chiefly provisions; but it is difficult to argue from this account to 1412, 1413, and 1414, which are differently arranged, and in which the amount of ἐπιζητούμενα is quite different from that in 1416, so that we cannot be certain that the same taxes are in question.

It may then be taken provisionally as proved that the payments to the treasury do not represent the whole of the tax-payments, but that only part of the money paid to the collectors was sent to the treasury, probably in accordance with instructions from head-quarters; but this does not entirely settle the question of the relation between the ἐπιζητούμενα and the remainder. Was this remainder also actually paid by the tax-payers? The λογίσμα were evidently paid, and, if not included in the ἀφ' ὧν εἰς τὴν σάκελλαν in 1412 and 1413, must have formed part of the remainder. It is also clear that the taxes other than the canon must have been paid, wholly or in part; and if we can assume that the whole remainder consists of such money, collected but not paid into the treasury, it follows that ἐπιζητούμενα stands, not merely for money required for the central treasury, but also for other purposes, presumably local; it may be translated simply 'tax-quota.' This supposition is further strongly supported by the evidence discussed in the note on 1413, 216; by the heading of 1413, ἐξάγι(ο)ν χρυσίου ἐπιζητουμέ(νου), where the first word suggests an actual collection; and again by 1418, where the money is described as

¹ The folio containing St. Pinoution for the 15th indiction is mutilated, so that this case is not absolutely certain.

εἰ(σ)πραχθ(έντα), sums being deducted from it for various purposes, including καταβλ(η)θ(έντα) ὀν(όματι) δημο(σίω), which is apparently equivalent to εἰς τὴν σάκελλαν. Here it is to be noticed that the actual payments exceed the sums described as εἰσπραχθέντα, as in the cases already noticed. On the other hand, in 1427, 5, 19, where various sums are deducted from the original amount, the remainder is described as ὀφ(εί)λ(οντα) ἀνν(σθῆναι). In that case, however, the original sum is not described as ἐπιζητούμενα, nor is any payment εἰς τὴν σάκελλαν recorded, and the document is clearly not a record of money collected but a μερισμός or assessment for taxation. Again, the remainder is sometimes surprisingly large, and the question may be raised what was done with the money not paid into the treasury. The first fact is even more difficult to explain on the supposition that ἐπιζητούμενα means the money required, for it is very unlikely that the Government would year after year overlook the non-collection of such a large proportion of the taxes; and no note is made of the subsequent payment of these remainders. As regards the second point, the money may well have been expended on immediate needs, the salaries of officials, the cost of provisions, and general naval and other expenses, without first being paid into the treasury. It is, indeed, possible that the Government did not always call for the full amount of the normal tax-quota, which would perhaps account for the διμοιρόμερος τῶν χρυσικῶν δημοσίων of 1380; but on the whole it is best to suppose that by ἐπιζητούμενα in these papyri is always meant money both required and paid, and that the remainder refers to so much of this as was not required by the treasury. That the amount sent to the treasury depended on instructions from head-quarters seems likely from the fact that it sometimes exceeded the total quota; and the ἐντάγία also show that the division of payments among the ἐποίκια was made by the central government; cf. PSR., Anhang.

The cases of an excess of payments to the treasury over the ἐπιζητούμενα still remain a difficulty. Why should more than the full quota be called for from, say, Pakaunis, instead of increasing the amount demanded from one of the other ἐποίκια? And again, it is curious that the excess should so often fall on the same place. In the present account, for example, there is an excess for Psyrus in every year, and one for Pakaunis in three out of the six years; but no excess occurs for any of the other places. Of these difficulties no satisfactory explanation suggests itself. Again, what was done in case of an excess? On this question the evidence is clearer. In the present account, for the 2nd indiction, the money in excess is described as τὰ καὶ καταχ(ω)ρηθ(έντα) εἰ(ς) The mutilation of the papyrus makes the passage obscure. In 1413 there is an excess in the 15th indiction for Pakaunis, Bounoi, and Keramion; in the 1st and 2nd indictions there is no excess; in the 3rd indiction there is an excess for Pakaunis, Keramion, and Psyrus; and in the 4th and 5th indictions, while no excess is recorded under any of the main headings, there occur among the payments to the treasury for Aphrodito, in the one case the words (καὶ) ἀπὸ πλε(ίους) ἐποικ(ι)ω(ν) Ψύρου (καὶ) Κερα(μίου), and in the other a similar clause, ἀπὸ πλε(ίους) ἐποικ(ίου) Ψύρου. The payments to the treasury on the canon, in the one case for Psyrus and Keramion, in the other for Psyrus, are exactly equal to the ἐπιζητούμενα; from which it appears that there would naturally have been an excess, but that this was transferred to Aphrodito and paid by that village as a relief to the ἐποίκια concerned. A similar procedure was adopted in 1414. There, as the account originally stood, an excess occurred for both Pakaunis and Psyrus. In the case of Pakaunis the amount required for the treasury was equal to the whole of the ἐπιζητούμενα on the canon. This left no

money for the payment of the λογίσμα, which amounted to 18 s. $17\frac{1}{2}$ c., so that a deficit to this amount was entered by the clerk. Another hand has subsequently altered the arrangement of the account. Part of the λογίσμα are transferred to Aphrodito; the remainder, amounting to 8 s. $12\frac{1}{4}$ c., are paid out of the money intended for the treasury, the total of which is therefore reduced by this amount. The deficit thus caused in the payments to the treasury is made up out of some of the other taxes, from which normally no payments were made to the treasury¹. The same plan was adopted in the case of Psyrus, except that nothing was transferred to Aphrodito. In 1416 *recto* small amounts are in several cases deducted from the ἐπιζητούμενα for the first indiction under the heading πλε(ίους) δημ(σίων) ιε ἱ(ν)δ(ικτιόνος). It appears that in these cases, instead of adopting the plan seen in 1414 and in two indictions in 1413, the deficit caused by the excess of payments to the treasury over ἐπιζητούμενα was allowed to stand over till the following year, and was then made up out of the taxes for that year; and this we may no doubt take as the normal method. Lastly, in 1418 it is just possible that a note has been made to the effect that the deficit is to be collected from the tax-payers; see note on l. 8 there.

The second principal difficulty concerns the nature of the two standards of *solidi* or νομίσματα seen in these accounts. In 1412 and 1413 all sums paid to the treasury, and in 1414 all sums, are stated twice, in two kinds of *solidi*, of which one is called ἐχόμενα and the other ἀρίθμια, the latter being always (with some apparent exceptions in 1414) larger than the former. ἐχόμενα are always stated in *solidi* and carats, ἀρίθμια in *solidi* and fractions of a *solidus*. The relation between the two kinds of *solidus* could be more easily determined if the ratio of the one to the other were constant; but this unfortunately is not the case. That it should vary in different years would be not unnatural; but even in the same year it differs. Thus in the present account (l. 111) 1 ἀρίθμιον νόμισμα corresponds to 22 carats on the other standard, and a similar ratio is seen not only in many sums which fall under the same year, but in many cases also in the other indictions and in 1413 and 1414; but in other cases the ratio is clearly different, and this not only for different amounts but for the same amounts. Thus in three cases in one indiction (ll. 374, 421, 438) 20 ἀρίθμια = 18 s. 8 c. ἐχόμενα, which is correct for a ratio of 1 *sol.* ἀρ.: 22 carats ἐχ., but in another case in the same indiction (l. 410) the second sum is only 18 s. So again in l. 34, 14 s. ἀρ. = 12 s. 8 c. ἐχ., in l. 50 (the same indiction) 12 s. 18 c. In 1414 the differences are even more marked. Such facts as that in a single line (l. 150) $3\frac{1}{4}$ carats and $1\frac{1}{2}$ carat are both equivalent to $\frac{1}{6}$ ἀρίθμιον νόμισμα are no doubt due to the inadequacy of the fraction system, no smaller fraction than a sixth being employed in the account, so that the only fractions which can be expressed are $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{6}$, $\frac{2}{3}$, $\frac{3}{4}$, and $\frac{5}{6}$; but the case is different when we find that 1 ἀρίθμιον νόμισμα corresponds now to 20 carats (l. 40), now to $22\frac{1}{2}$ (l. 180), now to 1 *solidus* (l. 181), and that conversely 20 carats are equal now to 1 (l. 40), now to $\frac{5}{6}$ (l. 113, etc.) ἀρίθμιον νόμισμα.

As to the main difference between the two kinds of *solidi* there can be little doubt; one is the nominal or face value, the other the true or weight value; but it is not quite so easy to decide which of the two is the true and which the nominal. It seems obvious that the higher amount must represent the lower value, i. e. that the larger sum, the ἀρίθμια, gives the nominal, the lower sum, the ἐχόμενα, the real value; and so the sums in PERF. 573 are explained by the editor, '118 $\frac{1}{6}$ Solidi in cursirender abgenützter Goldmünze = 108 Solidi 19 Karate vollwichtigen

¹ It is not clear what was done to supply the money thus deducted from these quotas. Possibly special provision was made in the next indiction.

Gepräges,' where the first sum evidently corresponds to our ἀρίθμια, the second to our ἐχόμενα. This is confirmed by *Rev. Égypt.* III. p. 181, Pap. XI. ll. 19, 20, νομισμάτων ἐν ἀρίθμῳ ἔχον κεράτια εἴκοσι τρία, and UKF. 623, νομισμά[τι]α ἑ[ξ] ἀρίθμια ἑκαστον [παρὰ . . .], which show that the real value of an ἀρίθμιον νόμισμα might be below the nominal value; and the names, ἐχόμενα and ἀρίθμια¹, seem to lend themselves to the explanation. It is natural then that the ἐπιζητούμενα, whether the word means quota required or quota paid, should, as in 1412 and 1413, be expressed in ἐχόμενα alone, the payments to the treasury in both. The fact that the ratio varies may be explained by supposing that the coins were weighed and the actual value determined in every case. This was no doubt one of the functions of the official known as the ζυγοστάτης; cf. PERF. p. 114 and especially Crum, *Ostr. Ad.* 58 (p. 78).

There seems little doubt, in spite of the difficulties to be mentioned directly, that the above explanation is the correct one; but it must be confessed that these accounts contain evidence by no means easy to explain on this hypothesis. In the first place, it is somewhat curious that the ἀρίθμια were reckoned in *solidi* and fractions and the ἐχόμενα in *solidi* and carats. One would naturally expect the actual payments to contain many carats; and thus the most obvious way of expressing the sums would be to give the face value in *solidi* and carats, the true value in *solidi* and fractions, the *solidus* being taken as the official unit. We can only suppose that the weights used were *solidi* and carats, and that consequently the true value is expressed in those terms; and presumably the popular usage must have been to reckon in fractions, as was done with the artaba and aroua.

Again, the requisitions in the letters and ἐντάγια are for ἀρίθμια νομίσματα; and so too in, e.g., 1420, where the reckoning throughout is in *solidi* and fractions and therefore in ἀρίθμια, the heading, Σὺν Θ(εῶ) μερισμὸς χρυσιῶν δημοσίων ε[ἰ]ς [Πε]δι(άδων) ἀνατολ(ικῆς) κώμη(ς) Ἀφροδ(ιτῶ) ἱ(ν)δ(ικτιόνος) γ(ενά)μει(νος) μ(ηνὸς) Π(α)ῦ(νι) κδ ἱ(ν)δ(ικτιόνος) ε δ(ια) Θεοδώρου (καὶ) Φοιβ(άμμωνος) Βίκτ(ωρος) ἀπὸ Ἀγίου Πινου(τίωνος) ἐπιλεχθ(έντων), shows that the account is an assessment for taxation, not a register of payments, which is confirmed by l. 4, γί(νεται) τὰ ὀφείλ(οντα) ἀνυσθ(ήναι) (καὶ) κ(ατα)βλ(η)θ(ήναι) εἰς) τ(ὸ) τάβλιν. It would be more natural for the Government in requisitions, and the local officials in assessments, to specify standard *solidi*; and at any rate, if the amounts were to be stated in terms of the depreciated, used coinage it would seem necessary to have a fixed ratio; but this, as we have seen, cannot be established. How then could the officials state beforehand the number of these depreciated coins, whose real value might be anything from 20 to 24 carats to the *solidus*? It is conceivable that, in order to make the payment of taxes easier to the peasants, who might find the distinction between nominal and real value confusing, the Government issued its requisitions in ἀρίθμια, as being more intelligible and definite to them. No doubt an estimate was made of the probable result in ἐχόμενα, and the authorities would be careful not to underestimate the deficiency to be made up. Thus the tax-payer would be relieved of uncertainty as to the amount required from him, and the Government probably made a small profit on the total transaction. Moreover, though the ratio was not a constant one, the variations in it are for the most part comparatively slight, so that the making of an estimate would not be so uncertain a matter as one might suppose.

This explanation will apply equally to a difficulty which might be felt in regard to 1414.

¹ ἐχόμενα = 'accepted,' i.e. standard, *solidi*; ἀρίθμια = 'numbered' or 'reckoned' *solidi*, i.e. *solidi* reckoned at their face value.

There the ἐπιζητούμενα are in all cases given in both ἐχόμενα and ἀρίθμια. If the word means the quota paid this is natural enough; if it means only the quota required the statement of the amount in ἀρίθμια will be an estimate of the probable amount of those coins required to yield the required sum in ἐχόμενα.

There is, however, another difficulty in 1414 connected with the fraction system. Not only, as already remarked, do $3\frac{1}{4}$, 2, $1\frac{1}{2}$, etc. carats correspond at various times with $\frac{1}{6}$ ἀρίθμιον νόμισμα, but in many cases the smallest sums (2 carats and downwards, as l. 168, $\vartheta \alpha \delta' \delta / \nu^o \epsilon$) are not expressed in ἀρίθμια at all. These facts, due to the clumsiness of the fractions (the lowest being $\frac{1}{6}$ solidus = 4 carats), would be easy enough to understand if ἀρίθμια were the real value of coins into which the sum actually paid in carats had to be converted, but are at first somewhat puzzling on the other hypothesis. We must explain them as a difficulty peculiar to these few accounts. In most accounts of this collection other fractions are used; in 1419, for example, besides those here employed we find $\frac{1}{8}$, $\frac{1}{12}$, $\frac{1}{16}$, $\frac{1}{24}$, $\frac{1}{36}$, $\frac{1}{48}$. There was, therefore, no difficulty to the tax-payer in reckoning small sums. He paid in his two carats, which he would call a twelfth of a solidus; but the official, though on weighing the money he could state its real value as $1\frac{1}{4}$ carats, had no means of expressing, except very roughly, its nominal value. Consequently the reckoning in ἀρίθμια, where small sums were concerned, is only approximate, and does not represent the actual ratio between the real and nominal value. This too is the explanation of the fact that the former in some cases seems to be higher than the latter, as e.g. in 1414, 103, where $12\frac{3}{4}$ c. ἐχ. = $\frac{1}{2}$ s. ἀρίθ., $\frac{1}{2}$ being the nearest available fraction.

Lastly, it is to be observed that the prices of articles bought in the ἀγορὰ ἔξωθεν (see 1414, introduction) are in many cases reckoned in ἀρίθμια, whereas those bought within the διοίκησις are always reckoned in ἐχόμενα. The reason is not obvious, and may have been certain conditions in the market unknown to us; or possibly a pagarch in his own διοίκησις might insist on buying on a basis of ἐχόμενα, whereas outside his province he had to buy in accordance with the ordinary market usage, which would be in ἀρίθμια.

As regards the ratio between ἀρίθμια and ἐχόμενα, the real does not often deviate from the nominal value to the extent of much more than two carats. Far greater variations are to be seen elsewhere. For example, in UKF. 2, and elsewhere a solidus worth only 19 carats is found (νομ. δύο ἑκαστον παρ(ὰ) [κεράτι]α πέντε), and in BGU. 303, etc., one worth $16\frac{1}{4}$ carats.

It is to be noted that, while the two kinds of solidi are in the present document frequently described as respectively ἐχόμενα and ἀρίθμια, yet this is not always the case. In 1413, for example, the word ἐχόμενα is omitted, and the sums in this currency given simply as νομίσματα; and both in the present account and in the two others ἀρίθμια νομίσματα are very often described as δ / ν^o , which seems to be διὰ νομισμάτων, though the origin and significance of the phrase are obscure. Possibly, however, we may read διὰ νομισματος, 'in (actual) coins.' It may be added that in Crum, Ostr. 409 (p. 36), ἀρίθμιον is used absolutely for solidus; and so also in RKT. 10, l. 3, etc. (RKT. 129, l. 4 is probably not an instance, as taken by Crum, l.c.; the ο which follows ἀρι^ο is no doubt the symbol ν^o for νομίσματα).

The present account concerns the χρυσικά δημόσια only. It covers six years, and is in three hands. The first clerk is responsible for two years, the second for three, and the third for one. The second clerk introduces a somewhat different system, arranging the payments to the treasury under καταβολαί. This account, with other passages both Greek and Coptic,

shows that at this time there were officially only two payments of the taxes each year, though each might be made in instalments. The name for the main payment is *καταβολή*, for the instalment *ἐξάγιον*; thus we get such an expression as 'the second *ἐξάγιον* of the first *καταβολή*.' The authorities, *e.g.* Tabari in Butler, *Ar. Conqu. of Egypt*, p. 325, usually state that the gold-taxes were paid in three instalments; and *cf.* PERF. 586, 'Grundsteuer der VII. Indiction 20 Goldstücke . . . zahlbar in drei Raten zu 16, 1 und 3 Goldstücken' (A. D. 695). If the authorities and the interpretation of PERF. 586 are correct the system must have been altered; but it is perhaps more likely that a confusion has been made between *καταβολαί* and *ἐξάγια*, due to the giving of the payments without any specification of the *καταβολή* to which they belonged, as here, ff. 2-8 b, and in 1413.

These *καταβολαί* were made, sometimes to Babylon, and sometimes to Alexandria; it may be conjectured that the treasury at the latter place was intended chiefly for naval purposes.

The account has a protocol bearing the name of the Governor 'Abd-al-'Aziz, from which it is possible to date it exactly, as covering the years 699 to 705.

Fol. 1.] Blank.

Fol. 1 b.]

Φ εν ονοματι του Θεου του
 ελεημωνος S φιλανθρωπ
 الرحمن الرحيم بسم الله
 5 7 ουκ εστιν ̅Θς̅ ει μη ο ̅Θς̅ μονος
 Μαμετ αποστολος Θεου
 لا اله الا الله [وحده] رسول الله
 Αβδελαζιζ υιος
 Μαροναν συμβουλως Ε

Fol. 2.]

+ Συν^ο οικι[στικ^ο]/ χρυσικων δημοσιων απο κωμ^η Αφρο^ς ιβ S ιγ τ^ω ινδ./ δ./
 10 ινδ./ [ιβ]
 α[ο κ]ωμ^η Αφ·ροδιτω επ[ι]ζ^τ εχ· ν· ς·τνα ς·ιε
 [α]φ^ω καταβλ^ο ει-/ σακ^ε/ επι Αβδερ^α υι Ογεειρ·
 απο^τ ιδι^α κωμ^η δ/ αρι^ο ν^ο αυλδς εχ·ν· [ατ]κδ ς·η

1 ff. For a discussion of protocols in general see the introduction to 1462 and the articles by Becker in ZA. XXII. 166 ff. and the present editor in *Archiv*, vol. V. The Arabic here is the Bismi'llāh and the declaration of unity and of the apostleship of Mahomet. This protocol is representative of the invariable style of this Governor's protocols. The illegible characters on the right-hand side, opposite ll. 4 and 5, end with what looks like a large α, which presumably Karabacek (*Ar. Papyrusprotokolle*, p. 88 ff.) would read δl, *i.e.* D[e]i.

9. οικιστικο(ν): *cf.* 1414, 1. The word in this sense seems to be new.

τω(ν) ινδ(ικτιωνων) δ(ια?): the meaning of this is not obvious.

It stands apart from the rest of the line, and may be by a different hand. Probably, therefore, it was intended to give the name of the clerk who compiled the accounts for these two indictions. With the 14th indiction a new clerk appears.

11. q: the symbol for *κεράτια*. See note on 1371, 16.

12. επι: corrected from υπο.

Αβδερ^α υι Ογεειρ: this person, 'Abd-al-Rahmān b. Hujairah, was finance minister at this time; *cf.* S. Lane-Poole, *Egypt in the Middle Ages*, p. 46. There is a lacuna after the ρ here, so that a might have been written, but in l. 276, though the papyrus is somewhat damaged, the reading seems to be Ογεειρ. From that passage it appears that he resided at Babylon.

- 15 Φαωφ^θ ι ι^δ/ ιγ δ/ Θεοδωρ^{ου} ζυγ- S Ισαακ νοτ^α δ/ αρι^θ ν^ο [α] εχ^ν ν^ο Γκαγ^{ις}
 Φαμ^θ β ι^δ/ ιγ δ/ [Θ]ωμας ζυγ- S Αθαν^ν νοτ^α [ν^ο] α ν^ο σμα^ς
 Π^ν δ ι^δ/ ιδ [δ/ Θ]εοδωρ^α νοτ^α τ^{ου} ευκλ^ν δουκ^ο/ [ν^ο ν]ε ν^ο να γ δ
- 20 Στ^τ προτελ^θ ν^ο γε
 ιδ ι^δ/ ιδ [δ]/ [κ]υρ^{ου} Σε^{ου} παγαρχ [ν^ο] .δ ν^ο ρι γ ιβ
 [α]πο ε Π^δπ^δ ανατολικ^η/ δ/ αρι^θ ν^ο υμδ β/ εχ^ο ν^ο [υθ γ] ιβ
 Φ^α ι ι^δ/ ιγ δ/ [Θ]εοδωρ^{ου} ζτ S Ισαακ ν^ο [ν^ο] τγ εχ^ν ν^ο σοθ
 Φαμ^θ β ι^δ/ τ^η αυ- [δ]/ Θωμας ζυγ- S Αθαν^ν νοτ^α [ν^ο] οβ ν^ο ξς
 Π^ν δ ι^δ/ ιδ [δ]/ Θεοδωρακι^{ου} ν^τ τ^{ου} ευκλ^ν/ δουκ^ο/ ν^ο λδ ν^ο λα γ η
- Στ^τ κουφισ^θ αρι^θ ν^ο κε Σ^ν προτελ^θ αρι^θ ν^ο θ
 [ιδ ι^δ ιδ δ/] κυρ^{ου} Σε^{ου} εν^δ παγαρχ ν^ο λε β/ ν^ο λγ γ δ
- Fol. 2 δ.]
- 25 αποτ^τ γ Π^δπ^δ τ^η [δν]τικ^η/ δ/ αρι^θ ν^ο υλς γ [εχ^ν] ν^ο υβ γ ιη
 Φ^α ι ι^δ/ [γ] δ/ Θεοδωρ^{ου} ζυγ- S Ισαακ νοτ^α δ/ αρι^θ ν^ο τ εχ^ο ν^ο σος γ []
 Φαμ^θ β ι^δ/ [τ^η α]ν- δ/ Θωμ^ν ζυγ- S Αθαν^α νοτ^α ν^ο ξ ν^ο νε γ []
 Π^ν δ ι^δ/ [δ] δ/ Θεοδωρακι^{ου} νοταρι^{ου} τ^{ου} ευκλ^ν/ δουκ^ο/ ν^ο να ν^ο μζ γ []
 ο—
- 30 Στ^τ [κο]υφισ^θ αρι^θ ν^ο με Σ^ν προτελ^θ ν^ο τ
 ιδ ι^δ/ [τ^η αυ]- δ/ κυρ^{ου} Σε^{ου} εν^δ παγαρχ ν^ο κε γ ν^ο κγ γ []
 αποτ^τ β Π^δπ^δ τ^η αυ^τ δ/ αρι^θ ν^ο σλγς [γ] εχ^ν ν^ο σιε γ ιβ
 Φ^α [ι ι^δ]/ ιγ δ/ Θεοδωρ^{ου} ζυγ- S Ισα[α]κ ν^τ ν^ο ρμ ν^ο ρκθ
 Φα[μ^θ β] ι^δ/ τ^η αυ- δ/ Θωμ^ν ζυγ- S Αθαν^ν νοτ^α ν^ο νε ν^ο να
 Π^ν [δ ι^δ]/ ιδ ν^ο ιδ ν^ο [ιβ] γ η
- 35 Σ[τ] κουφισ^θ ν^ο ι Σ^ν προτελ^θ ν^ο δ
 ιδ [ι^δ]/ τ^η αυ- δ/ κυρ^{ου} Σε^{ου}θυω [ν^ο] παγαρχ ν^ο κδ γ [ν^ο κ] γ δ

14. ζ^{υγ}-: ζυγοστάτης; cf. l. 79. The office meant is probably the same as that of the *ζυγός*, Or. 6209, who is the official for taxes at Hypsele, with authority over Aphrodito also, the tax-payments being made, through Basilus, to him. The person there referred to was, however, named Theodosius. The fact that a *ζυγοστάτης* named Thomas occurs in l. 15 seems to show that there were at least two officials for the district.

νοτ^α: νοταριου.

15. *: this is intended to show that there are no carats.

16. Θεοδωρ^α: Θεοδωρακιου.

17. (υπερ) τ(ων) προτελ(εσθ(εντων)): cf. ll. 23, 29, 35, 64, 119, where it is contrasted with (υπερ) τ(ων) κουφισθ(έντων), the two together making up the amount of the main entry. It may be compared with the *προχρεία* of 1397, 7, or the *προτελεία* of 1360, 1, 8, and is perhaps to be explained as a pre-payment on the taxes of the indiction. This part of the account relates to the 12th indiction, whereas the present payment was made in the 14th indiction. If therefore τὰ προτελεσθέντα really mean a pre-

payment we must suppose that this payment had been made previously by the dux (cf. l. 129 etc.) and that the payment here recorded is to him. The difficulty is that this, like all the others, is placed under the *καταβληθέντα εἰς τὴν σάκελλαν*.

18. κυρ^{ου}: κυρίου; for this title as applied to the pagarch cf. 1413, 18 etc.

19. ε Π(ε)δ(ιαδων) ανατολικ(ε): for the meaning of the adjective and τῆς δυτικῆς in l. 25 and for the *πεδιάδες* and *ἐποίκια* generally, see general introduction.

23. (υπερ) τ(ου) κουφισθ(εντος): this should apparently mean 'for the deficit,' or perhaps rather 'for the amount remitted'; Coptic *ἐμολογία* often declare that no tax has been remitted (*κουφίζειν*) by collectors (Crum). As this, like the *προτελεσθέντα*, is made through the notary of the dux, it may be concluded that, assuming the suggestion on l. 17 to be correct, the dux had paid not only a pre-payment on the taxes of the indiction, but a deficit on the previous year, the difference being refunded to him later. For the word cf. 1416, 63.

24. εν^δ: ἐνδόξου.

36. Σε^{ου}θυω: *sic*; so too in l. 57.

αποτ αν ^ρ Αγι ^α Μαρίας		δ/ αρ ^ρ ν ^ο μη εχ ^ο ν ^ο μδ γ τ	
	Φ ^α [ι] ι ^δ / ι γ	δ/ Θεοδωρ ^ο ζυγ ⁻ S Ἰσαα[κ] ν ^τ	ν ^ο λβ ν ^ο [κθ] γ ιβ
	Φαμ ^ρ β ι ^δ / τ ^η αυ ⁻	δ/ Θωμ ⁻ ζυγ ⁻ S Αθ[αν ^α νο ^τ	ν ^ο ν ^ο] γ β
40	Π[ν] ιδ ι ^δ / ιδ	δ/ κυρ ^ο Σε ^ο ν ^ο παγαρχ [	ν ^ο ν ^ο] γ ις
Fol. 3.]			
αποτ αν ^ρ [ν ^ο ο] ν ^τ εν Βαβυλωνι		δ/ αρ ^ρ ν ^ο ν ^τ δ εχ ^ο ν ^ο υμς γ κβ	
	Φ ^α [ι] ι ^δ / ι γ	δ/ Θεοδωρ ^ο ζυγ ^α S Ἰσαακ ν ^τ	αρ ^ρ ν ^ο τ εχ ^ο ν ^ο σος γ τ
	Φ[αμ ^ρ β ι ^δ] τ ^η αυ ⁻	δ/ Θωμ ^α S Αθαν ⁻ νο ^τ	ν ^ο ριδ ν ^ο ρς
	Π ^τ ιδ ι ^δ / ιδ	δ/ κυρ ^ο Σε ^ο νουθι ^ο ν παγαρχ	ν ^ο ο ν ^ο ξδ γ ις
45	αποτ μον ^ρ [ν ^α]	δ/ αρ ^ρ ν ^ο ρθ ν ^ο ρα γ ι	
	Φ ^α [ι] ι ^δ / ι γ	δ/ Θεοδωρ ^ο ζυγ ⁻ S Ἰσαακ νο ^τ	ν ^ο ξδ ν ^ο νθ γ η
	Φαμ ^ρ [β] ι ^δ / τ ^η αυ ⁻	δ/ Θωμ ^α S Αθαν ⁻ νο ^τ	ν ^ο ις ν ^ο ιδ γ ις
	Π ^ν δ [ι ^δ]/ ιδ	δ/ Θεοδωρακι ^ο νο ^τ α τ ^ο ευκλ [/]] δουκ ^ο / ν ^ο ε	ν ^ο δ γ ις
	ξ ^(τ) προτ ^ε ν ^ο ε		
50	Π ^ν ιδ [ι ^δ]/ ιδ	δ/ κυρ ^ο Σε ^ο νουθι ^[ο] ν [ε] ν ^δ παγαρχ	ν ^ο ιδ ν ^ο ιβ γ ιη
	γι/ τ ^η κωμ ^η ξ π ^δ π ^δ	δ/ αρ ^ρ ν ^ο γρη γ	εχ ^ο ν ^ο βγλδ γ ις
	λ		ν ^ο , δις γ κγ

Fol. 3 b.]

απο εποικ/ Π[α]καννεως		επιζ ^τ ν ^ο τοα [γ] η	
αφ ^ω ει ^τ / σακ ^ε /			
σ			
55	Φαωφ ^ο ι νδ ^ο / ι γ	δ/ Θεοδωρ ^ο ζυ[γ] ⁻ S Ἰσαακ νοτ ^α	δ/ αρ ^ρ ν ^ο σςς [εχ ^ο ν ^ο σ] ογ γ τ
	Φαμ ^ρ β ι ^δ / τ ^η αυ ⁻	δ/ Θωμα ζ[υ]γ ⁻ S Αθαν ^α νοτ ⁻	ν ^ο ο [ν ^ο ξ] δ γ β
	Π ^ν ιδ ι ^δ / ιδ	δ/ κυρ ^ο Σενο[υ]θιω εν ^δ παγ ^χ	ν ^ο μζ β/ [ν ^ο μ] δ γ η
	γι/ δ/ αρ ^ρ ν ^ο νιγ β/ [ε] χ [ν ^ο] τπα γ ι ως π ^λ εχ ^ο ν ^ο ι γ β		
	απο εποικ/ Εμ[φ]υτευτων		επιζ ^τ ν ^ο [τς] θ γ κβ
60	αφ ^ω ει ⁻ / σακ ^ε /		
	Φ ^α ι ι ^δ / ι γ	δ/ Θεοδωρ ^ο ζυ[γ] ⁻ S Ἰσαακ νοτ ^α	ν ^ο ρ [ν ^ο] ρβ γ τ
	Φα[μ] ^ρ β ι ^δ / ι γ	δ/ Θωμ ^α ζυ ^τ S Αθαν ^α νοτ ^α	ν ^ο ιδ [ν ^ο] ι γ γ β
	Π ^ν δ ι ^δ / ιδ	δ/ Θεοδ[ωρακι] ^ο νοτ ^α τ ^ο ευκλ ^ε δουκ ^ο / ν ^ο λγ	[ν ^ο] λ γ ιη
	ξ ^τ κουφισ ^ο ν ^ο λ ξ ^τ προτελ[^θ ν ^ο γ]		
65	Π ^ν ιδ ι ^δ / ιδ	δ/ κυρ ^ο Σενο ^ο παγαρχ	ν ^ο τ [ν ^ο] ε γ ιβ
	γι/ δ/ αρ ^ρ ν ^ο ρνγ εχ ^ο ν ^ο [ρμ] α γ ιδ		
	λ ν ^ο σνγ γ η		

Fol. 4.]

απο εποικ/ Βουνων		[επιζ ^τ ν ^ο μ γ] ε	
αφ ^ω ει ^τ / σακ ^ε /			
70 Φ ^α ι ι ^δ / ι γ	δ/ Θεοδωρ ^ο ζυγ ⁻ S Ἰσαακ νο ^τ	[δ/ αρ ^ρ ν ^ο ν ^ο]	

56. γ: the meaning of this is not clear. As φαμ^ρ β takes less to fill the vacant space. Or it may be simply accidental.
 space than φαωφ^ο it is just under the ι and is perhaps intended 58. ως πλ(ιους): cf. introduction, p. 83.

- Φαμ^θ [β] ι^δ/ τ^ι αυ- δ/ Θωμ- ζ^{υγ} S Αθαν- νοτ^α [ν^ο ν^ο]
 Π^υ δ ι^δ/ ιδ δ/ Θεοδωρακι^{ου} νοτ- τ^{ου} ευκ^λ/ δουκ^ο/ ν^ο β ν^ο]
 ζ^τ προτ^θ ν^ο β
 Π^υ ιδ ι^δ/ τ^ι αυ- δ/ κυρ^{ου} Σενου^θ εν^δ παγ[α]ρ^χ [ν^ο ν^ο]
 75 γι/ δ/ αρι^θ ν^ο κη εχ^ι ν^ι κε γ ιγ
 λ ν^ο ιδ γ ις
 απο εποικ/ Κ[ε]ραμιου επιζ^τ δ/ εχ^ι ν^ι [ν] γ ιθ
 αφ^ω ει-/ σ[α]κ^ε/
 Φ^α ι [ι]^δ/ ιγ δ/ Θεοδωρου ζυγοστ^α S Ισαακ [νοτ^ι] ν^ο η ν^ο ζ γ η
 80 Π^υ δ [ι]^δ/ ιδ δ/ Θεοδωρακι^{ου} νοταρι^{ου} τ^{ου} ευκ^λ/ δουκ^ο/ ν^ο β ν^ο α γ ιθ
 ζ^τ προτ^θ ν^ο β
 γι/ δ/ αρι^θ ν^ο ι εχ^ο ν^ι θ [γ γ]
 λ ν^ο μα [γ ις]

Fol. 4 υ.]

- απο εποικ/ Ποιμ[ην] επιζ^τ εχ^ι ν^ι ρ β γ ε
 85 αφ^ω ει^τ/ σακ^ε/
 Φ^α ι [ι]^δ/ ιγ δ/ Θεοδωρου ζ^{υγ} S Ισαα[κ] νοτ^α αρι^θ ν^ο κ ζ εχ^ι ν^ι κε
 Φαμ^θ [β] ι^δ/ τ^ι αυ- δ/ Θωμα ζ^{υγ} S Αθαν^α νο[τα]ρι^{ου} ν^ο ια ν^ο ι γ β
 Π^υ δ [ι]^δ/ ιδ δ/ Θεοδωρ^α νοτ^ι τ^{ου} ευκ^λ/ δουκ^ο/ ν^ο α ν^ο ε γ κ β
 [ζ^τ προτ^θ ν^ο α]
 90 ιδ ι^δ/ ιδ δ/ κυρ^{ου} Σενου^θ εν^δ παγαρ^χ ν^ο ζ ν^ο ε γ η
 [γ]ι/ [δ/ α]ρ[ι]^θ ν^ο μ[ε] εχ^ο ν^ο μ β γ η
 λ ν^ο ν[θ] γ κα
 απο εποικ/ Ψυ[ρο]υ επιζ^τ εχ^ι ν^ο ο γ κα
 αφ^ω ει^τ/ σακ^ε/
 95 Φ^α ι [ι]^δ/ ιγ δ/ Θεοδωρ^{ου} ζ^{υγ} S Ισαακ νοτ^ι ν^ο ο ν^ο ξ δ γ ιδ
 Φ[αμ]^θ [β] ι^δ/ τ^ι αυ- δ/ Θωμα ζ^{υγ} S Αθαν^α νοτ^α ν^ο θ ν^ο η γ ε
 [Π^υ ιδ ι^δ/ ιδ δ/ κυρ^{ου} Σενο[υ]^θ εν^δ παγ^χ ν^ο ε ν^ο δ γ ις
 γι/ αρι^θ ν^ο πδ εχ^ι ν^ι [ο ζ γ ι β] ως π^λ εχ^ι ν^ι ε γ ις

Fol. 5.]

- απο εποικ/ Αγιο[υ] Πινουτιωνος επιζ^τ εχ^ι ν^ι μ θ γ ι ζ
 100 αφ^ω ει^τ/ σακ^ε/
 Φ^α ι [ι]^δ/ ιγ δ/ Θεοδωρ^{ου} ζ^{υγ} S Ισαακ ν^τ [αρι^θ] ν^ο κ εχ^ι ν^ι ι η γ η
 Φαμ^θ [β] ι^δ/ τ^ι αυ- δ/ Θωμ- ζ^{υγ} S Αθαν^α νοτ^ι [ν^ο]δ ν^ο γ γ ις
 Π^υ δ [ι]^δ/ ιδ δ/ Θεοδωρακι^{ου} νοταρι^{ου} τ^{ου} ευκ^λ/ δουκ^ο/ ν^ο β ν^ο α γ κ
 ζ^τ προτελ- ν^ο β
 105 Π^υ ιδ [ι]^δ/ ιδ δ/ κυρ^{ου} Σενου^θ παγαρ^χ ν^ο γ ν^ο β γ ι η
 γι/ αρι^θ ν^ο κθ εχ^ι ν^ι κ ε γ ι δ
 λ ν^ο κ γ γ γ

86. Before αρι^θ a δ/ seems to be added in red ink and a different hand; cf. ff. 9-16 b, *passim*.
 Fol. 5. This is a single sheet.

	απο εποικ/ Σακορε		επιζτ ν° ιβ γ ιθ
	αφω ειτ/ σακε/		
110	Φω ι ιδ/ ιγ	δ/ Θεοδ ζυγ- S Ισαακ νοταρ[ιου]	ν° η ν° ζ γ η
	Πν δ [ι] ^β / ιδ	δ/ Θεοδωρακιω νοταρι ^ω [του ευκ/ δο]υκ ^ο	ν° α ν° γ κ β
	γι/ αρι ^ο ν° θ	εχ· ν· η γ τ	
	λ	ν° δ γ ι γ	
Fol. 5 b.]	+ ανακεφαλαιωσις	επιζητ ξ χρυσικω/ δημ ^ο μο	δ/ εχ· ν· η μ θ γ ι α
	σ		
115	αφω ε[ι] ^τ / σακε/		
	Φω ι ιδ/ ιγ	δ/ Θεοδωρ ^{ων} ζ[ι]ν S Ισα[α]κ νοτ ^α ξ α κ ^τ /β ^λ αρι ^ο ν° β χ π θ	εχ· ν· β υ ο η
	Φα[μ] ^ρ β ιδ/ τ ^η αυτ	δ/ Θωμα ζυ[γ]- S Αθαν ^α νοτ ^α ξ α δ β εξαγι ^{ων} β κ ⁻ /β ^λ ν° ψ ν° χ μ τ	
	Πν δ ιδ/ ιδ	δ/ Θεοδωρ[ακι ^{ων} νοτ ^α τ ^{ων} ευκ ^λ / δουκ ^ο /	ν° σ ν° [ρ π] ε
		ξτ κουφισθ ^ε [ν°] ρι ξτ προτ ^α ν° ς	
120	[Π] ^ν [ιδ] ιδ/ ιδ	δ/ κυρ ^{ων} Σε[ου] ^ο ενδ πα[γ]κ ξ γ δ εξαγι ^{ων} β κ ⁻ /β ^λ ν° τ ξ δ [ν°] τ λ η	
	γι/ τ ^ω κ ⁻ /βλ ^ο [αρι ^ο ν° γ τ] ν γ	εχ ^ο ν° γ χ μ ζ	
	λ	ν° δ υ β γ ι α	
Fol. 6.]	+ ινδ/ ιγ		
	απο κω[μ] ^η Αφροδιτω		επιζτ , σ τ ν α γ ι ε
125	αφω ε[ι] ⁻ / σακε/		
	[α]πο ιδι ⁻ κωμ ^η		αρι ^ο ν° αυε γ εχ· ν· ασ ς
	Φαωφ λ ινδ/ ιδ	δ/ Ισαακ νοτ ^α [S Δωμου ζ] ν γ - α κ ^τ /β ^λ αρι ^ο ν° α εχ ^ο [ν°] τ ι ζ	
	Πν α ιδ/ ιε	δ/ κυρ ^{ων} Σενο[ν] ^ο [ενδ παγ ^κ] ν° το θ δ [ν°] τ μ η γ ι β	
	Πν ι ζ ιδ/ ιε	πρ ^ο δτ/ ευκλ ^τ / δ[ουκ ^ο /] ν° κ ε δ γ [ν°] κ δ γ ι β	
130	απο των μον ^α		αρι ^ο ν° ς δ εχ ^ο ν° π ε γ ι σ
	Φω λ ινδ/ ιδ	δ/ Ισαακ νοτ ^α S Δωμου ν ζ υ γ ^ο ν° ξ τ ν° ξ	
	Πν α ιδ/ ιε	δ/ κυρ ^{ων} Σε[ου] ^ο ενδ παγ ^κ ν° κ η ν° κ ε γ ι σ	
	απο ^[τ] οντ εν Βαβυλωνι		αρι ^ο ν° υπ δ εχ ^ο ν° υ μ ε γ η
	Φω λ ιδ/ ιδ	δ/ Ισαακ ν[οτ ^α S Δω]μου ν ζ υ γ ^ο ν° τ εχ ^ο ν° σ ο τ	
135	Πν α ιδ/ ιε	δ/ κυρ ^{ων} Σε[ου] ^ο ενδ παγ ^κ ν° ρ κ ε ν° ρ ι ε	
	Πν ι ζ ιδ/ ιε	δ/ Ορογγυχ ^ι [ου] λ[ογογρ] ^α ν° ν θ ν° ν δ γ η	

117. S α β εξαγ^{ων} β κ⁻/β^λ: *ἐπὶ πρῶτον καὶ δευτέρου εξαγίου δευτέρας καταβολῆς*, which with l. 120 illustrates the fact that there were only two payments in the year, but that these might be made in instalments; cf. the introduction to this account. The word *ἐξάγιον* is apparently new, so far as papyri already published are concerned, but Mr. Crum gives several references to unpublished Coptic papyri, among others to Rylands Copt. 321. It occurs fairly often in the present volume. In Crum, *Catalogue*, No. 444, *ἐξάγιον* instead of *ἐξάγιον* should be read.

120. γ: corrected from β.

122. This, the difference (calculated in *ἐχόμενα νομίσματα*) between the total *ἐπιζητούμενα* in l. 114 and the total payments in

l. 121, is equal to the sum of the previous remainders *minus* the total of the sums *ὡς πλείους*.

124. ν° is omitted in the MS.

127. Δωμου: cf. ll. 134, 138, 142, 146, 150, 157, 168. In l. 175 and in all subsequent cases in which it is preserved, including the total, the name is written Δωμου. The latter is probably right (= Δόμου).

129. προτελεσθέντα διὰ τοῦ ἐκλεεστάτου δουκός; cf. l. 17, note.

136. We might be inclined to read νοτ^α του ευκ^λ/ δουκ^ο, in which case this entry would be equivalent to that under the other places, with which it corresponds in date, and would then confirm

Fol. 6 b.]

απο ε Π ^δ π ^δ ανατολικ ^η /			αρι ^θ ι ^ο υκ]ε β/	εχ ^ο ν ^ο τπθ γ δ
Φαωφ. λ ι ^δ / ιδ [δ]/ [Ισαακ] νοτ ^α δ Δωμου ζυγ ^ο αρι ^θ ν ^ο τε			εχ ^ο [ν ^ο] σοη γ ις	
Π ^ν α ι ^δ / ιε [δ]/ [κυρ ^{ον} Σ]ενουθι ^{ον} εν ^δ παγαρχ			ν ^ο ρε β/	ν ^ο ρς γ κ
140	Π ^ν ιζ ι ^δ / τ ^η αυτ	[προτελεσ ^θ] δ ⁻ / ευκλ ⁻ δουκ ^ο /	ν ^ο ιε	ν ^ο ιγ γ ις
α[πο] γ Π ^δ π ^δ τ ^η δυτικ ^η /			αρι ^θ ν ^ο τςζ γ	εχ ^ο ν ^ο τξδ γ ιδ
Φ ^α λ ι ^δ / ιδ [δ]/ [Ισαακ] νοτ ^α S Δωμου ζυγ ^ο			ν ^ο τα	[ν ^ο σ] ρς γ ς
Π ^ν α ι ^δ / ιε [δ]/ [κυρ ^{ον} Σ]ενουθι ^{ον} παγαρχ			ν ^ο πδ γ	[ν ^ο] ος γ η
Π ^ν ιζ τ ^η αυτ [προτελεσ ^θ] δ ⁻ / ευκλ ⁻ δουκ ^ο /			ν ^ο ιβ	[ν ^ο] ια
145	αποτ β Π ^δ π ^δ τ ^η αυτ		αρι ^θ ν ^ο σ]κς γ	εχ ^ο ν ^ο σςζ γ κ
Φ ^α λ ι ^δ / ιδ [δ/ Ισαακ νο]τ S Δωμου ζυγ ^ο			ν ^ο ρμα	ν ^ο ρκθ
Π ^ν α ι ^δ / ιε [δ/ κυρ ^{ον} Σ]ενουθ ^ο εν ^δ παγαρχ			ν ^ο οης γ	ν ^ο οβ γ ιβ
Π ^ν ιζ ι ^δ / τ ^η αυτ [προτελεσ ^θ] δ ⁻ / ευκλ ⁻ δουκ ^ο /			ν ^ο ζ	ν ^ο ς γ η
αποτ α ^ν θ ^ο Αγ ⁻ Μαρίας			αρι ^θ ν ^ο ν	εχ ^ο ν ^ο με γ κγ
150	Φ ^α λ ι ^δ / ιδ [δ/ Ισαακ] ν ^ο τ S Δωμου ζυγ ^ο		ν ^ο λβ	ν ^ο κθ γ ια
Π ^ν α ι ^δ / ιε [δ/ κυρ ^{ον} Σ]ενουθ ^ο παγαρχ			ν ^ο ις	ν ^ο ιδ γ ις
Π ^ν ιζ ι ^δ / ιε [προτε]λ ^ο δ ⁻ / ευκλ ⁻ δουκ ^ο /			ν ^ο β	ν ^ο α γ κ
γ ^ι / τ ^ω κ ^τ /βλ ^θ τ ^η κωμ ^η α S β] κ ⁻ /βωλ ^η			αρι ^θ ν ^ο ,γγγ ς	εχ ^ο ν ^ο ,βωκη γ ιγ
λ				ν ^ο ,δφκγ γ β

Fol. 7.]

155	απο εποικ/ Πακαν ^ο		ε[πιζ ^τ] εχ ^ο ν ^ο τοα γ η.	
αφ ^ω ει ^τ / σακ ^ε /				
[Φ ^α] λ ι ^δ / ιδ δ/ Ισαακ νοτ S Δωμο[υ ζυγ]τ			αρι ^θ ν ^ο τβ	εχ ^ο ν ^ο σοη
[Π ^ν] α ι ^δ / ιε δ/ κυρ ^{ον} Σενουθ ^ο εν ^δ [παγαρχ]			ν ^ο ρις ς	ν ^ο ρε γ ιβ
γ ^ι / αρι ^θ ν ^ο υη ς [εχ ^ο ν ^ο τ]γγ γ ιβ ως πλ ^ε ν ^ο ιβ γ δ				
160	απο εποικ/ Ε]μφυτ ^ε		ε[π]ιζ ^τ εχ ^ο ν ^ο τςθ γ κβ	
α[φ ^ω ει ^τ /] σακ ^ε /				
[Φ ^α] λ ι ^δ / ιδ δ/ Ισαακ νοτ ⁻ S Δω[μου] ζυγ ^ο			ν ^ο π	ν ^ο οδ
[Π ^ν] α ι ^δ / ιε δ/ κυρ ^{ον} Σενουθ ^ο ε[ν ^δ παγαρχ]			ν ^ο μ	ν ^ο λς
[Π ^ν] ις ι ^δ / ιε προτελ ^ο δ ⁻ / ευκλ ⁻ [δουκ ^ο /]			ν ^ο δ	ν ^ο γ γ ις
165	γ ^ι / αρι ^θ ν ^ο ρκδ εχ ^ο [ν ^ο ριδ γ ι]ς			
λ ν ^ο [σπε ς] ς				
απο εποικ/ Βο[υνων]			επιζ ^τ εχ ^ο ν ^ο μ γ ε	
Φ ^α λ ι ^δ / [ιδ δ/ Ισαακ νοτ ^α S Δωμου ζυγ ^ο			ν ^ο κδ	ν ^ο κβ]
Π ^ν [α ι ^δ / ιε δ/ κυρ ^{ον} Σενουθ ^ο εν ^δ παγαρχ			ν ^ο β	ν ^ο α γ κ]
170	Π ^ν ις [ι ^δ / ιε προτελ ^ο δ ⁻ / ευκλ ⁻ δουκ ^ο /		ν ^ο γ	ν ^ο β γ ιη]
[γ ^ι / αρι ^θ ν ^ο κθ εχ ^ο ν ^ο κς γ ιδ]				
λ ν ^ο ιγ γ ιε]				

the conjecture that in the previous indiction the payments by Theodoracius were payments by the dux on behalf of the διοίκησης; but in the total on l. 205 the amount entered as paid by the dux is the total amount of payments on Pauni 17th *minus* the present sum of 59 *solidi*, which shows that this was not paid by the dux; moreover there is a down-stroke which looks like λ. The person referred to is probably the Ἀρουγάχιος λογογράφος of

1433, 34, etc.

153. κ⁻/βωλ^η: *sic*, and cf. l. 206, κ⁻/βουλ^η.

154. The second figure should be ρ. The φ is evidently a mere slip of the pen.

155. η.: the dot is in the MS.

168-170. The figures here are got from the totals on f. 8 b.

Fol. 7 δ.]

	απο εποικ/ Κε[ρ]αμου		επιζτ εχ· ν· ν γ ι θ
	αφ ^ω ειτ/ [σ]ακ ^ε /		
175	Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δωμι[ου ζυ]γ ^ο αρι ^θ ν ^ο η	εχ· ν· ζ γ η λ εχ ν ^ο
	Π ^ν [ι]ζ ι ^δ / ιε	προτελ ^θ δτ/ ευκλτ δο[υκ ^ο /]	ν ^ο β ν ^ο α γ κ
		[γι/ αρι ^θ ν ^ο ι] δ/ εχ ν ^ο θ γ δ	
		λ ν ^ο μα γ ι ε	
	απο εποικ/ Π[ο]ιμ ^ν		[επι]ζ- εχ ^ο ν ^ο ρ β γ ε
180	Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δω[μνου] ζυγ ^ο	ν ^ο κζ ν ^ο κ γ γ κ β
	Π ^ν α ι ^δ / ιε	δ/ κυρ ^{ον} Σενο ^θ εν ^δ παγαρ ^χ	ν ^ο ιη ν ^ο ις γ ι β
	Π ^ν ιζ	προτελ ^θ δτ/ ευκλτ [δουκ ^ο /]	ν ^ο β ν ^ο α γ κ
	γι/ αρι ^θ ν ^ο μζ εχ· ν· [μβ γ] γ		
	λ ν ^ο ι[θ γ κ] γ		
185	απο εποικ/ Ψυρ[ο]ν		[ε]πιζτ εχ· ν· ο γ κα
	αφ ^ω ει- / σακ ^ε -		
	Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δω[μνου] ζυγ ^ο	ν ^ο οδ ν ^ο ξ ζ [γ ι] ζ
	Π ^ν α ι ^δ / ιε	δ/ κυρ ^{ον} Σενο ^θ εν ^δ παγαρ ^χ	ν ^ο ι ν ^ο θ [γ] δ
	γι/ αρι ^θ ν ^ο πδ εχ· [ν ^ο ος] γ κα ως π ^λ εχ· ν· γ		

Fol. 8.]

190	απο εποικ/ Αγ ^ι ον Πινο ^ν τιωνος		επιζτ ν ^ο μ θ γ ι ζ
	Φ ^α [λ ι ^δ / ιδ	δ/ Ισαακ νοτ S Δωμ ^{ον} ζ[υγ ^ο]	ν ^ο κα εχ· ν· ι θ γ η
	Π ^ν [α ι ^δ / ιε	δ/ κυρ ^{ον} Σενο ^θ εν ^δ παγαρ ^χ	ν ^ο γ ν ^ο ε γ ι β
	Π ^ν ιζ ι ^δ / ιε	προτελ ^θ δτ/ ευκλτ δουκ ^ο /	ν ^ο β ν ^ο α γ κ
	[γι/ αρι ^θ ν ^ο κθ εχ· ν· κς γ ις		
	λ ν ^ο κ γ γ α		
195	απο εποικ/ Σα[κορε]		επιζτ ν ^ο ι[β] γ ι θ
	Φ ^α [λ ι ^δ / ι]δ	δ/ Ισαακ νοτ S Δω[μνου] ζυγ ^ο	ν ^ο η ν ^ο ζ γ η
	Π ^ν ιζ ι ^δ / ιε	προτελ ^θ δ- / ευκλ ^ε δ[ουκ ^ο /]	ν ^ο α γ κ β
	γι/ αρ ^θ ν ^ο θ δ/ εχ ν ^ο η γ γ		
200	[λ] ν ^ο δ γ [ιγ]		

Fol. 8 δ.]

+ ανακεφ ^α ι ^δ / ιγ	επιζτ δ χρυσικ ^ω / [δημ ^ο μ ^ο] εχ· ν· η μ θ γ ι α
αφ ^ω ει- / σακ ^ε /	
Φ ^α λ ι ^δ / ιδ	δ/ Ισαακ ν[οτ S Δω]μ ^{ον} ζυγ ^ο αρι ^θ ν ^ο β χ π θ εχ ^ο ν ^ο β υ [ξ] γ

175. λ(οι)π(α) εχ(ομενα) νο(μισματα): the explanation of this is apparently that the clerk at first forgot the προτελ^θσθέντα διὰ τοῦ ἐκλεεστάτου δουκός. L. 176 is a later addition (by the same hand), and ll. 177 and 178 are inserted respectively just above and just below l. 179 (they are given as here for convenience). The clerk, discovering his mistake, but after the rest of the page had been written, inserted l. 176 and was then going to give the remainder in the margin, after l. 175, but changing his mind

inserted it and the total between ll. 176 and 180. The inference seems to be that, as we might judge from the neatness of the writing, this book is not the original account but the official register in which the accounts for each indiction were copied each year (or perhaps at intervals of two or three years) from the originals.

190. εποικ/ : sic, and so in l. 196.

240	απο εποικ/ Εμφυτευτ ^ω	[επιζ ^η]			εχ ^ο ν ^ο τζθ γ κβ
	αφ ων ει/ σακ ^ε /			δ/ ν ^ο ρκ	εχ ν ^ο ρι γ ις
	Αθ ^ν / κ ι ^δ / ιε	δ/ Απα Κ ^ν / νοτ ⁻	[δ/ ν ^ο] οε	εχ ^ο ν ^ο ξθ	
	Ε[π]ιφ κζ ι ^δ / α δ/ Ηλι ^α νοτ ⁻		[δ/ ν ^ο] με	ν ^ο μα γ ις	
	λ			δ/ ν ^ο ς	εχ ν ^ο σπθ γ ς
245	απο εποικ/ Βουνων	[επιζ ^η]			εχ ^ο ν ^ο μ γ ε
	αφ ων ει/ σακ ^ε /			δ/ ν ^ο [κς]	εχ ^ο ν ^ο κγ γ κ
	Αθ ^ν / κ ι ^δ / ιε	δ/ Απα Κ ^ν / νοτ ⁻	[δ/ ν ^ο κ] δ	εχ ν ^ο κβ	
	Επ[ι]φ κζ ι ^δ / α δ/ Ηλι ⁻ νοτ ⁻		[δ/ ν ^ο β]	ν ^ο α γ κ	
	λ			δ/ ν ^ο ς	εχ ν ^ο ις γ θ
250	απο εποικ/ Κεραμιο ^ν	[επιζ ^η]			εχ ν ^ο ν γ ιθ
	αφ ων ει/ σακ ^ε /			δ/ ν ^ο η	εχ ν ^ο ζ γ ι
	Αθ ^ν / κ ι ^δ / ιε	δ/ Απα Κ ^ν / νοτ ⁻	δ/ ν ^ο η	εχ ^ο ν ^ο ζ γ ι	
	λ		[	δ/ ν ^ο ς	εχ ^ο ν ^ο μ γ γ θ

Fol. 10.]

	+ απο εποικ/ Ψυρο ^ν	επιζ ^η			εχ ν ^ο ο γ κα
255	αφ ων κ ^τ /βλ ^θ ει/ σακ ^ε /			δ/ ν ^ο πδ	εχ ν ^ο ος γ κβ
	Αθ ^ν / κ ι ^δ / ιε	δ/ Απα Κυρ ^ο νοτ ⁻	δ/ ν ^ο ο	εχ ^ο [ν ^ο] ξδ	
	Ε[π]ιφ κζ ι ^δ / α δ/ Ηλι ⁻ νοτ ⁻		δ/ ν ^ο ιδ	ε[χ ^ο ν ^ο ιβ] γ κβ	
	ως πλει ^ο				ν ^ο τ γ α
	απο εποικ/ Ποιμην	επιζ ^η			εχ ^ο ν ^ο ρβ γ ε
260	αφ ων ει/ σακ ^ε /			δ/ ν ^ο λε	εχ ν ^ο λβ γ ς
	Αθ ^ν / κ ι ^δ / ιε	δ/ Απα Κ ^ν / νοτ ⁻	δ/ ν ^ο κα	εχ ^ο ν ^ο ιθ γ η	
	Επιφ κζ ι ^δ / α δ/ Ηλι ⁻ νοτ ^α		δ/ ν ^ο ιδ	ν ^ο ιβ γ κβ	
	λ			δ/ ν ^ο ς	εχ ν ^ο ξθ γ κγ
	απο εποικ/ Αγι ^ο ν Πινουτι ^ω	επιζ ^η			εχ ν ^ο μθ γ ιζ
265	αφ ων ει/ σακ ^ε /			δ/ ν ^ο ιζ	εχ ν ^ο ιε γ ις
	Αθ ^ν κ ι ^δ / ιε	δ/ Απα Κ ^ν / νοτ ⁻	δ/ ν ^ο ιβ	εχ ν ^ο ια	
	Επιφ κζ ι ^δ / α δ/ Ηλι ⁻ νοτ ⁻		δ/ ν ^ο ε	ν ^ο δ γ ις	
	λ			δ/ ν ^ο ς	ν ^ο λδ γ α
	απο εποικ/ Σακορε	επιζ ^η			εχ ν ^ο ιβ γ ιθ
270	αφ ων ει/ σακ ^ε /			δ/ ν ^ο η	εχ ν ^ο ζ γ ιδ
	Αθ ^ν κ ι ^δ / ιε	δ/ Απα Κ ^ν / νοτ ⁻	δ/ ν ^ο η	εχ ν ^ο ζ γ ιδ	
	λ			ν ^ο ς	ν ^ο ε γ ε

Fol. 10 b.]

	+ Συν ^ο ανακεφαλαιωσις ινδ ^ο / ιδ				
	επιζ ^η δ χρυσικων δημοσιων				εχ ν ^ο ημθ γ ια
275	αφ ων κ ^τ βλ ^θ ει/ σακ ^ε /				
	ει ^τ / α κ/βολη επι Αβδεραμ ⁻ νι Ογειρ εν Βαβ ^λ				δ/ ν ^ο βφλθ ε[χ] ν ^ο βτλη

- $\Lambda\theta^{\nu}/\kappa\iota^{\delta}/\iota\epsilon\delta/\Lambda\pi\alpha\text{Κ}^{\nu}/\nu\sigma^{\tau}\text{απο}\text{Κ}\alpha\ldots\alpha\upsilon\overline{\Lambda\beta\beta}\text{Αγενι}^{\nu\sigma}\delta/\nu^{\sigma}\alpha\tau\lambda\epsilon\epsilon\chi\nu^{\sigma}\alpha\sigma\kappa\eta$
 $\text{Χοι}^{\alpha}\epsilon\iota^{\delta}/\tau^{\nu}\alpha\upsilon^{-}\delta\tau^{\nu}\alpha\upsilon^{\tau}\delta/\nu^{\sigma}\alpha\sigma\delta\nu^{\sigma}\alpha\rho\iota$
 280 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{επι}\text{Αλερτ}^{\nu}\nu\iota\text{Αβσ}^{\cdot}\epsilon\upsilon\text{Αλεξ}^{\delta}\delta/\nu^{\sigma}\alpha\iota\eta\varsigma\epsilon\chi\nu^{\sigma}\tau\lambda\theta$
 $\text{Επιφ}\kappa\alpha\iota^{\delta}/\alpha\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\text{απο}\text{Αντι}/\delta/\nu^{\sigma}\tau\eta\varsigma\epsilon\chi\nu^{\sigma}\omega\sigma$
 $\text{Μεσ}^{\sigma}\eta\text{πρ}^{\sigma\tau^{\delta}}\delta\tau^{\nu}\epsilon\upsilon\kappa\lambda\epsilon^{\delta}\delta\sigma\upsilon\kappa/[^{\sigma}]\text{ξ}^{\tau}\text{ον}^{\tau}\epsilon\upsilon\text{Βαβ}^{\nu}\delta/\nu^{\sigma}\xi\eta\nu^{\sigma}\xi\gamma$
 $\gamma\iota/\tau\omega\upsilon\kappa\tau^{\tau}/\beta\lambda\eta\theta^{\nu}/\delta/\alpha\rho^{\theta}\nu^{\sigma}\gamma\phi\upsilon\zeta\epsilon\chi\nu^{\sigma}\gamma\sigma\sigma\zeta$
 $\lambda^{\frac{1}{2}}\nu^{\sigma}\delta\psi\sigma\beta\gamma\iota\alpha$
 Fol. 11.]
 + $\nu\delta/\iota\epsilon$
 285 $\text{απο}\kappa\omega\mu^{\eta}\text{Αφρο}^{\delta}\epsilon\pi\iota\zeta^{\eta}\epsilon\chi^{\sigma}\nu^{\sigma}\tau\eta\upsilon\alpha\gamma\iota\epsilon$
 $\text{απο}^{\tau}\text{ιδι}^{\alpha}\kappa\omega\mu^{\eta}\delta/\nu^{\sigma}\alpha\rho\sigma\theta\varsigma\epsilon\chi\nu^{\sigma}\alpha\pi\delta\gamma\iota$
 $\alpha\phi\omega\upsilon\epsilon\iota/\sigma\alpha\kappa^{\epsilon}/$
 $\epsilon\iota/\alpha\kappa^{\tau}/\beta\sigma\lambda^{\eta}\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\text{Σ}\text{Λεον}^{\tau}\zeta\upsilon\gamma^{\sigma}\delta/\nu^{\sigma}\omega\iota\epsilon\chi\nu^{\sigma}\psi\mu\varsigma$
 $\text{Χοι}^{\alpha}\iota\varsigma\iota^{\delta}/\alpha\delta/\nu^{\sigma}\psi\zeta\epsilon\chi\nu^{\sigma}\psi\text{Χοι}^{\alpha}\kappa\gamma\delta/\nu^{\sigma}\nu\epsilon\chi\nu^{\sigma}\mu\varsigma$
 290 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Επιφ}\kappa\delta\iota^{\delta}/\beta\delta/\text{Ζαχαρι}^{\alpha}\text{παγαρ}^{\chi}\delta/\nu^{\sigma}\tau\zeta\theta\varsigma\nu^{\sigma}\tau\lambda\eta\gamma\iota$
 $\text{απο}^{\tau}\mu\omicron\upsilon\alpha\sigma\tau\eta\rho^{\rho}\alpha\phi\omega\upsilon\epsilon\iota/\sigma\alpha\kappa^{\epsilon}/\delta/\alpha\rho^{\theta}\nu^{\sigma}\pi\varsigma\epsilon\chi\nu^{\sigma}\sigma\eta\gamma\iota\beta$
 $\epsilon\iota/\alpha\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Χοι}^{\alpha}\iota\varsigma\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\delta/\nu^{\sigma}\xi\gamma\epsilon\chi\nu^{\sigma}\nu\zeta\gamma\iota\beta$
 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Επιφ}\kappa\delta\delta/\text{Ζαχαρι}^{\alpha}\text{παγ}^{\chi}\delta/\nu^{\sigma}\kappa\gamma\nu^{\sigma}\kappa\alpha$
 $\text{απο}^{\tau}\text{ον}^{\tau}\epsilon\upsilon\text{Βαβ}^{\nu}\alpha\phi\omega\upsilon\epsilon\iota/\sigma\alpha\kappa^{\epsilon}/\delta/\alpha\rho^{\theta}\nu^{\sigma}\nu\iota\eta\epsilon\chi\nu^{\sigma}\tau\pi\delta\gamma\iota\varsigma$
 295 $\epsilon\iota/\alpha\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Χοι}^{\alpha}\iota\varsigma\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\delta/\nu^{\sigma}\sigma\upsilon\epsilon\chi\nu^{\sigma}\sigma\lambda$
 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\delta/\text{Ζαχαρ}^{\nu}\text{παγαρ}^{\chi}\delta/\nu^{\sigma}\rho\zeta\eta\nu^{\sigma}\rho\upsilon\delta\gamma\iota\varsigma$
 $\text{Επιφ}\kappa\delta\iota^{\delta}/\beta\delta/\nu^{\sigma}\rho\upsilon\epsilon\chi\nu^{\sigma}\rho\lambda\eta$
 $\text{Μεσ}^{\sigma}\alpha\iota^{\delta}/\tau^{\nu}\alpha\upsilon^{-}\delta/\nu^{\sigma}\iota\eta\nu^{\sigma}\iota\varsigma\gamma\iota\varsigma$
 $\text{απο}^{\tau}\epsilon\text{Πεδι}^{\alpha}\alpha\phi\omega\upsilon\epsilon\iota/\sigma\alpha\kappa^{\epsilon}/\delta/\alpha\rho^{\theta}\nu^{\sigma}\tau\pi\epsilon\beta/\epsilon\chi\nu^{\sigma}\tau\upsilon\beta\gamma\iota\alpha$
 300 $\epsilon\iota/\alpha\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Χοι}^{\alpha}\iota\varsigma\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\delta/\nu^{\sigma}\sigma[o]\gamma\epsilon\chi\nu^{\sigma}\sigma\upsilon\gamma\zeta$
 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Επιφ}\kappa\delta\delta\tau^{\nu}\text{παγαρ}^{\chi}\delta/\nu^{\sigma}\rho\iota\beta\beta/\epsilon\chi\nu^{\sigma}\rho\beta\gamma\delta$
 $\text{απο}^{\tau}\gamma\text{Πεδι}^{\alpha}\alpha\phi\omega\upsilon\epsilon\iota/\sigma\alpha\kappa^{\epsilon}/\delta/\nu^{\sigma}\tau\zeta\gamma\epsilon\chi\nu^{\sigma}\tau\lambda\gamma\zeta$
 $\epsilon\iota/\alpha\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Χοι}^{\alpha}\iota\varsigma\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\delta/\nu^{\sigma}\sigma[o]\gamma\epsilon\chi\nu^{\sigma}\sigma\upsilon\gamma\zeta$
 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Επιφ}\kappa\delta\delta/\text{Ζαχαρι}^{\alpha}\text{παγαρ}^{\chi}\delta/\nu^{\sigma}\pi\zeta\gamma\nu^{\sigma}\pi$
 305 $\text{απο}^{\tau}\beta\text{Πεδι}^{\alpha}\alpha\phi\omega\upsilon\epsilon\iota/\sigma\alpha\kappa^{\epsilon}/\delta/\alpha\rho^{\theta}\nu^{\sigma}\sigma\epsilon\varsigma\gamma\epsilon\chi\nu^{\sigma}\rho\pi\theta$
 $\epsilon\iota/\alpha\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Χοι}^{\alpha}\iota\varsigma\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\delta/\nu^{\sigma}\rho\kappa\epsilon\epsilon\chi\nu^{\sigma}\rho\iota\epsilon$
 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Επιφ}\kappa\delta\delta/\text{Ζαχαρι}^{\alpha}\text{παγαρ}^{\chi}\delta/\nu^{\sigma}\pi\zeta\gamma\nu^{\sigma}\sigma\delta$
 $\text{απο}^{\tau}\alpha\upsilon^{\nu\sigma}\text{Αγι}^{\nu}\text{Μαρι}^{\alpha}\alpha\phi\omega\upsilon\epsilon\iota/\sigma\alpha\kappa^{\epsilon}/\delta/\nu^{\sigma}\lambda\varsigma\epsilon\chi\nu^{\sigma}[\nu^{\sigma}]\lambda\gamma\gamma\iota\beta$
 $\epsilon\iota/\alpha\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Χοι}^{\alpha}\iota\varsigma\delta/\text{Ηλι}^{\alpha}\nu\sigma^{\tau}\delta/\nu^{\sigma}\kappa\delta\epsilon\chi\nu^{\sigma}\kappa\beta\gamma\iota\beta$
 310 $\epsilon\iota/\beta\kappa^{\tau}/\beta\sigma\lambda^{\eta}\text{Επιφ}\kappa\delta\delta/\text{Ζαχαρι}^{\alpha}\text{παγαρ}^{\chi}\delta/\nu^{\sigma}\iota\beta\nu^{\sigma}\iota\alpha$
 $\gamma\iota/\tau\omega\upsilon\kappa\tau^{\tau}/\beta\lambda^{\theta}\kappa\omega\mu^{\eta}\text{Αφρο}^{\delta}\text{Σ}\pi^{\delta}\pi^{\delta}\delta/\alpha\rho^{\theta}\nu^{\sigma}\beta\chi\sigma\alpha\gamma\epsilon\chi\nu^{\sigma}\beta\upsilon\upsilon\beta\gamma\kappa$
 $\lambda^{\frac{1}{2}}\nu^{\sigma}\delta\upsilon\varsigma\eta\gamma\iota\theta$

277. $\overline{\Lambda\beta\beta}(\alpha)\text{Αγενι}^{\nu\sigma}$: a common name in Coptic texts (Crum).

279. $\text{Αλερτ}\nu\iota(\sigma\upsilon)\text{Αβσ}^{\cdot}$: Al-Hārith b. 'Abs.

286, 287. In the previous indiction (Il. 210, 211) the heading $\alpha\phi^{\nu}\omega\iota\varsigma\sigma\acute{\alpha}\kappa\epsilon\lambda\lambda\alpha\upsilon$ stands first, and applies to all the πεδιάδες , etc. Here it is repeated in each section. In the next indiction the two methods are confused (Il. 362–364).

301. $\delta(\iota\alpha)\tau(\sigma\upsilon)\text{παγαρ}^{\chi}(\sigma\upsilon)$: this corresponds to Ζαχαρία παγάρχου above. Hence it appears from the fact that he is here

called *the* pagarch that he was pagarch of Aphrodito. Mr. Crum suggests that as Elias of Antinoe (l. 280) has preceded, Zacharias may have been pagarch there, but the inference does not seem very likely, especially as the pagarch of another διοίκησις would not naturally make payments for Aphrodito. Cf. also l. 367, where another locality, in a different nome, precedes. The case in l. 495 of the pagarch of Antinoe making a payment was evidently exceptional.

Fol. 11 b.]

+ απο εποικ/ Πακαυν ^ε		επιζ ^η	εχ ^ο ν ^ο τοα γ η
αφ ων ει/ σακ ^ε /			δ/ ν ^ο τπη ^ς εχ ^ο ν ^ο τνς γ ι η
315	ει/ α κ ^τ /βολ ^η Χοι ⁻ ις	δ/ Ηλι ⁻ νοτ ⁻	δ/ [ν ^ο] σπ εχ ^ο ν ^ο σνζ γ η
	ει/ β κ ^τ /βολ ^η Επιφ κδ	δ/ Ζαχαρι ^α νο ^τ	δ/ [ν ^ο] ρη ^ς ν ^ο ςθ γ ι
λ			ν ^ο ιδ γ ιδ
απο εποικ/ Εμφυντευτων		επιζ ^η	εχ ^ο ν ^ο τςθ γ κβ
αφ ων ει/ σακ ^ε /			δ/ ν ^ο ρκ εχ ^ο ν ^ο ρι γ ς
320	ει/ α κ ^τ /βολ ^η Χοι ^α ις	δ/ Ηλι ⁻ νοτ ^α	δ/ ν ^ο ξα εχ ^ο ν ^ο νς
	ει/ β κ ^τ /βολ ^η Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο νθ ν ^ο νδ γ ς
λ			ν ^ο σπθ γ ις
απο εποικ/ Βουνων		επιζ ^η	εχ ^ο ν ^ο μ γ ε
αφ ων ει/ σακ ^ε /			δ/ ν ^ο κς εχ ^ο ν ^ο κγ γ κ
325	ει/ α κ ^τ /βολ ^α Χοι ⁻ ις	δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο κδ εχ ^ο ν ^ο κβ
	ει/ β κ ^τ /βολ ^α Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ [ν ^ο] β ν ^ο α γ κ
λ			ν ^ο ις γ θ
απο εποικ/ Κερ ^α μιον		επιζ ^η	εχ ^ο ν ^ο ν γ ι θ
αφ ων ει/ σακ ^ε / ει/ α κ ^τ /βολ ^α Χοι ⁻ ις		δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο η εχ ^ο ν ^ο ζ γ ι β
330	λ		ν ^ο μ γ γ ζ
απο εποικ/ Ποιμην		επιζ ^η	εχ ^ο ν ^ο ρ β γ ε
αφ ων ει/ σακ ^ε /			δ/ ν ^ο λε εχ ^ο ν ^ο λ β
	ει/ [α] κ/βολ ^α Χοι ^α ις	δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο κ εχ ^ο ν ^ο ι η γ η
	ει/ β Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο ιε ν ^ο ι γ γ ις
335	λ		ν ^ο ο γ ε
απο εποικ/ Ψυρου		επιζ ^η	εχ ^ο ν ^ο ο γ κα
αφ ων ει/ σακ ^ε /			δ/ ν ^ο πδ εχ ^ο ν ^ο ο ζ γ ι
	ει/ [α] κ ^τ /βολ ^α Χοι ⁻ ις	δ/ Ηλι ^α νο ^τ	δ/ ν ^ο ξθ εχ ^ο ν ^ο ξ γ γ η
	ει/ β Επιφ κδ	δ/ Ζαχαρι ⁻ παγαρχ	δ/ ν ^ο ιε ν ^ο ι γ γ ις
340	ως πλει ^{ου}		ν ^ο ς γ ι γ

Fol. 12.]

απο εποικ/ Αγ ^{ου} Πινουτιωνος		επιζ ^η	εχ ^ο [ν ^ο] μ θ γ ι ζ
αφ ων ει/ σακ ^ε /			δ/ ν ^ο ι ζ εχ ^ο ν ^ο ι ε γ ιδ
	ει/ α κ ^τ /βολ ^α Χοι ⁻ ις	δ/ Ηλι ⁻ νοτ ⁻	δ/ ν ^ο ι β [εχ ^ο ν ^ο ι] α
	ει/ β Επιφ κδ	δ/ Ζαχαρι ^α παγαρχ	δ/ ν ^ο ε [ν ^ο] δ γ ιδ
345	λ		εχ ^ο ν ^ο λδ γ γ
απο εποικ/ Σακορε		επιζ ^η	εχ ^ο ν ^ο ι β γ ι θ
αφ ων ει/ σακ ^ε / ει/ α κ ^τ /βολ ^α Χοι ^α ις		δ/ Ηλι ⁻ νο ^τ	δ/ ν ^ο η εχ ^ο ν ^ο ζ γ η
λ			δ/ ν ^ο ε ν ^ο ε γ ι α

316. νοτ(αριον): a slip of the pen for παγαρχον.

- + Συν^θ ανακεφ^{αλ} ινδ^ο/ ιε
 350 επιζ^η § χρυσικων δημοσι^ω/ ιεχ^ο ν^ο, ημθ γ ια
 αφ ων κ⁻/βληθ^ε ει/ σακ^ε/
 ει/ α κ^τ/βολ^η δ/ αρ^θ ν^ο, βτ εχ ν^ο, βριε
 —————
 Χοι- ις ι^θ/ α δ/ Ηλι- νο^τ απο Αντι/ δ/ ν^ο, βσν εχ ν^ο, βξθ
 κγ ι^θ/ τ^η αυ- δτ/ αυ^τ δ/ ν^ο ν ν^ο μς
 355 ει/ β κ^τ/βο^λ δ/ αρ^θ ν^ο, ανζς εχ ν^ο τξη γ ις
 Επιφ κδ ι^θ/ β δ/ Ζ[α]χαρι^α παγαρ^χ δ/ ν^ο, αλθς εχ ν^ο τνβ
 Μεσ^ο α ι^θ/ τ^η αυ- δτ/ αυ- δ/ ν^ο ιη ν^ο ις γ ις
 γι/ των κ^τ/βληθ^ε/ ι^θ/ ιε δ/ ν^ο, γτνζς εχ ν^ο, γπγ γ ις
 λ εχ ν^ο, δτξε γ ιθ
- Fol. 12 6.] Blank.
 Fol. 13.]
- 360 + ινδ⁻/ α
 απο κωμ^η Αφροδιτω επιζ^η ιεχ^ο ν^ο, στνα γ ιε
 αφ ων κ⁻/βλ^θ ει/ σακ^ε/
 απο^τ ιδι^α κωμ^η δ/ ν^ο, ακθς εχ ν^ο, ασκβ γ ιη
 αφ^ω ει/ σακ^ε/
 365 ει/ α κ^τ/βο^λη δ/ Σενο^υ ν^οτ- απο [Ταν]αιθ^ε/ δ/ ν^ο τξγ εχ ν^ο ωπς γ ιδ
 Τ^υ κα ι^θ/ β δ/ ν^ο τξγ εχ ν^ο ωπς γ ιδ
 ει^τ/ β κ^τ/βο^λη δ/ Ζαχαρι^α εν^δ παγαρ^χ δ/ ν^ο τξς ν^ο τλς γ δ
 Μ^ε ιβ ι^θ/ γ δ/ ν^ο τλς εχ ν^ο τβ [γ ιβ]
 Μ^ε κγ ι^θ/ τ^η αυ- δ/ ν^ο λς ν^ο λγ γ ις
 370 απο^τ μοναστη^ρ δ/ ν^ο πς εχ ν^ο οη γ κ
 αφ ων
 ει/ α κ^τ/βο^λ Τ^υ κα δ/ Σενο^υ ν^οτ δ/ αρ^θ ν^ο ξα εχ ν^ο νς
 ει/ β κ^τ/βο^λη δ/ Ζαχαρι^α παγαρ^χ δ/ [ν^ο κ]ε ν^ο κβ γ κ
 Μ^ε ιβ ι^θ/ γ δ/ ν^ο κ εχ ν^ο ιη γ η
 375 Μ^ε κγ δ/ ν^ο ε ν^ο δ γ ιβ
 απο^τ ον^τ εν Βαβυλωνι δ/ ν^ο νξη εχ ν^ο υλ γ η
 αφ ων
 ει/ α κ^τ/βο^λ Τ^υ κα δ/ Σενο^υ ν^οτ- δ/ ν^ο [σν] εχ ν^ο σκθ γ ις
 ει/ β κ^τ/βο^λη δ/ Ζαχαρι^α παγαρ^χ δ/ ν^ο σιη ν^ο σ γ ις
 380 Μεσ^ο ιβ ι^θ/ γ δ/ ν^ο ρλβ γ εχ ν^ο ρκα
 Μ^ε κγ προτ^θ δ/ ενκλ^ε δουκ^ο/ δ/ ν^ο πεβ/ εχ ν^ο οθ γ ις
 απο^τ ε Πεδι^α δ/ ν^ο τπεβ/ εχ ν^ο τνβ γ ις
 αφ ων

353. βξθ: this should be βξη γ κ. Hence the total in the previous line is also incorrect to the extent of 4 carats.

364. αφ ω(ν) ει(ς) σακε(λλαν): this heading, which (as also perhaps the similar ones under the other *πεδιαδες*) is a later insertion in the same hand, is superfluous; cf. l. 286, note.

365. Ταναιθ^ε: cf. l. 456. The place meant is no doubt the same as the *κόμη Ταναιθίς* of Pap. 483, ll. 7, 11, 38 (Vol. II., pp. 325, 326), which was in the Apollinopolite nome. (The second sentence of the note on 1354, 12 must be cancelled.)

385	ει/ α κ ^τ /βολ ^η Τ ^υ κα	δ/ Σενου ^ο νοτ ⁻	δ/ ν ^ο σπ	εχ ν ^ο σνς γ δ
	ει/ β κ ^τ /βολ ^η	δ/ Ζαχαρι ^α παγαρ ^χ	δ/ ν ^ο ρε β/	ν ^ο ρς γ ι β
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο πθ β/	εχ ^ο ν ^ο πβ	
	κγ	δ/ ν ^ο ις	ν ^ο ιδ γ ι β	
	απο ^τ γ ⁻ Πεδι ^α			δ/ ν ^ο τξ γ
390	αφ ων ει/ α κ ^τ /βολ ^η Τ ^υ κα	δ/ Σενου ^ο νοτ ⁻	δ/ ν ^ο ρλε	εχ ν ^ο τκθ γ ις
	ει/ β κ ^τ /βολ ^λ	δ/ Ζαχαρ ⁻ παγαρ ^χ	δ/ ν ^ο ρκε γ	ν ^ο σιε γ ι η
	Μ ^ε ιβ ι ^δ / γ	δ/ ν ^ο ρθ	εχ ν ^ο ρθ γ ς	ν ^ο ριγ γ κ β
	κγ	δ/ ν ^ο ις γ	ν ^ο ιδ γ ις	

Fol. 13 b.]

395	+ απο ^τ β Πεδι ^α αφ ων			δ/ αρ ^ο ν ^ο σες γ	εχ ν ^ο ρπθ γ β
	ει/ α κ ^τ /βολ ^η] Τ ^υ κα	δ/ Σενου ^ο νοτ ⁻	δ/ ν ^ο ρξε	εχ ν ^ο ρνα γ ι η	
	ει/ β κ ^τ /βολ ^η	δ/ Ζαχαρ ⁻ παγαρ ^χ	δ/ ν ^ο μς γ	ν ^ο λξ γ η	
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο λγς γ [εχ ν ^ο λ]α			
	κγ	δ/ ν ^ο ζ	[ν ^ο]ς γ η		
400	απο ^τ αν ^ο ν ^ο Αγ ^ι α Μαρίας αφ ων			δ/ ν ^ο λς	εχ ν ^ο λγ
	ει/ α κ ^τ /βολ ^η Τ ^υ κα	δ/ Σενου ^ο νο ^τ	δ/ ν ^ο κδ	εχ ν ^ο κβ	
	ει ^τ / β κ ^τ /βολ ^η	δ/ Ζαχαρι ^α παγαρ ^χ	δ/ ν ^ο ιβ	ν ^ο ια	
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο ι	εχ ν ^ο θ γ δ		
	κγ	δ/ ν ^ο β	ν ^ο α γ κ		
	γ ^ι / των κ ^τ /βλ ^ο κωμ ^η Αφρο ^δ S π ^δ [π ^δ δ/]	αρ ^ο ν ^ο βωοα γ	εχ ν ^ο βχλς γ η		
	λ		εχ ν ^ο δτις γ ζ		
405	απο εποικ/ Πακαν ^ε επιζ ^η			εχ ^ο ν ^ο τοα γ η	
	αφ ων ει/ σακ ^ε /		δ/ [ν ^ο] τπη ς	εχ ν ^ο τνς γ ι η	
	ει/ α κ ^τ /βολ ^η Τ ^υ κα	δ/ Σενουθι ^{ον} νο ^τ	δ/ ν ^ο σοα	εχ ν ^ο σμθ γ ι η	
	ει/ β	δ/ Ζαχαρι ⁻ παγαρ ^χ	δ/ ν ^ο ριζ ς	ν ^ο ρξ	
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο ρξ ς	εχ ν ^ο πθ		
410	κγ	δ/ ν ^ο κ	[ν ^ο] [ιη]		
	λ		δ/		εχ ν ^ο ιδ γ ιδ
	απο εποικ/ Εμφυ ^τ επιζ ^η				εχ ^ο ν ^ο τρθ γ κ β
	αφ ων ει/ σακ ^ε /			δ/ αρ ^ο ν ^ο ρκ	εχ ν ^ο ριβ γ β
	ει/ α κ ^τ /βολ ^η Τ ^υ κα	δ/ Σενουθι ^{ον}	δ/ ν ^ο ο	εχ ν ^ο ξς γ ι β	
415	ει/ β	δ/ Ζαχαρι ⁻ παγαρ ^χ	δ/ ν ^ο ν	ν ^ο με γ ιδ	
	Μεσ ^ο ιβ ι ^δ / γ	δ/ ν ^ο με	εχ ν ^ο μα γ β		
	κγ	δ/ ν ^ο ε	ν ^ο δ γ ι β		
	λ				εχ ν ^ο σπξ γ κ

Fol. 14.]

420	+ απο εποικ/ Βουνων επιζ ^η			εχ ν ^ο μ γ ε
	αφ ων ει/ σακ ^ε /		[δ/ ν ^ο κ]ς	εχ ν ^ο κγ γ κ
	ει/ α κ ^τ /βολ ^η Τ ^υ κα	δ/ Σενου ^ο νοτ ⁻	δ/ ν ^ο κ	εχ ν ^ο [ιη γ η]
	ει/ β κ ^τ /βολ ^λ Μ ^ε ιβ ι ^δ / γ	δ/ Ζαχαρι ^α παγαρ ^χ	δ/ ν ^ο ς	ν ^ο [ε γ ι β]
	λ			εχ ν ^ο ις γ θ

- απο εποικ/ Κεραμιδ̄ επιζ̄η
 425 αφ̄ων ει/ σακ̄/ ει/ α κτ/βολη T^υ κα δ/ Σενο^υ νοτ- [δ/ ν^ο]η εχ^{ν^ο} ν γ ι θ
 λ̄ ν^ο μ γ γ ι α
 απο εποικ/ Ποιμην̄ επιζ̄η
 αφ̄ων ει/ σακ̄/ δ/ ν^ο λε εχ^{ν^ο} λ β γ ι β
 ει/ α κτ/βολη T^υ κα δ/ Σενο^υ νοτ̄ δ/ ν^ο κ γ εχ [ν^ο κα] γ ι δ
 430 ει/ β κτ/βολη δ/ Ζαχαρι^α παγαρχ̄ δ/ ν^ο ι β [ν^ο ι] γ κ β
 Με^ς ι β ι^δ/ γ δ/ αρ^ο ν^ο η εχ^{ν^ο} ζ γ η
 κ γ δ/ ν^ο δ ν^ο γ γ ι δ
 λ̄ εχ^{ν^ο} ξ θ γ ι ζ
 απο εποικ/ Ψυρδ̄ επιζ̄η
 435 αφ̄ων ει/ σακ̄ δ/ ν^ο π δ εχ^{ν^ο} ο γ κα
 ει/ α κτ/βολη T^υ κα δ/ Σενο^υ νοτ̄ δ/ ν^ο ξ β εχ [ν^ο ν ζ]
 ει/ β κτ/βολ̄ δ/ Ζαχαρι^α παγαρχ̄ δ/ ν^ο κ β [ν^ο κ] γ δ
 Με^ςο ι β ι^δ/ γ δ/ ν^ο κ εχ^{ν^ο} ι η γ η
 κ γ δ/ ν^ο β ν^ο α γ κ
 440 ως πλειδ̄ εχ^{ν^ο} ε γ ζ
 απο εποικ/ Αγι^{ον} Πινουτιωνος επιζ̄η
 αφ̄ων ει/ σακ̄/ δ/ ν^ο ι ζ εχ^{ν^ο} ι ε γ ι ε
 ει/ α κτ/βολη T^υ κα δ/ Σενο^υ θι^{ον} νοτ- δ/ ν^ο ι γ [εχ^{ν^ο} ι β]
 ει/ β κτ/βολ̄ Με^ςο ι β ι^δ/ γ δ/ Ζαχαρι^α παγαρχ̄ δ/ ν^ο δ [ν^ο γ] γ ι ε
 445 λ̄ εχ^{ν^ο} λ δ γ α
 Fol. 14 b.]
 + απο εποικ/ Σακορε [επιζ̄η] εχ^{ν^ο} ι β γ ι θ
 αφ̄ων ει/ σακ̄/ δ/ ν^ο η εχ^{ν^ο} ζ γ η
 ει/ α κτ/βολ̄ T^υ κα δ/ Σενο [ν^ο νοτ̄] δ/ ν^ο ε εχ^{ν^ο} δ γ ι δ
 ει/ β κτ/βολ̄ δ/ Ζ[α]χαρι^α [παγαρχ̄] δ/ ν^ο γ ν^ο β γ ι η
 450 Με^ς ι β ι^δ/ γ δ/ ν^ο β [εχ^{ν^ο}] α γ κ
 κ γ δ/ ν^ο [α ν^ο] γ κ β
 λ̄ εχ^{ν^ο} ε γ ι α
 + Σ^υν^ο ανακεφ^{αλ} ινδ^ο/ πρωτης
 επι[ζ̄η] γ̄ χρυσικ^ω/ δημ^ο εχ^{ν^ο} η μ θ γ ι α
 455 αφ̄ων κτ/βλ^ο ει/ σακ̄/
 456 ει/ α κτ/βολη̄ επι Αλερτ̄ [ι^ν Αβσ̄· εν̄ Αλεξ^δ T^υ] κα ι^δ/ β δ/ Σενο^υ ν^οτ̄ απο Τα^νδ̄ δ/
 ν^ο βυν̄ εχ^{ν^ο} ν^ο βσνε
 457 ει/ β κτ/βολη̄ επι τοῡ αυ[τ̄] δ/ Ζαχαρι^α παγαρχ̄ δ/ ν^ο αρζ̄ς ν^ο αι δ
 Με^ςο ι β ι^δ/ γ δ/ ν^ο τ ρ ζ̄ς εχ^{ν^ο} ν^ο ω λ
 κ γ σ^ν ν^ο πε β/ προτ^α δτ̄ [ευκ^λ/ δουκ^ο/ γτ̄ οντ̄] εν̄ Βαβ^υ δ/ ν^ο σ ν^ο ρ π δ
 460 γι/ των κτ/βλ^ο εν̄ [Α]Ν[εξ^δ] δ/ αρ^ο ν^ο γ φ ν ζ̄ς εχ^{ν^ο} ν^ο σ ξ θ
 λ̄ εχ^{ν^ο} ν^ο δ ψ π γ ι α

Fol. 15.] (3rd hand.)

+ ινδ·/ β

	απο κωμ ⁷ Αφ·ροδίτω	επιζ ^τ	δ/ εχ· ν·, στνα ρ ιε
	αφ ^ω κ ^τ /βλ ^ο ει/ σακ ^λ / επι		δ/ αρ ^θ ν ^ο , ατξθς εχ· ν·, ασνε ρ ιθ
465	ει/ α κ ^τ /βο ^λ	δ/ Φιλοξεν ^{ον} νοτ απο Απολλω[νος δ/ ν ^ο] το εχ· ν·, ωσα ρ ζ	
	Φαμ ^θ α ινδ·/ γ	δ/ Φιλοξεν ^{ον} νοτ	δ/ αρ ^θ ν ^ο φπς[γ εχ ν ^ο φμ]
	Φαμ ^θ γ ινδ·/ δ	δ/ Ζαχαρι ^α παγαρχ	δ/ αρ ^θ ν ^ο τπγ[β/ ν ^ο τνα ρ] ζ
	ει/ β κατβο ^λ	Φαωφ· γ δ/ Ζαχαρι ⁻ παγ ^χ	[δ/ αρ ^θ ν ^ο] τςθς εχ· ν·, τξδ ρ ιβ
	απο ^τ μοναστηρ ^β		δ/ αρ ^θ ν ^ο πς εχ ^ο ν·, οθ ρ ιδ
470	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β ινδ·/ γ	δ/ Φιλοξεν ^{ον} νοτ
	ει/ β κ ^τ /β ^λ	Φαωφ· γ ινδ·/ δ	δ/ Ζαχαρι ⁻ παγαρχ
	απο ^τ ον ^τ εν Βαβ ^υ		[δ/ αρ ^θ ν ^ο] κ ^ε . [ν ^ο] κγ ρ ιη
	ει/ α κ ^τ /β ^λ	Φαμ ^θ β ινδ·/ γ	δ/ Γεωργι ^{ον} Ταην
	ει/ β κ ^τ /βο ^λ	Φαωφ· θ ινδ·/ δ	δ ^τ / αυ ^τ
475	απο ^τ ε Π ^δ π ^δ		δ/ αρ ^θ ν ^ο τςβ β/ εχ· ν·, τξε ρ ιβ
	ει/ α καταβ ^λ	Φαμ ^θ β ινδ·/ γ	δ/ Φιλοξεν ^{ον} νοτ ⁻
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ ινδ·/ δ	δ/ Ζαχαρι ⁻ παγ ^χ
	απο ^τ γ Π ^δ		δ/ αρ ^θ ν ^ο τξζ γ εχ· ν·, τλς ρ α
	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β ινδ·/ γ	δ/ Φιλοξεν ^{ον} νοτ
480	ει/ β κ ^τ /βο ^λ	Φαωφ· γ ινδ·/ δ	δ/ Ζαχαρι ⁻ παγαρχ
			[δ/ αρ ^θ ν ^ο ρλβ] γ ν ^ο ρκ ρ ζ

Fol. 15 b.]

	απο ^{ττ} β Π ^δ π ^δ		δ/ αρ ^θ ν ^ο σ ^ι αδ γ εχ· ν·, ρςδ ρ β
	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β ινδ·/ γ	δ/ Φιλ[οξεν ^{ον} νοτ]
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ ινδ·/ δ	δ/ Ζαχ[αρι ⁻ παγ ^χ]
	απο ^τ αν ^θ ν ^θ Αγ ^ι α Μαρ ^ι α		δ/ αρ ^θ ν ^ο ρξε εχ· ν·, ρνα ρ ι
485	ει/ α κ ^τ /βο ^λ	Φαμ ^θ κβ ινδ·/ γ	[δ/ Φιλ[οξεν ^{ον} νοτ]
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ ινδ·/ δ	δ/ Ζ[α]χαρι ⁻ [παγ ^χ]
			δ/ αρ ^θ ν ^ο λς εχ· ν·, λγ ρ κβ
	γι/ των καταβ ^λ Αφρο ^δ S Π ^δ π ^δ δ/ [αρ ^θ ν ^ο βωνα β]/		εχ· ν·, βχιβ ρ ια
	λ		εχ· ν·, δτλθ ρ δ
	απο ^τ εποικ/ Πακαν ^ε	ε[πιζ ^τ]	δ/ εχ· ν·, τοα ρ η
490	αφ ^ω ει/ σακ ^λ /		δ/ αρ ^θ ν ^ο νη ε εχ· ν·, τοδ ρ ι
	ει/ α κ ^τ /βο ^λ	Φαμ ^θ β ινδ·/ γ	δ/ Φιλοξ[εν ^{ον} νοτ]
	ει/ β κ ^τ /βο ^λ	Φαωφ· γ, ι ^θ / δ	δ/ Ζα[χαρι ⁻ παγ ^χ]
	λ ν ^ο = ως π ^λ τ ^α S καταχ[ορη ^θ ει/ τ . . .] . τλων		δ/ αρ ^θ ν ^ο ρλς ε ν ^ο ρκδ ρ ις
			εχ· ν·, γ ρ β

464. επι: the name of the Treasurer has not been inserted.

467. Φαμ^θ γ ινδ·/δ: this should be Φαμ^θ β ινδ·/ γ, as appears from l. 534, where this item is included among the total for the 2nd Phamenoth of the 3rd indiction. A confusion has been made with the 3rd Phaophi, 4th indiction; and the mention of Zacharias is probably part of the same mistake:468. κατβο^λ: sic.

473. Γεωργιου Ταην: for all the other places the payment on this date is through Philoxenus, and George is not mentioned in the total on l. 534, though he occurs under Phaophi 9th, l. 538.

The second name might also be read as Taku, but it is probably the Coptic ταρηκη, a woman's name (Crum).

493. The supplement from l. 518; = τὰ καὶ καταχωρηθέντα εἰς . . . This, if complete, would probably throw light on the question of the surpluses of payments over ἐπιζητούμενα so frequent in these accounts. It is impossible to be certain how many letters are to be supplied in the lacuna. The dot over the ν shows that the word is contracted, so that it is evidently a word ending, in the nom., in ων; but it is quite impossible to read Βαβ[υλων]. The letter before the second τ may also be τ.

αποτ̄ εποικ/ Εμφυτεῡ επ[ιζτ̄] δ/ εχ̄ ν̄ τς θ γ κβ
 495 αφ̄ ων ει/ σακλ̄/ μτ̄ ν̄ ο ιδ γ̄ επαρ̄ θ δ/ Ι[... παγ]χ̄ πολ̄ Αντι/ δ/ αρ̄ ν̄ ο ρ ζ β/ εχ̄ ν̄ ζ η γ ιδ
 ει/ α κτ̄/βολ̄ Φαμ̄ θ κβ ῑ δ/ γ δ/ Φ[ιλοξεν̄ ν̄ ο]τ̄α δ/ αρ̄ ν̄ ο ξ β εχ̄ ν̄ ν ζ γ θ
 ει/ β κτ̄/βολ̄ Φαωφ̄ γ ῑ δ/ δ [Ζαχαρι- παγ]χ̄ δ/ αρ̄ ν̄ ο με β/ ν̄ ο μα γ ε
 λ̄ εχ̄ ν̄ τα γ η

Fol. 16.]

αποτ̄ εποικ/ Βουνων̄ επ[ιζτ̄] δ/ εχ̄ ν̄ μ γ ε
 500 αφ̄ ων ει/ σακλ̄/ δ/ αρ̄ ν̄ ο κ θ εχ̄ ν̄ κς γ ι γ
 ει/ α κατοβολ̄ Φαμ̄ θ κβ ῑ δ/ γ δ/ Φιλοξεν̄ ν̄ ο]τ̄α [δ/ αρ̄ ν̄ ο κ εχ̄ ν̄ ι] η γ ζ
 ει/ β κατοβολ̄ Φαωφ̄ γ ῑ δ/ δ Ζαχαρῑα παγαρχ̄ [δ/ αρ̄ ν̄ ο θ ν̄ ο] η γ ε
 λ̄ εχ̄ ν̄ ι γ γ ις
 αποτ̄ εποικ/ Κεραμιοῡ επιζ̄ η δ/ εχ̄ ν̄ ν γ ι θ
 505 αφ̄ ων ει/ σακλ̄/ δ/ αρ̄ ν̄ ο ις εχ̄ ν̄ θ γ δ
 ει/ α καταβολ̄ Φαμ̄ θ κβ ινδ/ γ δ/ Φιλοξεν̄ ν̄ ο]τ̄- [δ/ αρ̄ ν̄ ο η εχ̄ ν̄ ι] ζ γ ε
 ει/ β καταβολ̄ Φαωφ̄ γ ινδ/ δ δ/ Ζαχαρι- παγαρχ̄ [δ/ αρ̄ ν̄ ο β]ς ν̄ ο α γ κβ
 λ̄ εχ̄ ν̄ μα γ ιε
 αποτ̄ εποικ/ Πο[ι]μην̄ επιζ̄ η δ/ εχ̄ ν̄ ρ β γ ε
 510 αφ̄ ων ει/ σακλ̄/ δ/ αρ̄ ν̄ ο λς β/ εχ̄ ν̄ λ γ γ ις
 ει/ α καταβολ̄ Φαμ̄ θ κβ ῑ δ/ γ δ/ Φιλοξεν̄ ν̄ ο]τ̄α δ/ αρ̄ ν̄ ο κ β εχ̄ ν̄ κ γ δ
 ει/ β καταβολ̄ Φαωφ̄ γ ῑ δ/ δ Ζαχαρι- παγαρχ̄ δ/ αρ̄ ν̄ ο ιδ β/ ν̄ ο ι γ γ ι β
 λ̄ εχ̄ ν̄ ξ η γ ι γ
 αποτ̄ εποικ/ Ψυροῡ επιζ̄ η δ/ εχ̄ ν̄ ο γ κα
 515 αφ̄ ων ει/ σακλ̄/ δ/ αρ̄ ν̄ ο π ζ εχ̄ ν̄ π γ ε
 ει/ α κατ[αβ]ολ̄ Φαμ̄ θ κβ ῑ δ/ γ δ/ Φιλοξεν̄ ν̄ ο]τ̄ [δ/] αρ̄ ν̄ ο ξ γ εχ̄ ν̄ ν ζ γ ι η
 [ει/ β κατα]βολ̄ Φαωφ̄ γ ῑ δ/ δ Ζαχαρῑα παγχ̄ [δ/] αρ̄ ν̄ ο κ δ ν̄ ο κ β γ ι β
 λ̄] ν̄ ο ε ως πλ̄ τα δ καταχορη̄ ει/ τ[... τλων̄] δ/ αρ̄ ν̄ εχ̄ ν̄ θ γ θ

Fol. 16 b.]

αποτ̄ εποικ/ Αγίου Πινουτιων̄ [επ]ιζ̄ η δ/ εχ̄ ν̄ μ θ γ ι ζ
 520 αφ̄ ων ει/ σακλ̄ δ/ αρ̄ ν̄ ο ι ης εχ̄ ν̄ ι ζ
 ει/ α καταβολ̄ Φαμ̄ θ β ῑ δ/ γ [δ/ Φιλοξεν̄ ν̄ ο]τ̄- δ/ αρ̄ ν̄ ο ιδ εχ̄ ν̄ ι β γ ι η
 ει/ β καταβολ̄ Φαωφ̄ γ ι/ δ δ/ [Ζαχαρι- παγ]χ̄ δ/ αρ̄ ν̄ ο δς ν̄ ο δ γ ε
 λ̄ εχ̄ ν̄ λ β γ ι ζ
 αποτ̄ εποικ/ Σακορ̄ [επιζ̄ η] δ/ εχ̄ ν̄ ι β γ ι θ
 525 αφ̄ ων ει/ σακλ̄/ δ/ αρ̄ ν̄ ο η β/ εχ̄ ν̄ ζ γ κβ
 ει/ α κατοβολ̄ Φαμ̄ θ β ινδ/ γ [δ/ Φιλοξεν̄ ν̄ ο]τ̄- δ/ αρ̄ ν̄ ο ε εχ̄ ν̄ δ γ ιδ
 ει/ β καταβολ̄ Φαωφ̄ γ ινδ/ δ δ/ Ζαχ[αρι- παγ]χ̄ δ/ αρ̄ ν̄ ο γ β/ ν̄ ο γ γ η
 λ̄ εχ̄ ν̄ δ γ κα

495. επαρ̄ θ: επαρθέτων, in the sense of raised, i. e. collected, or επαριθμηθέντων?

παγχ̄: very little of the χ remains, but the letter is certain

in l. 531. παγχ̄ seems a likely reading.

501. κατοβολ̄: sic, here and in ll. 502 and 526.

525. ων: sic.

Συν^θ ανακεφαλαιωσις ινδ/ β

- 530 ξ χρυσικων δημοσιων $\epsilon\pi\iota\zeta\eta$ δ/ εχ' ν. ημθ γ ια
 531 αφ ων ει/ σακελλ^α μ^τ ν^ο ιδ γ επαρ^θ δ/ [I. . . παγ]^κ πολ Αντι/ πρ^τ μερισμ^{ον} δ/ αρ^θ ν^ο
 γφνζς εχ' ν. γσιξ
 532 ει/ α καταβολ^η δ/ Φιλοξεν^{ον} [νοτ⁻ απο Απολ^ηλων δ/ αρ^θ ν^ο βυν εχ' ν. βσν
 Φαμ^θ α ινδ/ γ δ/ Φιλοξ[εν^{ον} νοτ⁻] δ/ αρ^θ ν^ο φπς γ εχ' ν. φμ
 Φαμ^θ β ινδ/ τ αυ^τ δ/ τ^{ον} αυ^τ [δ/] αρ^θ ν^ο αχξε β/ ν^ο αφκη
 535 Φαμ^θ κβ αυ^τ αποστρ^ε δ/ τ^{ον} αυ^τ [δ/] αρ^θ ν^ο ρση ν^ο ρπ
 ει/ β καταβολ^η δ/ Ζαχαρι⁻ παγ^κ [] δ/ αρ^θ ν^ο αρζς εχ' ν. αι
 Φ γ ινδ/ δ δ/ Ζαχαρι⁻ παγ^κ δ/ αρ^θ ν^ο Γοε ζ εχ' ν. ωςβ λ [εχ' ν. δψπθ] γ ια
 Φ θ ινδ/ δ δ/ Γεωρ^τ Ταην [δ/ αρ^θ ν^ο ρλβ] γ [ν]^ο ριη

530. δημοσιον: the dot here, which should mark a contraction, is no doubt due to inadvertence.

531. πρ^τ μερισμ^{ον}: προτέρου (or πρώτου) μερισμός?

535. αυ^τ αποστρ^ε: ἀντὶ τοῦ ἀποστρεφθέντος? If so, the meaning is perhaps 'in place of the sum remitted'; i. e. some one (the pagarch?) had (without authority) remitted part of the quota,

which had been collected subsequently.

ρπ: this should be ρπβ, as appears also from the total in l. 532.

537. The remainder is written in the margin after this line for want of space below.

PAPYRUS 1413.—A. D. 716-721.

Inv. No. 1440. Book of 19 folios, with protocol; 1 ft. 2 $\frac{1}{4}$ in. × 1 ft. 1 $\frac{1}{2}$ in. Written in a rounded minuscule hand of medium size.

FRESH difficulties meet us in this account, which, besides the χρυσικά δημόσια, concerns certain other taxes, also in money but distinct from the δημόσια. As they are common to this account and to 1414, which is more detailed, they are better discussed there than here. Another difference between this document and the preceding, in which also this resembles 1414, is that the πεδιάδες and other sub-divisions of Aphrodito are not separately specified but are tacitly included under Aphrodito, which is then followed by Pakaunis. The chief remaining points of interest have been already dealt with in the introduction to 1412 or are discussed in the notes. The account relates to six years and is all in the same hand. The first year is the 15th indiction, which the occurrence of the name of the Khalif 'Umar II in the protocol shows to be the year 716-717 A. D. It belongs therefore to about the same period as 1419.

Fol. 1.] Blank.

Fol. 1b.] One Arabic line of a protocol.

... عمر ابن ...

1. Arabic:—'Umar b. [Abd-al-'Aziz]. This is the Khalif (A. D. 717-720). In earlier protocols it was not usual to give the names of the Governor and Khalif in Arabic (though there are exceptions, e. g. that of 1433, of 'Abd-allāh). Perhaps this protocol (which may well have been in Arabic only) indicates a change in policy, quite in keeping with what is known of the reign of 'Umar II, by which for the Graeco-Arabic protocols of

earlier times was substituted a purely Arabic form. That, however, the change was not permanent seems to be indicated by the bilingual protocol of Or. 1060, attached to a document of A. D. 749, and the present protocol may quite well have had Greek formulae and the usual perpendicular writing, though they are not preserved.

Fol. 2.]

+ σν^θ ἐξ[α]γιν χρυσίου επιζητουμ^ε απο κωμ. [Λφροδιτω]
 ινδ^ο/ ιε

	κωμ. Αφροδιτω	επιζ[ητ]						
5	§ καν ^ω δημοσιων	ν ^ο 57[να γ ιε	δ/ ν ^ο	αφ ^ω ει/ σακ ^λ / ν ^ο	δ/ ν ^ο	λ ^ν	δ/ ν ^ο	
	§ τεταρτιων	ν ^ο οβ[γ θς δ'	δ/ ν ^ο	ομ ^ο		λ ^ν οβ γ θς δ'	δ/ ν ^ο	
	§ απαργ ^ν διαν ^ν τη τι/ ν ^ο	σβ[γ η	δ/ ν ^ο	ομ ^ο		λ ^ν οβ γ η	δ/ ν ^ο	
	§ απαργ ^ν διαν ^ν αν ^ε τι/ ν ^ο	ρλα γ ις	δ/ ν ^ο	ομ ^ο		λ ^ν ρλα γ ις	δ/ ν ^ο	
	§ απαργ ^ν γαλ ^α β ^ν οβ ν ^ο	οβ [	δ/ ν ^ο	ομ ^ο		λ ^ν οβ	δ/ ν ^ο	
10	§ απαργ ^ν μ ^λ μ ^ε ο γ β γ ν ^ο	ο γ ες	[δ/ ν ^ο	ομ ^ο		λ ^ν ο γ ες	δ/ ν ^ο	
	γ ι/ επιζητ ^ν ν ^ο ζφ γ γ δ'	δ/ ν ^ο	[αφ ^ω ει/ σακ ^λ / ν ^ο	δ/ ν ^ο	λ ^ν	δ/ ν ^ο		
	αφ [ω]ν ει/κομισ ^θ ειτ/ σακελλ-							
	δ/ καταβολ ^α α	Π ^κ λ	ι ^δ / α	δ/ Διο[σκορου διοικτ/	δ/ αρ ^θ ν ^ο	εχ ν ^ο		
	δ/ αλλ.	Φ ^ω ιη	ι ^δ / α	δτ/ αυτ [	δ/ αρ ^θ ν ^ο	ν ^ο		
15	δ/ αλλ.	. κα	ι ^δ / α	δ/ Ωρουογ[χι ^{ον} λογογρ-	δ/ αρ ^θ ν ^ο	ν ^ο		
	δ/ αλλ.	Αθ ^ν ιδ	ι ^δ / α	δ- / αυτ [	δ/ αρ ^θ ν ^ο	ν ^ο		
	δ/ αλλ.	ις	ι ^δ / α	δτ/ αυτ [	δ/ αρ ^θ ν ^ο	ν ^ο		
	δ/ αλλ ^η	Μ ^κ λ	ι ^δ / α	επιτ ^ν κυρ[ω Ιω ^α παγ ^κ δ/ Αθαν-	νοτ δ/ αρ ^θ ν ^ο	ν ^ο		
	δ/ αλλ.	Φαμ ^ο κθ ι ^δ / α	επιτ ^ν α[ντ δ/ Σενου ^θ στρ ^α	δ/ αρ ^θ ν ^ο	ν ^ο			

Fol. 2 b.]

20	[απο εποικ/ Πακαυνεως	επιζητ]					
21	[§ καν ^ω δημοσιων ν ^ο τοα γ η δ/ ν ^ο	αφ ^ω ει/ σ[ακ ^λ / ν ^ο	υθ γ θ δ/ ν ^ο	υλθ λ ^ν μ ^ε ν ^ο	δ/ ν ^ο			
	π ^λ δε ν ^ο λη γ α							
22	[§ τεταρτιων	ν ^ο γ γ κς δ'	δ/ ν ^ο	ομ ^ο		λ ^ν ν ^ο γ γ κς δ'	δ/ ν ^ο	
	[§ απαργ ^ν διαν ^ν τη τι/ ν ^ο	δ γ θ	δ/ ν ^ο	ομ ^ο		λ ^ν ν ^ο δ γ θ	δ/ ν ^ο	
	[§ απαργ ^ν διαν ^ν αν ^ε τι/ ν ^ο	ζ γ δ	δ/ ν ^ο	ομ ^ο		λ ^ν ν ^ο ζ γ δ	δ/ ν ^ο	
25	[§ απαργ ^ν γαλ ^α β ^ν οβ ν ^ο	δ	δ/ ν ^ο	ομ ^ο		λ ^ν ν ^ο δ	δ/ ν ^ο	
	[§ απαργ ^ν μ ^λ μ ^ε α γ ε ν ^ο	α γ ιδς	δ/ ν ^ο	ομ ^ο		λ ^ν ν ^ο α γ ιδς	δ/ ν ^ο	
27	[γ ι/ επιζητ ^ν ν ^ο τς β γ η δ'	δ/ ν ^ο	αφ ^ω ει/ σακ ^λ / ν ^ο	υ[θ] γ θ δ/ ν ^ο	υλθ λ ^ν μ ^ε ν ^ο	κα γ δ' δ/ ν ^ο		
	ως πλειον ^ν δε ν ^ο λη γ α							

2. εξαγιν: *l. εξέγιον*; cf. 1412, 117, note. The sense here is simply 'collection' in general.

5-11. The supplements are taken from the complete folios. For the taxes other than the *δημόσια* see the introduction to 1414. δ/ ν^ο here corresponds to αρ^θ ν^ο (as often in 1412), but in the case of the *ἐπιζητούμενα* and remainder the amount is not given, as is done in 1414. The line is apparently to be paraphrased:— 'For the canon of public taxes *x* standard *solidi* paid in coins of nominal value, of which to the treasury *x* standard *solidi* or in coins of nominal value *x* *solidi*; remainder *x* standard *solidi* in coins of nominal value.' For the extension of the names of taxes see introduction to 1414.

9. 8: *ξεστών*.

10. μ^ε: *μέτρων*. For the capacity of the *μέτρον*, see 1375, 16, note, and the introductions to 1414 and 1415.

13. καταβολ(η)s: as it is abundantly clear that there were only two *καταβολαί* for each indiction, the word here, inasmuch as it seems to be applied to many payments, is loosely used and

should more strictly be *ἐξάγιον*. Since the first payment is said to have been made on Pachon 30th, it appears that the beginning of the indiction fell before that date in this year. Similarly the second indiction began before Pachon 11th (l. 339), and the third before Pachon 15th (l. 352).

15. The dot before *κα* is in the MS.

18. επιτ^ν κυρ^ω Ιω^α παγ^κ: cf. e.g. l. 121. The meaning and correct extension of the first two words are doubtful. As it is clear from succeeding indictions that the pagarch's name was John, κυρ^ω is evidently not a proper noun but stands for *κυρίως*. If we suppose the ω in l. 121, the only case (except the doubtful one in l. 52) where the word is written to a greater length than κ^ν/, to be a mistake for ου we may perhaps read *ἐπίταγμα* (or the gen. or dat. of this) *κυρίου Ιωάννου*.

19. στρ^α: *στρατιώτου*.

21. μ^ε: *μείονος*. The word is inserted to show there is a deficiency as regards the remainder, while πλ(είους) indicates a surplus as regards the payments.

- 28 [αφ ων ει/κομισ^θ ει-/ σακελλ-]
 [δ/ καταβολ· α Πχ λ ι^δ/ α δ/ Διο]σκορ^{ον} διοικ^τ/ δ/ αρ^θ ν^ο σογ^ς εχ ν^ο σνε
 30 [δ/ αλλ· Φ ιη ι^δ/ α δτ/ αυ]- δ/ αρ^θ ν^ο ριε^ς γ ν^ο ρη
 31 [δ/ αλλ· Φαμ^θ κθ ι^δ/ α επι^τ κ^ν/] Ιω- [παγ^χ δ/ Σ]ενου^θ στρ^α
 δ/ αρ^θ ν^ο ν ν^ο μς γ θ

Fol. 3.]

- 32 απο εποικ/ Βουνων επιζη^τ
 ο
 33 Σ καν^ω δημοσιων ν^ο μ γ ε δ/ ν^ο [αφ^ω ει-/ σακ^λ/ ν^ο ξ. . δ/ ν^ο λ μ^ε ν^ο
 δ/ ν^ο π^λ δε ν^ο]
 34 Σ τεταρτιων γ ι δ/ ν^ο [ομ^ο λ ν^ο γ ι δ/ ν^ο]
 35 Σ απαργ^ν διανύ τη τι/ ν^ο ζ γ κβ δ/ ν^ο [ομ^ο λ ν^ο ζ γ κβ δ/ ν^ο]
 Σ απαργ^ν διανύ ανεύ τι/ ν^ο γ ιβ^ς δ/ ν^ο [ομ^ο λ ν^ο γ ιβ^ς δ/ ν^ο]
 Σ απαργ^ν γαλ^α β^{ον} β ν^ο β δ/ ν^ο [ομ^ο λ ν^ο β δ/ ν^ο]
 γι/ επιζη^τ ν^ο ν γ ας δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ξ[. . δ/ ν^ο λ μ^ε ν^ο θ γ κς δ/ ν^ο ως π^λ δε ν^ο]
 αφ^ω ει/κομισ^θ ει-/σακελλ^α

- 40 δ/ κατ[αβ]ο^λ α Πχ λ ι^δ/ α δ/ Διοσκορ^{ον} δι[οικ^τ/ δ/ αρ^θ ν^ο εχ ν^ο]
 δ/ αλλ· Μχ λ ι^δ/ τ^η αυ- επι^τ κ^ν/ Ιω^α παγ^χ δ/ Αθαν- [νο^τ δ/ αρ^θ ν^ο ν^ο]
 δ/ αλλ· Φαμ^θ κθ επι^τ αυ^τ δ/ Σενου^θ στρ- [δ/ αρ^θ ν^ο ν^ο]

- απο εποικ/ Κεραμιου επιζη^τ
 44 Σ καν^ω δημοσ[ι]ων ν^ο ν γ ιθ δ/ ν^ο αφ^ω ε[ι/]- σακ^λ ν^ο οα γ ζ δ/ ν^ο οε] λ [μ^ε ν^ο
 δ]/[ν^ο] ω[ς π^λ δε ν^ο κ γ ιβ]
 45 Σ τεταρτιω[ν] γ ιβ^ς δ/ δ/ ν^ο ομ[^ο] λ γ ιβ^ς δ/ δ/ ν^ο
 Σ απαργ^ν διανύ τη τι/ ν^ο ζ γ δ δ/ ν^ο ομ^ο λ ν^ο ζ γ δ δ/ ν^ο
 Σ απαργ^ν διανύ αν^ε τι/ ν^ο γ ις δ/ ν^ο ομ^ο λ γ ις δ/ ν^ο
 Σ απαργ^ν γαλ^α β^{ον} β ν^ο β δ/ ν^ο ομ^ο λ ι^ο β δ/ ν^ο
 49 γι/ επιζη^τ ν^ο ξα γ δ δ/ δ/ ν^ο αφ^ω ε[ι/]/[σακ]ελλ^α ν^ο οα γ ζ δ/ ν^ο οε λ μ^ε ν^ο ι γ θ δ/
 δ/ ν^ο ως π^λ δε ν^ο κ γ [ιβ]

- 50 αφ^ω ει-/κομισ^θ ει[-]/σακελλ-

- δ/ καταβολ^α [α Πχ] λ ι^δ/ α δ/ Διοσκορ[^{ον} δ]οικ^τ/ δ/ αρ^θ ν^ο νγ εχ ν^ο ν
 52 δ/ αλλ· [Μχ λ ι^δ/ τ^η αυ]- ε[π]ι- κ[υρι]^ω [Ιω-/ παγ^χ δ/ Αθ]αν^α νο^τ
 δ/ αρ^θ ν^ο ιβ [ν^ο] ια γ κβ
 53 δ/ αλλ· [Φαμ^θ κθ ι^δ/ α επι^τ αυ^τ δ/ Σεν]ου^θ στρ- δ/ αρ^θ ν^ο ι [ν^ο] θ γ θ

Fol. 3 β.]

- [απο εποικ/ Εμφυτευτων επιζη^τ]
 55 [Σ καν^ω δημοσιων ν^ο τς θ γ κβ δ/ ν^ο α]φ^ω ει^τ/ σακ^λ/ ν^ο σπ^ζ γ δ δ/ ν^ο τζ β/
 λ ν^ο ριβ γ ιη δ/ ν^ο

36. -- to show that there are no *solidi*.

- 56 [Σ τεταρτιων ν^ο δ γ δ δ/ ν^ο] ομ^ο λ ν^ο δ γ δ δ/ ν^ο
 [Σ απαργ^ν διανύ τη τι/ ν^ο ιδ γ κας δ/ ν^ο] [ο]μ^ο λ ν^ο ιδ γ κας δ/ ν^ο
 [Σ απαργ^ν διανύ αν^ε τι/ ν^ο δ γ ιθς δ/ ν^ο] ομ^ο λ ν^ο δ γ ιθς δ/ ν^ο
 [Σ απαργ^ν γαλ^α β^{ου} γ ε ν^ο ε δ/ ν^ο] ομ^ο λ ν^ο ε
 60 [γι/ επιζητ^ν ν^ο υκη γ ιθ δ/ ν^ο αφ^ω ει-/σακλ/ ν^ο σπζ γ δ δ/ ν^ο τζ β/ λ ν^ο ρμα γ ιε δ/ ν^ο
 [αφ ων ει/κομισ^ο ει-/ σακελλ⁻]
 [δ/ καταβο^λ α Π^χ λ ι^δ/ α δ/ Δ]ιοσκορ^{ου} διοικ-/ δ/ αρ^θ ν^ο ρμδ β/ εχ^ο ν^ο ρλδ γ ιβ
 [δ/ αλλ· Φ ιη ι^δ/ α δτ/ α]ντ δ/ αρ^θ ν^ο ρλα ν^ο ρκβ
 64 [δ/ αλλ· M^χ λ ι^δ/ α επιτ^ν κ^ν/ Ιω⁻ παγ^χ δ/ Α]θανασιο^ν νοτ δ/ αρ^θ ν^ο ιβ ν^ο ια γ κβ
 65 [δ/ αλλ· Φαμ^θ κθ ι^δ/ α επιτ/ αυτ^ν δ/ Σε^νουβιου στρ^α δ/ αρ^θ ν^ο κ ν^ο ιη γ ιη
 [απο εποικ/ Ποιμην] επιζητ^ν
 67 [Σ καν^ω δη]μ[οσιων ν^ο] ρ[β γ ε δ/ ν^ο αφ^ω ει/ σακλ/ ν^ο νς γ ε δ/ ν^ο ξ ε λ ν^ο με γ κ γ δ/ ν^ο
 68 [Σ τετ^αρτιων ν^ο α γ [α] δ/ ν^ο] ομ^ο λ ν^ο α γ [α] δ/ ν^ο
 [Σ απ]αργ^ν διανύ τη τι/ ν^ο θ γ κ [δ]/ [ν^ο] ομ^ο λ ν^ο θ γ κ δ/ ν^ο
 70 [Σ α]παργ^ν διανύ αν^ε τι/ γ ιης δ' δ/ [ν^ο ο]μ^ο λ γ ιης δ' δ/ ν^ο
 γι/ επιζητ^ν ν^ο ρι γ κα δ' δ/ ν^ο αφ^ω ει-/ σακλ/ ν^ο νς γ ε δ/ ν^ο ξ ε λ ν^ο ν ζ γ ιε δ' δ/ ν^ο
 [α]φ ων ει-/κομισ^ο ει-/ σακελλ^α
 δ/ καταβο^λ α Π^χ λ ι^δ/ α δ/ [Διο]σκορ^{ου} διοικ-/ δ/ αρ^θ ν^ο λ η εχ^[ο] ν^ο λς
 δ/ αλλ· Φ ιη ι^δ/ τ^ν αυτ^ν δτ/ [α]ν⁻ δ/ αρ^θ ν^ο ιε ν^ο ιδ γ η
 75 δ/ αλλ· M^χ λ επιτ^ν κ^ν/ Ιω^α παγ^χ δ/ Α[θαν]- [νο]τ δ[/ αρ]^θ [ν^ο]ε [ζ ε ν^ο]ε γ κβ

Fol. 4.]

- απο εποικ/ [Ψυρο]ν [επιζητ^ν]
 Σ καν^ω [δημο]σιων ν^ο ο γ κα δ/ ν^ο [αφ^ω ει-/σακλ/ ν^ο δ/ ν^ο λ ν^ο δ/ ν^ο]
 Σ τεταρ[τιων] γ ιζς δ' δ/ ν^ο [ομ^ο λ ν^ο γ ιζς δ' δ/ ν^ο]
 Σ απαργ^ν [διανύ τη τι/ ν^ο θ δ/ ν^ο] ομ^ο λ ν^ο θ δ/ ν^ο
 80 Σ απαργ^ν [διανύ ανεν τι/ ν^ο α γ α δ' δ/ ν^ο] ομ^ο λ ν^ο α γ α δ' δ/ ν^ο
 γι/ επιζητ^ν ν^ο πα γ ις δ/ ν^ο αφ^ω ει/ σακλ/ ν^ο δ/ ν^ο λ ν^ο δ/ ν^ο]
 αφ^ω ει/κομισ^ο ει[-] / σακελλ⁻
 δ/ κατ[αβο^λ α] Π^χ λ ι^δ/ α [δ/ Διο]σκορ^{ου} διοικτ/ δ/ αρ^θ ν^ο εχ^ο ν^ο]
 δ/ αλλ[·] Φ ιη ι^δ/ [τ]ν αυ⁻ [δτ/ αυτ^ν δ/ αρ^θ ν^ο ν^ο]
 85 απο εποικ/ Σακο[ορε] επιζητ^ν]
 Σ κα[ν^ω] δημ[οσιων ν^ο] ιβ[γ ιθ δ/ ν^ο αφ^ω ει-/σακλ/ ν^ο δ/ ν^ο λ ν^ο δ/ ν^ο]
 Σ τεταρτιων γ [γ δ' δ/ ν^ο ομ^ο λ ν^ο γ γ δ' δ/ ν^ο]
 Σ απαργ^ν διαν[ύ τη τι/ ν^ο ε γ ιζς δ/ [ν^ο ομ^ο λ ν^ο ε γ ιζς δ/ ν^ο]
 Σ απαργ^ν διαν[ύ αν^ε τι/ ν^ο γ α δ' δ/ ν^ο [ομ^ο λ ν^ο γ α δ' δ/ ν^ο]
 90 γι/ επιζητ^ν [ν^ο ιθ] γ ιζ δ/ ν^ο αφ^ω ει/ σακλ/ ν^ο δ/ ν^ο λ ν^ο δ/ ν^ο]
 αφ ων ει/κομισ^ο ει-/ σ[ακ]ελλ⁻
 δ/ καταβο^λ[·] α [Π]χ λ ι^δ/ α [δ/ Διο]σκορ^{ου} διοικτ/ δ/ αρ^θ ν^ο εχ^ο ν^ο]
 δ/ αλλ· Φ ιη ι^δ/ τ⁻ αυ⁻ [δτ/ αυτ^ν δ/ αρ^θ ν^ο ν^ο]
 απο εποικ/ Αγίου Πινουτιωνος [επιζητ^ν]

95	§ καν ^ω δημο[σ]ιω[ν	ν ^ο μθ γ ι ζ	δ/ ν ^ο	αφ ^ω	λ ν ^ο μθ γ ι ζ	δ/ ν ^ο]
	§ τεταρτι ^ω ων	γ ι β ς	δ/ ν ^ο	ομ ^ο	λ γ ι β ς	δ/ ν ^ο]
	§ απαργ ^ν διαίν[τη τι/	ν ^ο ια γ η	δ/ ν ^ο	ομ ^ο	λ ν ^ο ια γ η	δ/ ν ^ο]
	§ απαργ ^ν διαίν[αν ^ε τι/	γ ι γ δ'	δ/ ν ^ο	ομ ^ο	λ γ ι γ δ'	δ/ ν ^ο]
	γ ι/ επιζη ^τ [ν ^ο ξ β γ β ς δ'	δ/ ν ^ο	αφ ^ω ει/ σακ ^λ /	λ ν ^ο ξ β γ β ς δ'	δ/ ν ^ο]	

Fol. 4 b.]

100	[απο μον ⁻ Αββ ⁻ Ερμαωτος	επιζη ^τ § απαργ ^ν διαίν[τη τι/	γ ζ	α[φ ^ω]	λ	γ ζ
	[απο μον ⁻ Φαροου	επιζη ^τ]	γ ς ς	α[φ ^ω]	λ	γ ς ς
	[§ απαργ ^ν διαίν[τη τι/	γ δ	λ	γ δ		
	[§ απαργ ^ν διαίν[αν ^ε τι/	γ β ς	λ	γ β ς		
	[απο μον ⁻ Ταροου	επιζη ^τ § απαργ ^ν δι[ανύ ανευ τι/	ν ^ο α γ δ	αφ ^ω	λ ν ^ο α γ δ	
105	[απο μον ⁻ Βαρβαρου	επιζη ^τ § απαργ ^ν δια[νύ τη τι/	ν ^ο γ δ	αφ ^ω	λ	γ δ
	[απο μον ⁻ Αγιας Μαριας	επιζη ^τ § απαργ ^ν διαίν[νύ τη τι/	γ ι α	αφ ^ω	λ	γ ι α

Fol. 5.]

+ ανακεφαλαι^ω νδ^ο/ ιε

108	§ καν ^ω δημοσιων	ν ^ο ημ θ γ ι α	δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ /	ν ^ο δ φ ς β γ ι θ	δ/ ν ^ο δ τ κ γ
					λ ν ^ο γ γ ν ς γ ι ς	δ/ ν ^ο
109	§ τεταρτιων	ν ^ο π γ γ κ δ'	δ/ ν ^ο	ομ ^ο	λ ν ^ο π γ γ κ δ'	δ/ ν ^ο
110	§ απαργ ^ν διαίν[τη τι/	ν ^ο σ ο γ γ ι ς	δ/ ν ^ο	ομ ^ο	λ ν ^ο σ ο γ γ ι ς	δ/ ν ^ο
	§ απαργ ^ν διαίν[αν ^ε τι/	ν ^ο ρ μ η γ η	δ/ ν ^ο	ομ ^ο	λ ν ^ο ρ μ η γ η	δ/ ν ^ο
	§ απαργ ^ν γαλ ⁻ β ^ω γ πε	ν ^ο πε	δ/ ν ^ο	ομ ^ο	λ ν ^ο πε	δ/ ν ^ο
	§ απαργ ^ν μελι ^τ μ ^ε ο α γ η γ	ν ^ο ο α γ κ	δ/ ν ^ο	ομ ^ο	λ ν ^ο ο α γ κ	δ/ ν ^ο
114	γ ι/ επιζη ^τ ν ^ο η ψ ι β γ γ δ'	δ/ ν ^ο	αφ ^ω ει ^τ / σακελλ ⁻	ν ^ο δ φ ς β γ ι θ	δ/ ν ^ο δ τ κ γ	
	λ ν ^ο δ ρ ι θ γ η δ'	δ/ ν ^ο				
115	αφ ^ω ων ει/κομισ ^θ ει ⁻ / σακελλ ⁻					
	δ/ καταβολ ^α α Π ^χ λ ι ^δ / α	δ/ Διοσκορ ^ω διοικ ⁻ /	δ/ αρ ^θ [ν ^ο]	β ύ μ η ε χ [·]	ν ^ο	
	δ/ αλλ [·] Φ ι η ι ^δ / τ ^η αυ ^τ δ ⁻ / αυ ⁻		δ/ αρ ^θ ν ^ο	α σ π η ς	ν ^ο	
	δ/ αλλ [·] . κα ι ^δ / τ ^η αυ ^τ δ/ Ωρουνογχι ^ω λογογρ ^α		δ/ αρ ^θ ν ^ο	ρ η	ν ^ο ρ α γ η	
	δ/ αλλ [·] Αθ ^ω ι δ ι ^δ / τ ⁻ αυ ^τ δ ^τ / αυ ^τ		δ/ αρ ^θ ν ^ο	ρ ς ζ β/	ν ^ο ρ π ε γ κ	
120	δ/ αλλ	ι ς ι ^δ / τ ⁻ αυ ^τ δ ^τ / αυ ^τ	δ/ αρ ^θ ν ^ο	κ δ	ν ^ο κ β γ κ β	
121	δ/ αλλ [·] Μ ^χ λ ι ^δ / τ ⁻ αυ ^τ επι ^τ κυρ ^ω Ιω ^α παγ ^χ δ/ Αθαν ^α νο ^τ		δ/ αρ ^θ ν ^ο	χ ν ς	ν ^ο	
122	δ/ αλλ [·] Φαμ ^θ κ θ ι ^δ / τ ⁻ αυ ^τ επι ^τ αυ ^τ δ/ Σενου ^θ στρ ^α δ/ αρ ^θ ν ^ο		δ/ αρ ^θ ν ^ο	σ	ν ^ο ρ π ζ	

115-122. There is a slight discrepancy in the arithmetic, the total of the items of payments to the treasury in these lines being 4916½ ἀριθμια νομίσματα, while in ll. 108, 114 it is given as 4920½. Owing to the mutilation of the preceding pages it is impossible to determine which is correct.

116. The reason for not specifying the ἐχόμενα νομίσματα here

and in ll. 117 and 121 is not clear. That it is not the fact that the ἐχόμενα and ἀριθμια were in these cases equal appears not only from the total above but from such of the entries for the single ἐποικια as are preserved.

118. For the dot, cf. l. 15.

Fol. 5 b.]

ινδ°/ α

	απο κωμ ⁷ Αφροδιτω	επιζητ							
125	σχ καν ^ω δημοσιων	ν° ,στνα ριε	δ/ ν°	αφ ^ω ει- / σακ ^λ / ν°	βτκς ρ ιδ δ/ ν°	βϋςγς γ			
					λ ν° ,δχκε ρ α	δ/ ν°			
126	σχ τεταρτιων	ν° οβ ρ θς δ'	δ/ ν°	ομ°	λ ν° οβ ρ θς δ'	δ/ ν°			
	σχ απαργ ^ν διανύ τη τι/	ν° σβ ρ η	δ/ ν°	ομ°	λ ν° σβ ρ η	δ/ ν°			
	σχ απαργ ^ν διανύ αν ^ε τι/	ν° ρλα ρ ις	δ/ ν°	ομ°	λ ν° ρλα ρ ις	δ/ ν°			
	σχ απαργ ^ν γαλ ⁻ βου ^ν ρ οβ	ν° οβ	δ/ ν°	ομ°	λ ν° οβ	δ/ ν°			
130	σχ απαργ ^ν μελιτ ^ρ μ ^ε ο ρ β γ ν°	ο ρ ες	δ/ ν°	ομ°	λ ν° ο ρ ες	δ/ ν°			
131	γι/ επιζητ ^ρ ν° ,ζφ ρ ρ δ'	δ/ ν°	αφ ^ω ειτ/ σακ ^λ / ν°	βτκς ρ ιδ δ/ ν°	βϋςγς γ				
		λ ν° ,εργ ρ ις δ'	δ/ ν°						
132	αφ ων ει/κομισ ^θ ει- / σακελλ ⁻								
	δ/ καταβολ ⁻ α	Επιφ ζ ι°/ β	δ/ Ιωανν ^{ου} παγ ^χ	δ/ αρ ^θ ν°	αϋμβς γ εχ ⁻ ν°	ατμς			
	δ/ αλλ ⁻	Μεσ ^ο δ	δτ/ αυ ⁻	δ/ αρ ^θ ν°	σξβ	ν° σμ ρ ιδ			
135	δ/ αλλ ⁻	Μ ^χ	δτ/ αυ ^τ	δ/ αρ ^θ ν°	τπη	ν° τξδ			
	δ/ αλλ ⁻	Π ^ν κθ ι°/ γ	δτ/ αυ ⁻	δ/ αρ ^θ ν°	ϋα	ν° τος			

Fol. 6.]

	απο εποικ/ Πακαυνεως	[επιζ]η ⁻							
138	σχ καν ^ω δημοσιων	ν° τοα ρ η	δ/ ν°	α[φ ^ω] ει- / σακ ^λ / ν°	τκζ ρ η δ/ ν°	τνας			
					λ ν° μδ	δ/ ν°			
139	σχ τεταρτιων	ν° γ ρ κς δ'	δ/ ν°	[ομ] ^ο	λ ν° γ ρ κς δ'	δ/ ν°			
140	σχ απαργ ^ν διανύ τη τι/	ν° δ ρ θ	δ/ [ν°	ομ] ^ο	λ ν° δ ρ θ	δ/ ν°			
	σχ απαργ ^ν διανύ αν ^ε τι/	ν° ζ ρ δ	δ/ ν°	[ομ] ^ο	λ ν° ζ ρ δ	δ/ ν°			
	σχ απαργ ⁻ γαλ ⁻ βου ^ν ρ δ	ν° δ	δ/ [ν°	ομ] ^ο	λ ν° δ	δ/ ν°			
	σχ απαργ ⁻ μ ^λ μ ^ε α ρ ς	ν° α ρ ιδς	δ/ ν°	ομ ^ο	λ ν° α ρ ιδς	δ/ ν°			
	γι επιζητ ⁻ ν° τρβ ρ η δ'	δ/ ν°	αφ ^ω ει/ σακ ^λ / ν°	τκζ ρ η δ/ ν°	τνας λ ν°	ξε ρ δ' δ/ ν°			
145	αφ ^ω ει/κομισ ^θ ει- / σακελλ ^α								
	δ/ καταβολ ⁻ α	Επιφ ζ ι°/ β	[δ]/[Ι]ωανν ^{ου} παγ ^χ	δ/ αρ ^θ ν°	σνςς γ	εχ ν°	σμ ρ ιβ		
	δ/ αλλ ⁻	Μεσ ^ο δ ι°/ τ ⁷ αυ ^τ	δ[τ/] αυ ^τ	δ/ αρ ^θ ν°	κη β/	ν°	κε ρ ιη		
	δ/ αλλ ⁻	Π ^ν κθ ι°/ γ	δ[τ] αυ ^τ	δ/ αρ ^θ ν°	ξς	ν°	ξα ρ η		
	απο εποικ/ Βουνων	επιζητ ⁻							
150	σχ καν ^ω δημοσιων	ν° μ ρ ε	δ/ ν°	α[φ ^ω ει- /] σακ ^λ / ν°	λε ρ ιβ δ/ ν°	λη			
					λ ν° δ ρ ιζ	δ/ ν°			
151	σχ τεταρτιων	ν° ς ρ ι	δ/ ν°	[ομ] ^ο	λ ν° ρ ι	δ/ ν°			
	σχ απαργ ^ν διανύ τη τι/	ν° ς ρ κβ	δ/ ν°	[ο]μ ^[ο]	λ ν° ς ρ κβ	δ/ ν°			
	σχ απαργ ^ν διανύ αν ^ε τι/	ν° ρ ιβς	δ/ ν°	[ο]μ ^ο	λ ν° ρ ιβς	δ/ ν°			
	σχ απαργ ^ν γαλ ^α ρ β	ν° β	δ/ ν°	[ομ] ^ο	λ ν° β	δ/ ν°			

135. Μ^χ: the day of the month has not been written, either here or in l. 231.

138. ν° τκζ ρ η: if the entries below are correctly given this should be ν° τκζ ρ ιδ. Thus in the total on l. 221 if the single

payments in ll. 229-232 are added up, the sum of 2965 sol. is correct; but if previous totals are added up, the sum should be 2964 sol. 18 c. Probably the mistake is one of addition in the present place.

155 γι/ επιζητ^τ ν^ο ν γ ας δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο λε γ/ ιβ δ/ ν^ο λη λ^λ ν^ο ις γ ιγ δ/ ν^ο
 αφ^ω ει-/ σακελλ-
 δ/ καταβολ· α Επιφ ζ ι^β/ β [δ/ Ιωανν^{ου} παγ^λ] δ/ αρ^θ ν^ο λη [ε]χ ν^ο λε γ ιβ

Fol. 6 b.]

απο εποικ/ Κεραμι^{ου} επιζητ^τ
 159 ξ καν^ω δημοσιων ν^ο ν γ ιθ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο μδ δ/ ν^ο μς β/
 λ^λ ν^ο ς γ ιθ δ/ ν^ο
 160 ξ τεταρτιων γ ιβς δ' δ/ ν^ο ομ^ο λ^λ ν^ο γ ιβς δ' δ/ ν^ο
 ξ απαργ^ν διαίν τη τι/ ν^ο ζ γ δ δ/ ν^ο ομ^ο λ^λ ν^ο ζ γ δ δ/ ν^ο
 ξ απαργ^ν διαίν αν^ε τι/ γ ις δ δ/ ν^ο ομ^ο λ^λ ν^ο γ ις δ δ/ ν^ο
 ξ απαργ^ν γαλ^λ γ β ν^ο β δ/ ν^ο ομ^ο λ^λ ν^ο β δ/ ν^ο
 γι/ επιζητ^τ ν^ο ξ α γ δ δ' δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο μδ δ/ ν^ο μς β/ λ^λ ν^ο ις γ δ δ' δ/ ν^ο
 165 αφ ων ει/κομισ^θ ει-/ σακελλ-
 δ/ καταβολ· α Επιφ ζ ι^β/ β δ/ Ιωανν^{ου} παγ^λ δ/ αρ^θ ν^ο μς β/ εχ^ν ν^ο μδ
 απο εποικ/ Εμφυτευτων επιζ[η]-
 168 ξ καν^ω δημοσιων ν^ο τς θ γ κ β δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ρ λς γ η δ/ ν^ο ρ μς β/
 λ^λ ν^ο σ ξ γ γ ιδ δ/ ν^ο
 169 ξ τεταρτιων ν^ο δ γ δ δ/ ν^ο ομ^ο λ^λ ν^ο δ γ δ δ/ ν^ο
 170 ξ απαργ^ν διαίν τη τι/ ν^ο ιδ γ κας δ/ ν^ο ομ^ο λ^λ ν^ο ιδ γ κας δ/ ν^ο
 ξ απαργ^ν διαίν αν^ε τι/ ν^ο δ γ ιθς δ/ ν^ο ομ^ο λ^λ ν^ο δ γ ιθς δ/ ν^ο
 ξ απαργ^ν γαλ^α β^{ου} γ ε ν^ο ε δ/ ν^ο ομ^ο λ^λ ν^ο ε δ/ ν^ο
 γι/ επιζητ^τ ν^ο υ κ η γ ι θ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ρ λς γ η δ/ ν^ο ρ μς β/ λ^λ ν^ο σς β γ ι α δ/ ν^ο
 αφ^ω ει/κομισ^θ ει-/ σακελλ-
 175 δ/ καταβολ· α Επιφ ζ ι^β/ β δ/ Ιωανν^{ου} παγ^λ δ/ αρ^θ ν^ο ρ ις β/ εχ^ν ν^ο ρ θ
 δ/ αλλ· Μεσ^ο δ ι^β/ τ^τ αυ^τ [δ]^τ/ αυ^τ δ/ αρ^θ ν^ο κα ν^ο ι θ γ β
 δ/ αλλ· Π^ν κ θ ι^β/ γ [δ]^τ/ αυ^τ δ/ αρ^θ ν^ο θ ν^ο η γ ς

Fol. 7.]

απο εποικ/ Ψυρου επιζητ^τ
 179 ξ καν^ω δημοσιων ν^ο ο γ κα δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο νδ γ η δ/ ν^ο ν ης γ
 λ^λ ν^ο ις γ ι γ δ/ ν^ο
 180 ξ τεταρτιων γ ις δ' δ/ ν^ο ομ^ο λ^λ ν^ο γ ις δ' δ/ ν^ο
 ξ απαργ^ν διαίν τη τι/ ν^ο θ δ/ ν^ο ομ^ο λ^λ ν^ο θ δ/ ν^ο
 ξ απαργ^ν διαίν αν^ε τι/ ν^ο α γ α δ' δ/ ν^ο ομ^ο λ^λ ν^ο α γ α δ' δ/ ν^ο
 γι/ επιζητ^τ ν^ο πα γ ις δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο νδ γ η δ/ ν^ο ν ης γ λ^λ [ν^ο] κ ζ γ η δ/ ν^ο
 αφ ων ει/κομισ^θ ει-/ σακελλ-
 185 δ/ καταβολ· α Επιφ ζ ι^β/ β δ/ Ιωανν^{ου} παγ^λ δ/ αρ^θ ν^ο λ θ εχ^ν λς γ ι β
 δ/ αλλ· Μεσ^ο δ ι^β/ τ^τ αυ^τ δ^τ/ αυ^τ δ/ αρ^θ ν^ο η ς ν^ο ζ γ δ
 δ/ αλλ· Π^ν κ θ ι^β/ γ δ^τ/ αυ^τ δ/ αρ^θ ν^ο ι α β/ ν^ο ι γ ις
 εποικ/ Ποιμην επιζητ^τ
 189 ξ καν^ω δημοσιων ν^ο ρ β γ ε δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο λ β γ κ β δ/ ν^ο λε β/
 λ^λ ν^ο ξ θ γ ζ δ/ ν^ο

155. ν^ο ις γ ι γς: another mistake in addition; it should be ιδ γ ι γς.

- 190 \S τεταρτιων ν° α γ ας δ/ ν° ομ^ο λ ν° α γ ας δ/ ν°
 \S απαργ^ν διανύ τη τι/ ν° θ γ κ δ/ ν° ομ^ο λ ν° θ γ κ δ/ ν°
 \S απαργ^ν διανύ αν^ε τι/ γ ι ης δ' δ/ ν° ομ^ο λ γ ι ης δ' δ/ ν°
 γι/ επιζητ^ν ριγ γ κα δ' δ/ ν° αφ^ω ει-/ σακ^λ ν° λ β γ κ β δ/ ν° λε β/ λ ν° π γ κ γ δ' δ/ ν°
 αφ^ω ων ει/κομισ^θ ει-/ σακελλ-
- 195 δ/ καταβολ^α Επιφ ζ ι^δ/ β δ/ Ιωαν^ν παγ^χ δ/ αρ^θ ν° κ γ β/ εχ ν° κ β
 δ/ αλλ^α Μεσ^ο δ ι^δ/ τ- αυτ^ν αυτ^ν δ/ αρ^θ ν° ε β/ ν° ε γ δ
 δ/ αλλ^α Π^ν κ θ ι^δ/ γ δτ/ αυτ^ν δ/ αρ^θ ν° ε γ ν° ε γ ι η

Fol. 7 b.]

- απο εποικ/ Σακοορε επιζητ^ν
- 199 \S καν^ω δημοσιων ν° ι β γ ι θ δ/ ν° αφ^ω ει-/ σακ^λ/ ν° ζ γ ι η δ/ ν° η γ λ ν° ε γ α δ/ ν°
- 200 \S τεταρτιων γ γ δ' δ/ ν° ομ^ο λ γ γ δ' δ/ ν°
 \S απαργ^ν διανύ τη τι/ ν° ε γ ι ζς δ/ ν° ομ^ο λ ν° ε γ ι ζς δ/ ν°
 \S απαργ^ν διανύ αν^ε τι/ ν° ε γ α δ' δ/ ν° ομ^ο λ γ α δ' δ/ ν°
 γι/ επιζητ^ν ν° ι θ γ ι ζ δ/ ν° αφ^ω ει-/ σακ^λ/ ν° ζ γ ι η δ/ ν° η γ λ ν° ι α γ κ γ δ/ ν°
 αφ^ω ει/κομισ^θ ει-/ σακελλ-
- 205 δ/ καταβολ^α Επιφ ζ ι^δ/ β δ/ Ιωαν^ν παγ^χ δ/ αρ^θ ν° ε γ εχ ν° ε
 δ/ αλλ^α Μεσ^ο δ ι^δ/ τ^ν αυτ^ν δ-/ αυτ^ν δ/ αρ^θ ν° γ ν° β γ ι η
- απο εποικ/ Αγίου Πινουτιωνος επιζητ^ν
- \S καν^ω δημοσιων ν° μ θ γ ι ζ δ/ ν° αφ^ω λ ν° μ θ γ ι ζ δ/ ν°
 \S τεταρτιων γ ι βς δ/ ν° ομ^ο λ γ ι βς δ/ ν°
- 210 \S απαργ^ν διανύ τη τι/ ν° ι α γ η δ/ ν° ομ^ο λ ν° ι α γ η δ/ ν°
 \S απαργ^ν διανύ αν^ε τι/ γ ι γ δ' δ/ ν° ομ^ο λ γ ι γ δ' δ/ ν°
 γι/ επιζητ^ν ν° ξ β γ βς δ' δ/ ν° αφ^ω ει-/ σακ^λ/ ν° ξ β γ βς δ' δ/ ν°
- απο μον^α Αββ^α Ερμαωτος επιζητ^ν \S απαργ^ν διανύ τη τι/ γ ζ αφ^ω λ γ ζ δ/ ν°
 απο μον^ν Ταροου επιζητ^ν \S απαργ^ν διανύ αν^ε τι/ ν° α γ δ ομ^ο λ ν° α γ δ δ/ ν°
- 215 απο μον^ν Φαροου επιζητ^ν γ τς ομ^ο λ γ τς δ/ ν°
 \S απαργ^ν διανύ τη τι/ γ δ εν λοιπ^δ
 \S απαργ^ν διανύ αν^ε τι/ γ βς ομ^ο
- απο μον^ν Βαρβαρου επιζητ^ν \S απαργ^ν διανύ τη τι/ γ δ αφ^ω λ γ δ δ/ ν°
 απο μον^α Αγίας Μαρίας επιζητ^ν \S απαργ^ν διανύ τη τι/ γ ι α ομ^ο λ γ ι α δ/ ν°

Fol. 8.

220 + ανακεφαλαιωσις ινδ^ο/ α

221 \S καν^ω δημοσιων ν° η μ θ γ ι α δ/ ν° αφ^ω ει-/ σακ^λ ν° β ρ ξ ε δ/ ν° γ ρ ο θς λ ν° ε π δ γ ι α

208. The dot after αφ^ω is in the MS.; so too in l. 218.

216. εν λοιπ(α)δ(ι?); though it occurs in every indiction, except the 15th (ll. 102, 103), this cannot well mean anything but that these διανομαί are in arrear; and this seems to be confirmed by the fact that it is once (l. 427) entered for St. Pinoution, where

there is no remainder. Since in cases where the phrase does not occur a remainder (λοιπά) is given, but not where it does, the conclusion seems clear that the sums described as λοιπά are always money collected and left in hand, not sums in arrear; cf. p. 81 ff.

222	§ τεταρτιων	ν°	π γ γ κ δ'	δ/ ν°	ομ°	λ ν°	π γ γ κ δ'
	§ απαργν° διαύν τη τι/	ν°	σο γ γ ις	δ/ ν°	ομ°	λ ν°	σο γ γ ις
	§ απαργν° διαύν αν° τι/	ν°	ρ μ η γ η	δ/ ν°	ομ°	λ ν°	ρ μ η γ η
225	§ απαργν° γαλ° βου° γ πε	ν°	πε	δ/ ν°	ομ°	λ ν°	πε
	§ απαργν° μλ μ° οα γ η γ	ν°	οα γ κ	δ/ ν°	ομ°	λ ν°	οα γ κ
	γ ι/ επιζητ° ν° ηψιβ γ γ δ' δ/ ν° αφ° ει-/ σακλ/ ν° ,βτξε δ/ ν° ,γροθς λ ν° ,εψμζ γ γ δ' δ/ ν°						
	αφ ων ει/κομισθ° ειτ/ σακελλ°						
	δ/ καταβολ· α	Επιφ ζ ι°/ β	δ/ Ιωανν°ν	παγχ δ/ αρ° ν°	ατξθ	εχ ν°	αωλη γ ιβ
230	δ/ αλλ·	Μεσ° δ ι°/ τ° αυτ°	δ-/ αυ-	δ/ αρ° ν°	τκης	ν° τ	γ ιβ
	δ/ αλλ·	Μχ ι°/ τ° αυτ°	δτ/ αυ-	δ/ αρ° ν°	τπη	ν° τξδ	
	δ/ αλλ·	Πν κθ ι°/ γ	δτ/ αυτ°	δ/ αρ° ν°	υεδ	ν° υξβ	

Fol. 8 b.]

+ινδ°/ δευτερας

	κωμ° Αφροδίτω	επιζητ°					
235	§ καν° δημοσιων	ν°	ςτνα γ ιε	δ/ ν°	αφ° ει-/ σακλ/ ν°	βυιθ γ ιβ δ/ ν°	βχίης
						λ ν°	δφλβ γ γ δ/ ν°
236	§ τεταρτιων	ν°	οβ γ θς δ'	δ/ ν°	ομ°	λ ν°	οβ γ θς δ' δ/ ν°
	§ απαργν° διαύν τη τι/	ν°	σβ γ η	δ/ ν°	ομ°	λ ν°	σβ γ η δ/ ν°
	§ απαργν° διαύν αν° τι/	ν°	ρλα γ ις	δ/ ν°	ομ°	λ ν°	ρλα γ ις δ/ ν°
	§ απαργν° γαλ° βουτ° γ οβ	ν°	οβ	δ/ ν°	ομ[°]	λ ν°	οβ δ/ ν°
240	§ απαργν° μελιτ° μ° ο γ β γ ν°	ο γ ες	δ/ ν°	ομ°	λ ν°	ο γ ες	δ/ ν°
241	γ ι/ επιζητ° ν° ζφ γς δ' δ/ ν° αφ° ει-/ σακλ/ ν° βυιθ γ ιβ δ/ ν° βχίης λ ν° ,επ γ ιβς δ' δ/ ν°						
242	αφ ων ει/κομισθ° ει-/ σακελλ°						
243	δ/ καταβολ· α	Αθ° τ ι°/ γ	δ/ Αθανασιου νο-	απο Μουνχ	δ/ αρ° ν°	ηλεβ/	εχ ν° ωξξ
					δ/ αρ° ν°	ωμδς γ	ν° ψος
244	δ/ αλλ·	Τν κ ι°/ τ° αυτ°	δτ/ αυτ°	δ/ αρ° ν°	ωμδς γ	ν°	ψος
245	δ/ αλλ·	Πχ ια ι°/ δ	δ/ Ιωανν°ν	παγχ	δ/ αρ° ν°	ωλη	ν° ψος γ ιβ
	εποικ/ Πακαννεως	επιζητ°					
247	§ καν° δημοσιων	ν°	τοα γ η	δ/ ν°	αφ° ει-/ σακλ/ ν°	τλα δ/ ν°	τνζς
						λ ν°	μ γ η δ/ ν°
248	§ τεταρτιων	ν°	γ γ κς δ'	δ/ ν°	ομ°	λ ν°	γ γ κς δ' δ/ ν°
	§ απαργν° διαύν τη τι/	ν°	δ γ θ	δ/ ν°	ομ°	λ ν°	δ γ θ δ/ ν°
250	§ απαργν° διαύν αν° τι/	ν°	ζ γ δ	δ/ ν°	ομ°	λ ν°	ζ γ δ δ/ ν°
	§ απαργν° γαλ° βου° γ δ	ν°	δ	δ/ ν°	ομ°	λ ν°	δ δ/ ν°
	§ απαργν° μλ μ° α γ τ	ν°	α γ ιδς	δ/ ν°	ομ°	λ ν°	α γ ιδς δ/ ν°
	γ ι/ επιζητ° ν° τςβ γ η δ' δ/ ν° αφ° ει-/ σακλ ν° τλα δ/ ν° τνζς λ ν° ξα γ η δ' δ/ ν°						
	αφ ων ει/κομισθ° ει-/ σακελλ°						
255	δ/ καταβολ· α	Αθ° τ ι°/ γ	δ/ Αθανασιου νοτ	δ/ αρ° ν°	σνζς	εχ ν°	σλθ

231. τπη : a correction, apparently from ξξ.

243. Μουνχ : Μουναχθη; cf. 1347, 4.

δ/ αλλ·	Τ ^ν κ ι ^δ / τ ^η αυ ⁻ δ ^τ / αυ ^τ	δ/ αρ ^θ ν ^ο ξα β/	ν ^ο νς γ ιβ
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωαν ^ν ^ο υ [πα]γ ^χ	δ/ αρ ^θ ν ^ο λη γ	ν ^ο λε γ ιβ

Fol. 9.]

εποικ/ Εμφυτευτων	επιζη ⁻				
259 Σ καν ^ω δημοσιων	ν ^ο τς θ γ κ[β δ]/ ν ^ο	αφ ^ω ει ^τ / σακ ^λ / ν ^ο σγγ γ ις [δ]/ ν ^ο σκ ε			
260 Σ τεταρτιων	ν ^ο δ γ δ δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο ρς γ γ		
Σ απαργ ^ν διανύ τη τι/	ν ^ο ιδ γ κας [δ/] ν ^ο	ομ ^ο	λ ^η ν ^ο ιδ γ κας		
Σ απαργ ^ν διανύ ανευ τι/	ν ^ο δ γ ιθς [δ/ ν ^ο]	ομ ^ο	λ ^η ν ^ο δ γ ιθς		
Σ απαργ ^ν γαλα ^α β ^{ου} γ ε	ν ^ο ε δ/ [ν ^ο]	ομ ^ο	λ ^η ν ^ο ε		
γι/ επιζη ⁻ ν ^ο ὑκη γ ιθ δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / [ν ^ο] σγγ γ ις δ/ ν ^ο σκ ε λ ^η ν ^ο σκε γ γ δ/ ν ^ο				
265 αφ ων ει/κομισ ^θ ει ⁻ / σακελλ ⁻					
δ/ καταβολ· α Αθ ^ν τ ι ^δ / γ	δ/ Αθ[α]νασιου νο ^τ	δ/ αρ ^θ ν ^ο ργ β/	εχ ν ^ο ςς		
δ/ αλλ·	Τ ^ν κ ι ^δ / τ ^η αυ ^τ δ ⁻ / αυ ^τ	δ/ αρ ^θ ν ^ο νςς	ν ^ο νγ		
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωαν[ν] ^ο υ παγ ^χ	δ/ αρ ^θ ν ^ο νθ	ν ^ο νδ γ ις		
εποικ/ Κεραμιου	επιζη ^τ				
270 Σ καν ^ω δημοσιων	ν ^ο ν γ ιθ δ/ ν ^ο	αφ ^ω ει ^τ / σακ ^λ / ν ^ο λε δ/ ν ^ο λζ β/			
271 Σ τεταρτιων	ν ^ο γ ιβς δ' δ/ ν ^ο	ομ ^ο	λ ^η [ν] ^ο ιε γ ιθ		
Σ απαργ ^ν διανύ τη τι/	ν ^ο ζ γ δ δ/ ν ^ο	[ο]μ ^ο	λ ^η ν ^ο γ ιβς δ'		
Σ απαργ ^ν διανύ αν ^ε τι/	γ ιςς δ/ ν ^ο	[ομ] ^ο	λ ^η ν ^ο ζ γ δ		
Σ απαργ ^ν γαλα ^α β ^{ου} γ β	ν ^ο β δ/ ν ^ο	ο[μ] ^ο	λ ^η [ν] ^ο γ ιςς		
275 γι/ επιζη ^τ ν ^ο ξα γ δ δ' δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο λε δ/ ν ^ο λζ β/ λ ^η ν ^ο κς γ [δ] δ' δ/ ν ^ο				
αφ ων ει/κομισ ^θ ει ⁻ / σακ ^λ					
δ/ καταβολ· α Αθ ^ν τ ι ^δ / γ	δ/ Αθανασιου νο ^τ	δ/ αρ ^θ ν ^ο ιη β/	εχ ν ^ο ιζ γ η		
δ/ αλλ·	Τ ^ν κ [ι] ^δ / τ ⁻ αυ ^τ δ ^τ / αυ ^τ	δ/ [αρ] ^θ ν ^ο η	[ν ^ο] ζ γ ιβ		
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωαν ^ν ^ο υ παγ ^χ	δ/ [α]ρ ^θ [ν ^ο] ια	[ν ^ο] ι γ δ		

Fol. 9b.]

επ[οικ]/ Ψυρου	επιζη ^τ				
280 Σ καν ^ω δημοσιων	ν ^ο ο γ κα δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο ξα γ γ δ/ ν ^ο ξες γ			
282 Σ τεταρτιων	γ ιςς δ' δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο θ γ ιε δ/ ν ^ο		
Σ απαργ ^ν διανύ τη τ[ι/]	ν ^ο θ δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο θ		
Σ απαργ ^ν διανύ αι[ε τ]ι/	ν ^ο α γ α δ' δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο α γ α δ' δ/ ν ^ο		
285 γι/ επιζη ^τ ν ^ο π[α γ] ις δ/ ν ^ο	αφ ^ω ει ⁻ / σακελλ ⁻ ν ^ο ξα γ γ δ/ ν ^ο ξες γ λ ^η ν ^ο κ γ ι δ/ ν ^ο				
αφ ^ω ει/κομισ ^θ ει ⁻ / σακελλ ⁻					
δ/ καταβολ· α Αθ ^ν τ ι ^δ / γ	δ/ Αθανασιου νο ⁻	δ/ αρ ^θ ν ^ο μ γ	εχ ν ^ο λζ γ δ		
δ/ αλλ·	Τ ^ν κ ι ^δ / γ δ ⁻ / αυ ⁻	δ/ αρ ^θ ν ^ο ιε	ν ^ο ιδ γ γ		
δ/ αλλ·	Π ^χ ια ι ^δ / δ δ/ Ἰωαν ^ν ^ο υ παγ ^χ	δ/ αρ ^θ ν ^ο ις	ν ^ο θ γ κ		
290 εποικ/ Ποιμην	επιζη ^τ				

291	σχ καν ^ω δημοσιων	ν ^ο ρβ γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο λγ γ κ δ/ ν ^ο λς β/
				λ ^η ν ^ο ξη γ θ δ/ ν ^ο
292	σχ τεταρτιων	ν ^ο α γ ας	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο α γ ας δ/ ν ^ο
	σχ απαργ ^ν διανύ τη τι/	ν ^ο θ γ κ	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο θ γ κ
	σχ απαργ ^ν διανύ [α]ν ^ε τι/	ν ^ο γ ι ης δ'	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο γ ι ης δ'
295	γι/ επιζητ ^τ ν ^ο ρι γ γ κα δ'	δ/ ν ^ο	αφ ^ω ει-/ σακελλ ^α ν ^ο λγ γ κ δ/ ν ^ο λς β/ λ ^η ν ^ο π γ α δ' δ/ ν ^ο	
	αφ ^ω ων ει-/κομισ ^ο ει-/ σακελλ ^α			
	δ/ καταβολ ^α Α Αθ ^ν τ ι ^δ / γ	δ/ Αθανασιου νοτ	δ/ αρ ^θ ν ^ο κδ γ	εχ ν ^ο κβ γ ι β
	δ/ αλλ ^α Τ ^ν κ ι ^δ / γ	δτ/ αυτ	δ/ αρ ^θ ν ^ο ες	ν ^ο ε
	δ/ αλλ ^α Π ^χ ια ι ^δ / δ	δ/ Ιωαννου παγ ^χ	δ/ [αρ] ^θ ν ^ο τς γ	ν ^ο τ γ η

Fol. 10.]

300	εποικ/ Σακοορε	επιζητ		
301	σχ καν ^ω δημοσιων	ν ^ο ι β γ ι θ	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο γ γ ι η δ/ ν ^ο δ
				λ ^η ν ^ο θ γ α δ/ ν ^ο
302	σχ τεταρτιων	γ γ δ'	δ/ ν ^ο	[ο]μ ^ο λ ^η ν ^ο γ γ δ' δ/ ν ^ο
	σχ απαργ ^ν διανύ τη τι/	ν ^ο τ γ ι ζς	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο τ γ ι ζς δ/ ν ^ο
	σχ απαργ ^ν διανύ αν ^ε τι/	γ α δ'	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο γ α δ' δ/ ν ^ο
305	γι/ επιζητ ^τ ν ^ο ι θ γ ι ζ δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο γ γ ι η δ/ ν ^ο δ	λ ^η ν ^ο ι ε γ κ γ δ/ ν ^ο	
	αφ ^ω ων ει-/κομισ ^ο ει-/ σακελλ ^α			
	δ/ καταβολ ^α Α Αθ ^ν τ ι ^δ / γ	δ/ Αθανασιου νοτ	δ/ αρ ^θ ν ^ο δ	εχ ν ^ο γ γ ι η
	εποικ/ Βουνων	επιζητ		
	σχ καν ^ω δημοσιων	ν ^ο μ γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ λ ^η ν ^ο μ γ ε δ/ ν ^ο
310	σχ τεταρτιων	γ ι	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο γ ι δ/ ν ^ο
	σχ απαργ ^ν διανύ τη τι/	ν ^ο τ γ κ β	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο τ γ κ β δ/ ν ^ο
	σχ απαργ ^ν διανύ αν ^ε τι/	γ ι βς	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο γ ι βς δ/ ν ^ο
	σχ απαργ ^ν γαλ ^α β ^{ον} γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο λ ^η ν ^ο β δ/ ν ^ο
	γι/ επιζητ ^τ ν ^ο ν γ ας δ/ ν ^ο	αφ ^ω =	λ ^η ν ^ο ν γ ας δ/ ν ^ο	
315	εποικ/ Αγιου Πινουτιωνος	επιζητ		
	σχ καν ^ω δημοσιων	ν ^ο μ θ γ ι ζ	δ/ ν ^ο	αφ ^ω λ ^η ν ^ο μ θ γ ι ζ δ/ ν ^ο
	σχ τεταρτιων	γ ι βς	δ/ ν ^ο	λ ^η ν ^ο γ ι βς δ/ ν ^ο
	σχ απαργ ^ν διανύ τη τι/	ν ^ο ι α γ η	δ/ ν ^ο	λ ^η ν ^ο ι α γ η δ/ ν ^ο
	σχ απαργ ^ν διανύ αν ^ε τι/	γ ι γ δ'	δ/ ν ^ο	λ ^η ν ^ο γ ι γ δ' δ/ ν ^ο
320	γι/ επιζητ ^τ ν ^ο ξ β γ βς δ'	δ/ ν ^ο	αφ ^ω λ ^η ν ^ο ξ β γ βς δ'	

Fol. 106.]

μον ⁻	ΑΒΒ- Ερμαωτος	επιζητ	σχ απα[ρ] ^[v] διανύ τη τι/	γ ζ αφ ^ω λ ^η ν ^ο γ ζ
μον ⁻	Ταροου	επιζητ	σχ απαργ ^ν διανύ αν ^ε τι/ ν ^ο α γ δ ομ ^ο	λ ^η ν ^ο α γ δ
μον ⁻	Φαροου	επιζητ	γ ς δ ομ ^ο	λ ^η ν ^ο γ ς δ
	σχ απαργ ^ν διανύ τη τι/	γ δ	εν λοιπ ^δ	
325	σχ απαργ ^ν διανύ αν ^ε τι/	γ βς	ομ ^[ο]	

321. The dot is in the MS.; cf. l. 326.

	§	απαργ ^ν	γαλ ⁻	γ δ	ν ^ο	δ	δ/ ν ^ο	ομ ^[ο]	λ ^ν δ
	§	απαργ ^ν	μ ^λ μ ^ε	α γ τ	ν ^ο	α γ ιδς	δ/ ν ^ο	ομ ^ο	λ ^ν α γ ιδς
360		γ/ι	επιζη ⁻	ν ^ο τςβ	γ η δ'	δ/ ν ^ο	αφ ^ω ει ⁻ /	σακ ^λ / ν ^ο	τςδ γ ιβ δ/ ν ^ο üκβ λ ^μ ν ^ο
				κα γ δ'	δ/ ν ^ο .	ως π ^λ δε	ν ^ο κγ γ δ		
361		αφ ων	ει/κομισ ^ο	ει ⁻ /	σακελλ ⁻				
		δ/ καταβολ [·]	α	Επαγ ^ο	γ ι ^δ / δ		δ/ αρ ^θ ν ^ο	σοδ γ	εχ ν ^ο σν η
		δ/ αλλ [·]		Χ ^{οι} ι η	ι ^δ / δ		δ/ αρ ^θ ν ^ο	λα β/	ν ^ο κθ γ ιβ
		δ/ αλλ [·]		Πχ ιε	ι ^δ / ε		δ/ αρ ^θ ν ^ο	ρις	ν ^ο ρζ

Fol. 116.]

365	εποικ/	Εμφυτευτων	επιζ ^τ						
366	§	καν ^ω	δημοσιων	ν ^ο τςθ γ κβ	δ/ ν ^ο	αφ ^ω ει ⁻ /	σακ ^λ / ν ^ο	τλ γ δ/ ν ^ο τν θ	
								λ ^ν ν ^ο ξς γ κβ	δ/ ν ^ο
367	§	τεταρτιων	ν ^ο δ γ δ			ομ ^ο	λ ^ν ν ^ο	δ γ δ	δ/ ν ^ο
	§	απαργ ^ν	διαν ^ν τη τι/	ν ^ο ιδ γ κας		ομ ^[ο]	λ ^ν ν ^ο	ιδ γ κας	δ/ ν ^ο
	§	απαργ ^ν	διαν ^ν αν ^ε τι/	ν ^ο δ γ ι θς		ομ ^ο	λ ^ν ν ^ο	δ γ ι θς	δ/ ν ^ο
370	§	απαργ ^ν	γαλ ⁻ γ ε	ν ^ο ε		ομ ^ο	λ ^ν ν ^ο	ε	δ/ ν ^ο
		γ/ι	επιζη ^τ	ν ^ο üκ η γ ι θ	δ/ ν ^ο	αφ ^ω ει ⁻ /	σακ ^λ / ν ^ο	τλ γ δ/ ν ^ο τν θ	λ ^ν ν ^ο ρε γ ι θ δ/ ν ^ο
		αφ ^ω	ει/κομισ ^ο	ει ⁻ /	σακελλ ⁻				
		δ/ καταβολ [·]	α	Επαγ ^ο	γ ι ^δ / δ		δ/ αρ ^θ ν ^ο	ρκ γ γ	εχ ν ^ο ρι δ
		δ/ αλλ [·]		Χ ^{οι} ι η	ι ^δ / δ		δ/ αρ ^θ ν ^ο	ρης	ν ^ο ρα
375		δ/ αλλ [·]		Πχ ιε	ι ^δ / ε		δ/ αρ ^θ ν ^ο	ρκ ζ ε	ν ^ο ρι η
	εποικ/	Κεραμιον	επιζη ⁻						
377	§	καν ^ω	δημοσιων	ν ^ο ν γ ι θ	δ/ ν ^ο	αφ ^ω ει ⁻ /	σακ ^λ / ν ^ο	ξ ζ γ ε δ/ ν ^ο ο β β/	
			λ ^μ ν ^ο	δ/ ν ^ο	π ^λ ν ^ο ις γ ια				
378	§	τεταρτιων	γ ι βς δ'	δ/ ν ^ο		ομ ^ο	λ ^ν ν ^ο	γ ι βς δ'	
	§	απαργ ^ν	διαν ^ν τη τι/	ν ^ο ζ γ δ	δ/ ν ^ο	ομ ^ο	λ ^ν ν ^ο	ζ γ δ	
380	§	απαργ ^ν	διαν ^ν αν ^ε τι/	ν ^ο γ ις	δ/ [ν ^ο]	ομ ^ο	λ ^ν ν ^ο	γ ις	
	§	απαργ ^ν	γαλ ^α γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο	λ ^ν ν ^ο	β	
382		γ/ι	επιζη ^τ	ν ^ο ξ α γ δ δ'	δ/ ν ^ο	αφ ^ω ει ⁻ /	σα[κ ^λ]/ ν ^ο	ξ ζ γ ε δ/ ν ^ο ο β β/	λ ^μ ν ^ο
				ι γ θ δ'	δ/ ν ^ο .	ως π ^λ δε	ν ^ο ις γ ια		
383		αφ ^ω	ει/κομισ ^ο	ει ⁻ /	σακ ^λ				
		δ/ καταβολ [·]	α	Επαγ ^ο	γ ι ^δ / δ		δ/ αρ ^θ ν ^ο	ια	εχ ν ^ο ι γ ε
385		δ/ αλλ [·]		Χ ^{οι} ι η	ι ^δ / δ		δ/ αρ ^θ ν ^ο	κθ β/	ν ^ο κ ζ γ ι β
		δ/ αλλ [·]		Πχ ιε	ι ^δ / ε		δ/ αρ ^θ ν ^ο	λ β	ν ^ο κθ γ ι β

Fol. 12.]

	εποικ/	Ψυρον	επιζη ^τ						
388	§	καν ^ω	δημοσιων	ν ^ο ο γ κα	δ/ ν ^ο	αφ ^ω ει ⁻ /	σακ ^λ / ν ^ο	ο θ γ δ δ/ ν ^ο π ε β/	
			λ ^μ ν ^ο	δ/ ν ^ο	π ^λ ν ^ο η γ ζ				
389	§	τεταρτιων	γ ι ζς δ'	δ/ ν ^ο		ομ ^ο	λ ^ν ν ^ο	γ ι ζς δ'	δ/ ν ^ο

360. με(ιωνος): cf. note on l. 21. The two results (a deficit of 23 s. 4 c. on the Canon alone, and a balance of 21 s. 0½ c. on the remaining heads) are set down side by side, without stating the net result, a deficit of 2 s. 3½ c. Cf. ll. 382, 392. The dot after δ/ ν^ο is in the MS.; cf. l. 382.

- 390 ξ απαργ^ν διαν^ν τη τι/ ν° θ δ/ ν° ομ^ο λ^ν ν° θ δ/ ν°
 ξ απαργ^ν διαν^ν αν^ε τι/ ν° α γ α δ' δ/ ν° ομ^ο λ^ν ν° α γ α δ' δ/ ν°
- 392 γι/ επιζη^τ ν° πα γ ις δ/ ν° αφ^ω ει^τ/ σακ^λ/ ν° ο θ γ δ δ/ ν° πε β/ λ^ν μ^ε ν° ι γ ι θ
δ/ ν° ως π^λ δε ν° η γ ζ
- 393 αφ ων ει/κομισ^θ ει^τ/ σακελλ⁻
δ/ καταβολ[·] α Επαγ^ο γ ι^δ/ δ δ/ δ/ αρ^θ ν° λδ εχ ν° λα γ ις
- 395 δ/ αλλ[·] Χ^{οι} ιη ι^δ/ δ δ/ αρ^θ ν° λη ζ ν° λε γ δ
δ/ αλλ[·] Πχ ιε ι^δ/ ε δ/ αρ^θ ν° ι γ ζ ν° ι β γ η
- εποικ/ Ποιμην επιζη^τ
- 398 ξ καν^ω δημοσιων ν° ρ β γ ε δ/ ν° αφ^ω ει⁻/ σακ^λ/ ν° λ ζ γ δ δ/ ν° μς
λ^ν ν° ξ ε γ α δ/ ν°
- 399 ξ τεταρτιων ν° α γ ας δ/ ν° ομ^ο λ^ν ν° α γ ας δ/ ν°
- 400 ξ απαργ^ν διαν^ν τη τι/ ν° θ γ κ δ/ ν° ομ^ο λ^ν ν° θ γ κ δ/ ν°
 ξ απαργ^ν διαν^ν αν^ε τι/ ν° ε γ ι ης δ' δ/ ν° [ο]μ^ο λ^ν γ ι ης δ' δ/ ν°
- 402 γι/ επιζη^τ ν° ρ ι γ γ κα δ' δ/ ν° αφ^ω ει⁻/ σακ^λ/ ν° λ ζ γ δ δ/ ν° μς λ^ν ν° ος
γ ι ζ δ' δ/ ν°
- 403 αφ ων ει⁻/κομισ^θ ει⁻/ σακ^λ/ δ/ αρ^θ ν° θς γ εχ ν° θ
δ/ καταβολ[·] α Επαγ^ο γ ι^δ/ δ δ/ δ/ αρ^θ ν° ι α β/ ν° ι γ ις
- 405 δ/ αλλ[·] Χ^{οι} ιη ι^δ/ δ δ/ δ/ αρ^θ ν° ι θ ν° ι ζ γ ι β
δ/ αλλ[·] Πχ ιε ι^δ/ ε δ/ αρ^θ ν° ι θ ν° ι ζ γ ι β

Fol. 12b.]

- εποικ/ Σακοορε επιζη^τ
- 408 ξ καν^ω δημοσιων ν° ι β γ ι θ δ/ ν° αφ^ω ει^τ/ σακ^λ/ ν° β γ ι η δ/ ν° γ
λ^ν ν° ι γ α δ/ ν°
- 409 ξ τεταρτιων γ γ δ' δ/ ν° ομ^ο λ^ν γ γ δ' δ/ ν°
- 410 ξ απαργ^ν διαν^ν τη τι/ ν° ε γ ι ζς δ/ ν° ομ^ο λ^ν ν° ε γ ι ζς δ/ ν°
 ξ απαργ^ν διαν^ν αν^ε τι/ ν° γ α δ' δ/ ν° ομ^ο λ^ν γ α δ' δ/ ν°
γι/ επιζη^τ ν° ι θ γ ι ζ δ/ ν° αφ^ω ει⁻/ σακ^λ/ ν° β γ ι η δ/ ν° γ λ^ν ν° ι ε γ κ γ δ/ ν°
αφ^ω ει/κομισ^θ ει⁻/ σακελλ^α
δ/ καταβολ[·] α Επαγ^ο γ ι^δ/ δ δ/ ν° δ/ αρ^θ ν° γ εχ ν° β γ ι η
- 415 εποικ/ Βουνων επιζη^τ
- ξ καν^ω δημοσιων ν° μ γ ε δ/ ν° αφ ων ει⁻/σακ^λ/ λ^ν ν° μ γ ε δ/ ν°
 ξ τεταρτιων γ ι δ/ ν° = λ^ν γ ι δ/ ν°
 ξ απαργ^ν διαν^ν τη τι/ ν° ε γ κ β δ/ ν° = λ^ν ν° ε γ κ β δ/ ν°
 ξ απαργ^ν διαν^ν αν^ε τι/ ν° γ ι βς δ/ ν° = λ^ν γ ι βς δ/ ν°
- 420 ξ απαργ^ν γαλ^α γ β ν° β δ/ ν° = λ^ν ν° β δ/ ν°
γι/ επιζη^τ ν° ν γ ας δ/ ν° αφ^ω ει⁻/ σακ^λ/ λ^ν ν° ν γ ας δ/ ν°
- εποικ/ Αγίου Πινουτιωνος επιζη^τ
- ξ καν^ω δημοσιων ν° μ θ γ ι ζ δ/ ν° αφ^ω ει⁻/ σακ^λ/ λ^ν ν° μ θ γ ι ζ δ/ ν°
 ξ τεταρτιων ν° ε γ ι βς δ/ ν° ομ^ο λ^ν γ ι βς δ/ ν°

403. ει⁻/κομισ^θ: the line over an abbreviation like ει/ stands for τ: here, therefore, it is a slip of the pen.

414. δ/ ν° : sic, a slip of the pen, by force of habit; cf. l. 444.

425	§ απαργ ^ν διανύ τη τι/	ν ^ο ια γ η	δ/ ν ^ο	ομ ^ο	λ ^ν ια γ η	δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ ι γ δ'	δ/ ν ^ο	ομ ^ο	λ ^ν γ ι γ δ'	δ/ ν ^ο
	γι/ επιζη ⁻ ν ^ο ξ β γ β δ'	δ/ ν ^ο	εν λοιπ ^δ			

Fol. 13.]

μον ^α Αββ ⁻ Ερμαωτος	επιζη ^τ	§ απαργ ^ν διανύ τη τι/	γ ζ δ/ ν ^ο	αφ ^ω	λ ^ν	γ ζ
μον ^α Ταροου	επιζη ⁻	§ απαργ ^ν διανύ αν ^ε τι/ ν ^ο	α γ δ δ/ ν ^ο	ομ ^ο	λ ^ν	α γ δ
430 μον ^α Φαροου	επιζη ^τ		γ ς δ/ ν ^ο	ομ ^ο	λ ^ν	γ ς
	§ απαργ ^ν διανύ τη τι/	γ δ	εν λοιπ ^δ			
	§ απαργ ^ν διανύ αν ^ε τι/	γ β δ	ομ ^ο			
μον ^α Βαρβαρου	επιζη ^τ	§ απαργ ^ν διανύ τη τι/	γ δ δ/ ν ^ο	αφ ^ω	λ ^ν	γ δ
μον ^α Αγιας Μαριας	επιζη ^τ	§ απαργ ^ν διανύ τη τι/	γ ι α δ/ ν ^ο	ομ ^ο	λ ^ν	γ ι α

Fol. 13 b.]

435 + ανακεφαλαιωσις ι^δ/ γ

436	§ καν ^ω δημοσιων	ν ^ο η μ θ γ ι α	δ/ ν ^ο	αφ ^ω ει ^τ / σακ ^λ / ν ^ο	δ το η γ η δ/ ν ^ο	δ ψ κ γ ς γ ^ν
					λ ^ν	γ χ ο α γ γ δ/ ν ^ο
437	§ τεταρτιων	ν ^ο π γ γ κ δ'	δ/ ν ^ο	ομ ^ο	λ ^ν	π γ γ κ δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο σ ο γ γ ι ς	δ/ ν ^ο	ομ ^ο	λ ^ν	σ ο γ γ ι ς δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ρ μ η γ η	δ/ ν ^ο	ομ ^ο	λ ^ν	ρ μ η γ η δ/ ν ^ο
440	§ απαργ ^ν γαλ ^α β ^{ου} ο πε	ν ^ο πε	δ/ ν ^ο	ομ ^ο	λ ^ν	πε δ/ ν ^ο
	§ απαργ ^ν μ ^λ μ ^ε ο α γ η γ	ν ^ο ο α γ κ	δ/ ν ^ο	ομ ^ο	λ ^ν	ο α γ κ δ/ ν ^ο
442	γι/ επιζη ⁻ ν ^ο η ψ ι β γ γ δ'	δ/ ν ^ο	αφ ^ω ει ⁻ / σακελλ ^α ν ^ο	δ το η γ η δ/ ν ^ο	δ ψ κ γ ς γ ^ν	λ ^ν
	δ τ λ γ γ ι θ δ'	δ/ ν ^ο				
443	αφ ^ω ων ει/κομισ ^θ ει ⁻ / σακελλ ^α					
	δ/ καταβολ ^α α Επαγ ^ο γ ι ^δ / δ δ/ ν ^ο			δ/ αρ ^θ ν ^ο	α φ μ β ς ε χ ^ν ν ^ο	α υ λ ε γ ι ς
445	δ/ αλλ ^α Χο ^ι ι η ι ^δ / δ			δ/ αρ ^θ ν ^ο	α σ κ δ β/ ν ^ο	α ρ λ δ γ η
	δ/ αλλ ^α Πχ ^ι ι ε ι ^δ / ε			δ/ αρ ^θ ν ^ο	α ρ ν ζ ν ^ο	α ω η γ η

Fol. 14.]

ινδ^ο/ δ

κωμ ^α Αφροδιτω	επιζη ^τ					
449	§ καν ^ω δημοσιων	ν ^ο ς τ η α γ ι ε	δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο	γ υ μ ς γ ς δ/ ν ^ο	γ ψ μ θ γ ^ν
					λ ^ν	γ φ ε γ θ δ/ ν ^ο
450	§ τεταρτιων	ν ^ο ο β γ θ ς δ'	δ/ ν ^ο	ομ ^ο	λ ^ν	ο β γ θ ς δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο σ β γ η	δ/ ν ^ο	ομ ^ο	λ ^ν	σ β γ η δ/ ν ^ο
	§ απαργ ^ν διανύ ανευ τι/	ν ^ο ρ λ α γ ι ς	δ/ ν ^ο	ομ ^ο	λ ^ν	ρ λ α γ ι ς δ/ ν ^ο
	§ απαργ ^ν γαλ ^α β ^{ου} ο ο β	ν ^ο ο β	δ/ ν ^ο	ομ ^ο	λ ^ν	ο β δ/ ν ^ο
	§ απαργ ^ν μ ^λ μ ^ε ο ο β γ	ν ^ο ο γ ε ς	δ/ ν ^ο	ομ ^ο	λ ^ν	ο γ ε ς δ/ ν ^ο
455	γι/ επιζη ^τ ν ^ο ζ φ γ ς δ' δ/ ν ^ο	αφ ^ω ει ⁻ / σακ ^λ / ν ^ο	γ υ μ ς γ ς δ/ ν ^ο	γ ψ μ θ γ ^ν	λ ^ν	δ ι γ
	γ ι η ς δ' δ/ ν ^ο					

427. εν λοιπ(α)δ(ι?) : cf. the similar entries under μονα(σπηρίου) Φαρόου.

- 456 αφων ει/κομ[ι]σ^θ ει^τ/ σακελλ^α
 δ/ καταβολ· α Φ ζ ι^δ/ ε δ/
 δ/ αλλ· Τ^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο ,αωξες γ· εχ· ν^ο ,αψιη γ ιδ
 δ/ αλλ· Μ^κ κδ ι^δ/ ε δ/ αρ^θ ν^ο φα ε ν^ο υξγ
 δ/ αλλ· Π^κ ια ι^δ/ ε δ/ αρ^θ ν^ο χνβς ν^ο χ γ ιδ
 460 δ/ αλλ· Π^κ ια ι^δ/ ε δ/ αρ^θ ν^ο ψιζ ν^ο χνβ
 S απο πλε εποικ^ω/κ^ω/ Ψυρ^{ου} S Κερ^α δ/ αρ^θ ν^ο ιβς γ ν^ο ιβ γ β
 εποικ/ Ψυρου Τ^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο ζς γ εχ· ν^ο ζ γ ια
 εποικ/ Κερ^α τ^η αυ^τ ι^δ/ ε δ/ αρ^θ ν^ο ε ν^ο δ γ ιε

Fol. 14 b.]

- εποικ/ Πακαννεως επιζη^τ
 465 S καν^ω δημοσιων ν^ο τοα γ η δ/ ν^ο αφ^ω ει⁻/ σακ^λ/ ν^ο τξς γ ις δ/ ν^ο τςζς
 λ ν^ο δ γ ις δ/ ν^ο
 466 S τεταρτιων ν^ο γ γ κς δ/ δ/ ν^ο ομ^ο λ ν^ο γ γ κς δ/ δ/ ν^ο
 S απαργ^ν διανύ τη τι/ ν^ο δ γ θ ομ^ο λ ν^ο δ γ θ δ/ ν^ο
 S απαργ^ν διανύ αν^ε τι/ ν^ο ζ γ δ ομ^ο λ ν^ο ζ γ δ δ/ ν^ο
 S απαργ^ν γαλ⁻ β⁻ γ δ ν^ο δ ομ^ο λ ν^ο δ δ/ ν^ο
 470 S απαργ^ν μ^λ μ^ε α γ ε ν^ο α γ ιδς ομ^ο λ ν^ο α γ ιδς δ/ ν^ο
 471 γι/ επιζη^τ ν^ο τςβς γ η δ/ δ/ ν^ο αφ^ω ει⁻/ σακ^λ/ ν^ο τξς γ ις δ/ ν^ο τςζς λ ν^ο κε
 γ ις δ/ δ/ ν^ο
 472 αφων ει/κομισ^θ ει⁻/ σακελλ⁻
 δ/ καταβολ· α Φ ζ ι^δ/ ε δ/ ε δ/ αρ^θ ν^ο σςες εχ· ν^ο σοβς γ δ
 δ/ αλλ· Τ^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο πβ ν^ο οε γ κ
 475 δ/ αλλ· Π^κ ια ι^δ/ ε δ/ αρ^θ ν^ο κ ν^ο ιη γ ις
 εποικ/ Εμφυτευτων επιζη^τ
 477 S καν^ω δημοσιων ν^ο τςθς γ κβ δ/ ν^ο αφ^ω ει^τ/ σακ^λ/ ν^ο τμδς γ ις δ/ ν^ο τοβς
 λ ν^ο νε γ ε δ/ ν^ο
 478 S τεταρτιων ν^ο δ γ δ δ/ ν^ο ομ^ο λ ν^ο δ γ δ δ/ ν^ο
 S απαργ^ν διανύ τη τι/ ν^ο ιδς κας δ/ ν^ο ομ^ο λ ν^ο ιδς κας δ/ ν^ο
 480 S απαργ^ν διανύ αν^ε τι/ ν^ο δ γ ιδς δ/ ν^ο ομ^ο λ ν^ο δ γ ιδς δ/ ν^ο
 S απαργ^ν γαλ^α β^ν γ ε ν^ο ε δ/ ν^ο ομ^ο λ ν^ο ε δ/ ν^ο
 γι/ επιζη^τ ν^ο υκκη γ ιθ δ/ ν^ο αφ^ω [ει]^τ/ σακ^λ/ ν^ο τμδς γ ις δ/ ν^ο τοβς λ ν^ο πδς γ γ δ/ ν^ο
 αφ^ω ει/κομισ^θ ει⁻/ σακελλ^α
 δ/ καταβολ· α Φ ζ ι^δ/ ε δ/ αρ^θ ν^ο σιδς εχ ν^ο ρςη
 485 δ/ αλλ· Τ^ν ιθ ι^δ/ ε δ/ αρ^θ ν^ο νθ β/ ν^ο νε
 δ/ αλλ· Μ^κ κδ ι^δ/ ε δ/ αρ^θ ν^ο κς ν^ο κγ γ κ
 δ/ αλλ· Π^κ ια ι^δ/ ε δ/ αρ^θ ν^ο οβ ν^ο ξς γ κ

461-463. For an explanation of the placing of these surpluses here see the introduction to 1412 (p. 83).

463. τ^η αυ^τ ι^δ/ ε: τ^η ι^δ/ ε was written first, and then washed out,

the present entry being written over the remains.

466. The dot is in the MS.

Fol. 15.]

εποικ/ Βουνων		επιζητ			
489	§ καν ^ω δημοσιων	ν ^ο μ γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακλ/ ν ^ο ιη γ ις δ/ ν ^ο κ	
				λ ν ^ο κα γ ιγ	δ/ ν ^ο
490	§ τεταρτιων	γ ι	δ/ ν ^ο	[ο]μ ^ο	λ γ ι δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο ς γ κ β	δ/ ν ^ο	ομ ^ο	λ ν ^ο ς γ κ β δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ς γ ι βς	δ/ ν ^ο	ομ ^ο	λ γ ι βς δ/ ν ^ο
	§ απαργ ^ν γαλ ^α β ^υ γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο	λ ν ^ο β δ/ ν ^ο
	γι/ επιζητ ν ^ο ν γ ας δ/ ν ^ο	αφ ^ω ει-/ σακλ/ ν ^ο ιη γ ις δ/ ν ^ο κ	λ ν ^ο λα γ θς δ/ ν ^ο		
495	αφ ων ει/κομισ ^ο ει-/ σακελλ-				
	δ/ καταβολ· α Π ^χ ια ι ^δ / ς			δ/ αρ ^ο ν ^ο κ	εχ ν ^ο ιη γ ις
εποικ/ Κεραμιου		επιζητ			
	§ καν ^ω δημοσιων	ν ^ο ν γ ι θ	δ/ ν ^ο	αφ ^ω ει-/ σακλ/ ν ^ο ν γ ι θ δ/ ν ^ο ν δ β/ λ	
	§ τεταρτιων	ν ^ο ς γ ι βς δ'	δ/ ν ^ο	ομ ^ο	λ γ ι βς δ' δ/ ν ^ο
500	§ απαργ ^ν διανύ τη τι/	ν ^ο ζ γ δ	δ/ ν ^ο	ομ ^ο	λ ν ^ο ζ γ δ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ ιςς	δ/ ν ^ο	ομ ^ο	λ γ ιςς δ/ ν ^ο
	§ απαργ ^ν γαλ- β ^υ γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο	λ ν ^ο β δ/ ν ^ο
	γι/ επιζητ ν ^ο ξ α γ δ δ' δ/ ν ^ο	αφ ^ω ει-/ σακλ/ ν ^ο ν γ ι θ δ/ ν ^ο ν δ β/ λ	ν ^ο ι γ θ δ' δ/ ν ^ο		
	αφ ων ει/κομισ ^ο ει-/ σακελλ ^α				
505	δ/ καταβολ· α Φ ζ ι ^δ / ε			δ/ αρ ^ο ν ^ο μ β β/	εχ ν ^ο λ θ γ ι δ
	δ/ αλλ·	Τ ^ν ι θ ι ^δ / ε		δ/ αρ ^ο ν ^ο ι β	ν ^ο ι α γ ε

Fol. 15 β.]

εποικ/ Ψυρου		επιζητ			
	§ καν ^ω δημοσιων	ν ^ο ο γ κα	δ/ ν ^ο	αφ ^ω ει-/ σακλ ν ^ο ο γ κα δ/ ν ^ο ος λ	
	§ τεταρτιων	γ ι ζς δ'	δ/ ν ^ο	ομ ^ο	λ γ ι ζς δ' δ/ ν ^ο
510	§ απαργ ^ν διανύ τη τι/	ν ^ο θ	δ/ ν ^ο	ομ ^ο	λ ν ^ο θ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο α γ α δ'	δ/ ν ^ο	ομ ^ο	λ ν ^ο α γ α δ' δ/ ν ^ο
	γι/ επιζητ ν ^ο πα γ ις δ/ ν ^ο	αφ ^ω ει-/ σακλ/ ν ^ο ο γ κα δ/ ν ^ο ος λ	ν ^ο ι γ ι θ δ/ ν ^ο		
	αφ ^ω ει/κομισ ^ο ει-/ σακελλ-				
	δ/ καταβολ· α Φ ζ ι ^δ / ε			δ/ αρ ^ο ν ^ο ξς γ	εχ ν ^ο ξ β γ ι β
515	δ/ αλλ·	Τ ^ν ι θ ι ^δ / ε		δ/ αρ ^ο ν ^ο θς	ν ^ο η γ θ
εποικ/ Ποιμην		επιζητ			
517	§ καν ^ω δημοσιων	ν ^ο ρ β γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακλ/ ν ^ο λ η γ β δ/ ν ^ο μας	
				λ ν ^ο ξ δ γ γ	δ/ ν ^ο
518	§ τεταρτιων	ν ^ο α γ ας	δ/ ν ^ο	ομ ^ο	λ ν ^ο α γ ας δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο θ γ κ	δ/ ν ^ο	ομ ^ο	λ ν ^ο θ γ κ δ/ ν ^ο
520	§ απαργ ^ν διανύ αν ^ε τι/	γ ι ης δ'	δ/ ν ^ο	ομ ^ο	λ γ ι ης δ' δ/ ν ^ο
521	γι/ επιζητ ν ^ο ρ ι γ γ κα δ' δ/ ν ^ο	αφ ^ω [ει/]- σακλ/ ν ^ο λ η γ β δ/ ν ^ο μας	λ ν ^ο ο ε		
	γ ι θ δ' δ/ ν ^ο				
522	αφ ων ει/κομισ ^ο ει-/ σακελλ ^α				
	δ/ καταβολ· α Φ ζ [ι/] ^δ ε			δ/ αρ ^ο ν ^ο λ α [γ]'	εχ ν ^ο κ θ

- δ/ αλλ· T^u ιθ ι^δ/ ε δ/ αρ^θ ν^ο ζ ν^ο ςγιβ
 525 δ/ αλλ· M^x κδ ι^δ/ ε δ/ αρ^θ ν^ο βςγ ν^ο βςγιδ
 Fol. 16.]
- εποικ/ Σακοορε επιζητ
 527 ς καν^ω δημοσιων ν^ο ιβςγ ιθ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ιβ δ/ ν^ο ιγ
 λ^η ν^ο γ ιθ δ/ ν^ο
 528 ς τεταρτιων γ γ δ' δ/ ν^ο ομ^ο λ^η γ γ δ' δ/ ν^ο
 ς απαργ^ν διαν^ν τη τι/ ν^ο ςγ ιζ δ/ ν^ο ομ^ο λ^η ςγ ιζ δ/ ν^ο
 530 ς απαργ^ν διαν^ν αν^ε τι/ ν^ο ςγ α δ' δ/ ν^ο ομ^ο λ^η γ α δ' δ/ ν^ο
 γι/ επιζητ ν^ο ιθ γ ιζ δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ιβ δ/ ν^ο ιγ λ^η ν^ο ζ γ ιζ δ/ ν^ο
 αφ^ω ει/κομισ^θ ει-/ σακελλ^α
 δ/ καταβολ· α· Φ ζ ι^δ/ ε δ/ αρ^θ ν^ο ια εχ ν^ο ι γ δ
 δ/ αλλ· Π^x ια ι^δ/ ς δ/ αρ^θ ν^ο β ν^ο α γ κ
- 535 εποικ/ Αγιου Πινουτιωνος επιζητ
 ς καν^ω δημοσιων ν^ο μ θ γ ιζ δ/ ν^ο αφ^ω λ^η ν^ο μ θ γ ιζ δ/ ν^ο
 ς τεταρτιων γ ι βς δ/ ν^ο ομ^ο λ^η γ ι βς δ/ ν^ο
 ς απαργ^ν διαν^ν τη τι/ ν^ο ια γ η δ/ ν^ο ομ^ο λ^η ν^ο ια γ η δ/ ν^ο
 ς απαργ^ν διαν^ν αν^ε τι/ γ ι γ δ' δ/ ν^ο ομ^ο λ^η γ ι γ δ' δ/ ν^ο
 540 γι/ επιζητ ν^ο ξ β γ βς δ' δ/ ν^ο αφ^ω ει-/ σακ^λ/ λ^η ν^ο ξ β γ βς δ'
 μον^α Αββ- Ερμαωτος επιζητ ς απαργ^ν διαν^ν τη τι/ γ ζ δ/ ν^ο αφ^ω λ^η γ ζ δ/ ν^ο
 μον^α Ταροου επιζητ ς απαργ^ν διαν^ν αν^ε τι/ ν^ο α γ δ δ/ ν^ο ομ^ο λ^η ν^ο α γ δ δ/ ν^ο
 μον^α Φαροου επιζητ γ ς δ/ ν^ο ομ^ο λ^η γ ς δ/ ν^ο
 ς απαργ^ν διαν^ν τ]η τ[/] γ δ δ/ ν^ο εν λοιπ^θ
 545 ς απαργ^ν διαν^ν αν^ε τι/ γ βς δ/ ν^ο ομ^ο
 μον^α Βαρβαρου επιζητ ς απαργ^ν διαν^ν τη τι/ γ δ δ/ ν^ο αφ^ω λ^η γ δ δ/ ν^ο
 μον^α Αγίας Μαρίας επιζητ ς απαργ^ν διαν^ν τη τι/ γ ι α δ/ ν^ο ομ^ο λ^η γ ι α δ/ ν^ο
 Fol. 16 b.]
- + ανακεφαλαιωσις ινδ^ο/ δ
- 549 ς καν^ω δημοσιων ν^ο η μ θ γ ι α δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ,δτμη δ/ ν^ο ,δψκγς γ
 λ^η ν^ο ,γψα γ ι α δ/ ν^ο
 550 ς τεταρτιων ν^ο π γ γ κ δ' δ/ ν^ο ομ^ο λ^η ν^ο π γ γ κ δ' δ/ ν^ο
 ς απαργ^ν διαν^ν τη τι/ ν^ο σο γ γ ις δ/ ν^ο ομ^ο λ^η ν^ο σο γ γ ις δ/ ν^ο
 ς απαργ^ν διαν^ν αν^ε τι/ ν^ο ρ μ η γ η δ/ ν^ο ομ^ο λ^η ν^ο ρ μ η γ η δ/ ν^ο
 ς απαργ^ν γαλ^α β^υ γ πε ν^ο πε δ/ ν^ο ομ^ο λ^η ν^ο πε δ/ ν^ο
 ς απαργ^ν μ^λ μ^ε ο α γ η γ ν^ο ο α γ κ δ/ ν^ο ομ^ο λ^η ν^ο ο α γ κ δ/ ν^ο
 555 γι/ επιζητ ν^ο η ψ ι β γ γ δ' δ/ ν^ο αφ^ω ει-/ σακ^λ/ ν^ο ,δτμη δ/ ν^ο ,δψκγς γ λ^η ν^ο
 ,δτξδ γ γ δ' δ/ ν^ο
- 556 αφ^ω εν ει/κομισ^θ ει-/ σακελλ^α
 δ/ καταβολ· α· Φ ζ ι^δ/ ε δ/ αρ^θ ν^ο ,βφκζ β/ εχ ν^ο ,βτλ
 δ/ αλλ· T^u ιθ ι^δ/ ε δ/ αρ^θ ν^ο χ π γς γ ν^ο χ λ β
 δ/ αλλ· M^x κδ ι^δ/ ε δ/ αρ^θ ν^ο χ πα γ ν^ο χ κ ζ
 560 δ/ αλλ· Π^x ια ι^δ/ ς δ/ αρ^θ ν^ο ω λ α ν^ο ψ ν θ

541. The dot after αφ^ω is in the MS.

Fol. 17.]

+ ιδ^ο/ πεμπτης

κωμ. Αφροδιτω.		επιζη-			
563	§ καν ^ω δημοσιων	ν ^ο ,στρα γιε	δ/ ν ^ο	α[φ ^ω] ει-/	σακ ^λ / ν ^ο ,γφπγ για δ/ ν ^ο
		γωπζ β/ λ ^η ν ^ο ,γτζη γ δ	δ/ ν ^ο		
564	§ τεταρτιω	ν ^ο οβ γ θς δ'	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο οβ γ θς δ' δ/ ν ^ο
565	§ απαργ ^ν διανύ τη τι/	ν ^ο σβ γ η	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο σβ γ η δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ρλα γ ις	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο ρλα γ ις δ/ ν ^ο
	§ απαργ ^ν γαλ ⁻ β ^ν γ οβ	ν ^ο οβ	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο οβ δ/ ν ^ο
	§ απαργ ^ν μ ^λ μ ^ε ο γ β γ	ν ^ο ο γ ες	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο ο γ ες δ/ ν ^ο
569	γι/ επιζη ^τ ν ^ο ,ζφ γ δ'	δ/ ν ^ο	αφ ^ω ει-/	σακ ^λ /	γφπγ για δ/ ν ^ο ,γωπζ β/
	λ ^η ν ^ο ,γτις γ ιγ δ'	δ/ ν ^ο			
570	αφ ^ω ει/κομισ ^ο ει-/	σακελλ ^α			
	δ/ καταβολ ^α α Φ	α ι ^δ / τ		δ/ αρ ^ο ν ^ο ,βσμγς	εχ ν ^ο ,βοθ
	δ/ αλλ ^α Φαμ ^ο κε ι ^δ / τ			δ/ αρ ^ο ν ^ο ,αχλη γ	ν ^ο ,αύζη γ κ
	απο πλε ^ε εποικ/ Ψυρ ^{ον} τη αν ^τ ι ^δ / τ			δ/ αρ ^ο ν ^ο ες γ	ν ^ο ε γ ιε
	εποικ/ Πακαυνεως	[ε]πιζη-			
575	§ καν ^ω δημοσιων	ν ^ο τοα γ η	δ/ ν ^ο	αφ ^ω ει-/	σακ ^λ / ν ^ο τνε γ β δ/ ν ^ο τπδ
				λ ^η ν ^ο ις γ τ	δ/ ν ^ο
576	§ τεταρτιων	ν ^ο γ γ κς δ'	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο γ γ κς δ' δ/ ν ^ο
	§ απαργ ^ν διανύ τη τι/	ν ^ο δ γ θ	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο δ γ θ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	[ν ^ο ζ] γ δ	δ/ ν ^ο	[ο]μ ^ο	λ ^η ν ^ο ζ γ δ δ/ ν ^ο
	§ απαργ ^ν γαλ ⁻ [β]- [γ δ ν ^ο δ]	δ/ ν ^ο		[ο]μ ^ο	λ ^η ν ^ο δ δ/ ν ^ο
580	§ απαργ ^ν μ ^λ μ ^ε α [γ τ	ν ^ο α γ ιδς]	δ/ ν ^ο	[ο]μ ^ο	λ ^η ν ^ο α γ ιδς δ/ ν ^ο
	γι/ επιζη ^τ ν ^ο τ[ρβ γ η δ']	δ/ ν ^ο	[αφ ^ω ει-/	σακ ^λ /	ν ^ο τνε γ β δ/ ν ^ο τπδ λ ^η ν ^ο λζ γ τ δ' δ/ ν ^ο
	αφ ^ω ει/κομισ ^ο ει-/	σακελλ ⁻			
	δ/ καταβολ ^α α [Φ	α ι ^δ / τ]		δ/ αρ ^ο ν ^ο ρς θ	εχ ν ^ο ρπγ γ ιδ
	δ/ αλλ ^α [Φαμ ^ο κε ι ^δ / τ]			δ/ αρ ^ο ν ^ο ρπε	ν ^ο ροα γ ιδ

Fol. 17 b.]

εποικ/ Βουνων		επιζη-			
585	§ καν ^ω δημοσιων	ν ^ο μ γ ε	δ/ [ν ^ο]	αφ ^ω ει-/	σακ ^λ / ν ^ο ιη γ ιγ δ/ ν ^ο κ
				λ ^η ν ^ο κα γ ις	δ/ ν ^ο
587	§ τεταρτιων	γ ι	δ/ [ν ^ο]	ομ ^ο	λ ^η ν ^ο γ ι δ/ ν ^ο
	§ απαργ ^ν [γ] ν ^ο δ[ι]ανύ τη τι/	ν ^ο τ γ κβ	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο τ γ κβ δ/ ν ^ο
	§ απαργ ^ν διανύ αν ^ε τι/	γ ιβς	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο γ ιβς δ/ ν ^ο
590	§ απαργ ^ν γαλ ^α β ⁻ γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο	λ ^η ν ^ο β δ/ ν ^ο
	γι/ επιζη ^τ ν ^ο ν γ ας	δ/ ν ^ο	αφ ^ω [ει/-]	σακ ^λ /	ν ^ο ιη γ ιγ δ/ ν ^ο κ λ ^η ν ^ο λα γ ιβς δ/ ν ^ο
	αφ ^ω ει/κομισ ^ο ει-/	σακελλ ⁻			
	δ/ καταβολ ^α α Φαμ ^ο κε ι ^δ / τ			δ/ αρ ^ο ν ^ο κ	εχ ν ^ο ιη γ ιγ

562. The dot is in the MS. It might be ι.

564. τεταρτιω: sic.

573. Cf. note on ll. 461-463.

εποικ/ Κεραμιου	επιζη-			
595	ξ καν ^ω δημοσιων	ν ^ο ν γ ι θ	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ ν ^ο μη γ γ δ/ ν ^ο ν β λ ν ^ο β γ ι ζ δ/ ν ^ο
596	ξ τεταρτιων	γ ι β δ'	δ/ ν ^ο	ομ ^ο λ γ ι β δ' δ/ ν ^ο
	ξ απαργ ^ν διανύ τη τι/	ν ^ο ζ γ δ	δ/ ν ^ο	ομ ^ο λ ν ^ο ζ γ δ δ/ ν ^ο
	ξ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ς γ ι ζ	δ/ ν ^ο	ομ ^ο λ γ ι ζ δ/ ν ^ο
	ξ απαργ ^ν γαλ ^ν β ^ο γ β	ν ^ο β	δ/ ν ^ο	ομ ^ο λ ν ^ο β δ/ ν ^ο
600	γι/ επιζη- ν ^ο ξ α γ δ δ'	δ/ ν ^ο	αφ ^ω ει-/ [σ] ακ ^λ / ν ^ο	μη γ γ δ/ ν ^ο ν β λ ν ^ο ι γ γ α δ' δ/ ν ^ο
	αφ ων ει/ κομισ ^θ ει-/ σακελλ-			
	δ/ καταβολ ^ν α Φ	[α ι] ^δ / γ		[δ]/ αρ ^θ ν ^ο κ δς εχ ν ^ο κ β γ ι ζ
	δ/ αλλ ^ν Φ[αμ] ^θ κ[ε ι] ^δ / γ			[δ/ αρ ^θ ν ^ο] κ[ς] ν ^ο κ ε γ ι α

Fol. 18.]

εποικ/ Εμφυτευτων	επιζη-			
605	ξ καν ^ω δημοσιων	ν ^ο τ ς θ β	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο σ λε γ ι η δ/ ν ^ο σ ν δ λ ν ^ο ρ ξ δ γ δ δ/ [ν ^ο]
606	ξ τεταρτιων	ν ^ο δ γ δ	δ/ ν ^ο	ομ ^ο λ ν ^ο δ γ δ δ/ ν ^ο
	ξ απ[αργ ^ν] διανύ τη τι/	ν ^ο ι δ γ κας	δ/ ν ^ο	ομ ^ο λ ν ^ο ι δ γ κας δ/ ν ^ο
	ξ απαρ[γ ^ν δ] διανύ αν ^ε τι/	ν ^ο δ γ ι θς	δ/ ν ^ο	ομ ^ο λ ν ^ο δ γ ι θς δ/ ν ^ο
	ξ απαρ[γ ^ν] γαλ ^ν γ ε	ν ^ο ε	δ/ ν ^ο	ομ ^ο λ ν ^ο ε δ/ ν ^ο
610	γι/ [επ]ιζη- ν ^ο υ κ η γ ι θ δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο	σ λε γ ι η δ/ ν ^ο σ ν δ	λ ν ^ο ρ ς γ γ α δ/ ν ^ο
	αφ ων ει-/ κ[ομ]ις ^θ ει-/ σακελλ-			
	δ/ καταβολ ^ν α Φ α	ι ^δ / γ		δ/ αρ ^θ ν ^ο ρ ξ ζ ζ εχ ν ^ο ρ ν ε γ ζ
	δ/ αλλ ^ν Φαμ ^θ κ ε ι ^δ / γ			δ/ αρ ^θ ν ^ο π ς ζ γ ν ^ο π γ ι β
εποικ/ Ψυρου	επιζη-			
615	ξ καν ^ω δημοσιων	ν ^ο ο γ κα	δ/ ν ^ο	αφ ^ω [ει]-/ [σα]κ ^λ / ν ^ο ο γ κα δ/ ν ^ο ο ς λ .
	ξ τεταρτιων	ν ^ο γ ι ζ δ'	δ/ ν ^ο	ομ ^ο λ ν ^ο γ ι ζ δ' δ/ ν ^ο
	ξ απαργ ^ν δι[α]νύ τη τι/	ν ^ο θ	δ/ ν ^ο	ομ ^ο λ ν ^ο θ δ/ ν ^ο
	ξ απαργ ^ν δι[α]νύ αν ^ε τι/	ν ^ο α γ α δ'	δ/ ν ^ο	ομ ^ο λ ν ^ο α γ α δ' δ/ ν ^ο
	γι/ επ[ιζη]τ [ν ^ο π] α γ ι ζ δ/ [ν ^ο]	αφ ^ω ει-/ σακ ^λ / ν ^ο	ο γ κα δ/ ν ^ο ο ς λ ν ^ο ι γ ι θ δ/ ν ^ο	
620	αφ ων ει/ κομ[ις] ^θ ει-/ σακελλ-			
	δ/ κατα[βολ ^ν α Φ α	ι ^δ / γ]		δ/ αρ ^θ ν ^ο μα ζ εχ ν ^ο λ η γ κ
	δ/ αλλ ^ν [Φαμ ^θ κ ε ι ^δ / γ]			δ/ αρ ^θ ν ^ο λ δς γ ν ^ο λ β γ α

Fol. 18 b.]

εποικ/ Ποιμην	επιζητ			
624	ξ καν ^ω δημοσιων	ν ^ο ρ β γ ε	δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ ν ^ο λ θ γ ι δ δ/ ν ^ο μ γ λ ν ^ο ξ β γ ι ε δ/ ν ^ο
625	ξ τεταρτιων	ν ^ο α γ ας	δ/ ν ^ο	ομ ^ο λ [ν ^ο α] γ ας δ/ ν ^ο
	ξ απαργ ^ν διανύ τη τι/	ν ^ο θ γ κ	δ/ ν ^ο	ομ ^[ο] λ ν ^ο θ γ κ δ/ ν ^ο
	ξ απαργ ^ν διανύ αν ^ε τι/	ν ^ο ς γ ι ης δ'	δ/ ν ^ο	ομ ^[ο] λ γ ι ης δ' δ/ ν ^ο
	γι/ επιζητ ν ^ο ρ ι γ γ κα δ' δ/ ν ^ο	αφ ^ω ει-/ σακ ^λ / ν ^ο	λ θ γ ι δ δ/ ν ^ο μ γ λ ν ^ο ο δ γ ζ δ[ι] δ/ ν ^ο	

615. The dot after λ is in the MS.

αφ ων ει/κομισ ^θ ει-/ σακελλ ^α			
630	δ/ καταβολ· α	Φαωφ α ι ^δ / τ	δ/ αρ ^θ ν ^ο κεςγ ^γ εχ ν ^ο κγ γ ιη
	δ/ αλλ·	Φαμ ^θ κε ιι/ ^δ τ	δ/ αρ ^θ ν ^ο ιζ ζ ν ^ο ιε γ κ
εποικ/ Σάκοορε επιζητ ^τ			
633	ξ καν ^ω δημοσιων	ν ^ο ιβ γ ιθ δ/ ν ^ο	αφ ^ω ειτ/ σακλ/ ν ^ο τ γ ιθ δ/ ν ^ο ζ ζ
			λ ν ^ο τ γ ε δ/ ν ^ο
634	ξ τεταρτιων	γ γ δ' δ/ ν ^ο	ομ ^ο λ ν ^ο γ γ δ' δ/ ν ^ο
635	ξ απαργ ^ν διανύ τη τι/	ν ^ο τ γ ιζ δ/ ν ^ο	ομ ^ο λ ν ^ο τ γ ιζ δ/ ν ^ο
	ξ απαργ ^ν διανύ αν ^ε τι/	ν ^ο τ γ α δ' δ/ [ν ^ο]	ομ ^ο λ ν ^ο γ [α] δ' δ/ ν ^ο
	γι/ επιζητ ^τ ν ^ο ιθ γ ιζ δ/ ν ^ο	αφ ^ω ει-/ σακλ/ ν ^ο τ γ ιθ δ/ ν ^ο ζ ζ λ ν ^ο ιγ γ γ δ/ ν ^ο	
αφ ων ει/κομισ ^θ ει-/ σακελλ ^α			
	δ/ καταβολ· α	Φαωφ α ι ^δ / τ [	δ/ αρ ^θ ν ^ο α ? εχ ν ^ο] τ γ κ β
640	δ/ αλλ·	Φαμ ^θ κε ι ^δ / [τ	δ/ αρ ^θ ν ^ο τ ζ ? ν ^ο] ε γ ι ε
εποικ/ Αγίου Πινουτιωνος [επιζητ ^τ]			
	ξ καν ^ω δημοσιων	ν ^ο μ θ γ ιζ δ/ ν ^ο [αφ ^ω ει-/ σακλ/ τ λ ν ^ο μ θ γ ιζ δ/ ν ^ο	
	ξ τεταρτιων	γ ι β δ/ [ν ^ο ομ ^ο	τ γ ι β δ/ [ν ^ο ομ ^ο
	ξ απαργ ^ν διανύ τη τι/	ν ^ο ι α γ η δ/ ν ^ο [ομ ^ο ν ^ο ι α γ η δ/ ν ^ο	
645	ξ απαργ ^ν διανύ αν ^ε τι/	γ ι γ [δ' δ/ ν ^ο [ομ ^ο τ γ ι γ δ' δ/ ν ^ο	
	γι/ επιζητ ^τ ν ^ο ξ β γ β δ' δ/ ν ^ο	[αφ ^ω ει-/ σακλ/ τ λ ν ^ο ξ β γ β δ' δ/ ν ^ο	

Fol. 19.]

+ μον ⁻ αββ ⁻ [Ερμαωτος] επιζητ ^τ ξ απ[α]ρ[γ ^ν διανύ τη τι/ τ γ δ/ ν ^ο αφ ^ω τ γ ζ δ/ ν ^ο			
μον ⁻ Τα[ροου] επιζητ ^τ ξ απαργ ^ν διανύ αν ^ε τι/ ν ^ο α γ δ δ/ ν ^ο ομ ^ο λ ν ^ο α γ δ δ/ ν ^ο			
μον ⁻ Φαρ[οο]ν επιζητ ^τ [τ γ ε δ/ ν ^ο ομ ^ο λ ν ^ο τ γ ε δ/ ν ^ο			
650	ξ απαργ ^ν διανύ τη τι/	τ γ δ δ/ ν ^ο εν λοι[π ^δ]	
	ξ απαργ ^ν διανύ αν ^ε τι/	τ γ β δ/ ν ^ο ομ ^ο	
μον ^α Βαρβαρ[ο]ν επιζητ ^τ ξ απαργ ^ν διανύ τη τι/ τ γ δ δ/ ν ^ο αφ ^ω λ ν ^ο τ γ δ δ/ ν ^ο			
μον ⁻ Αγιας Μαρ[ια]ς επιζητ ^τ ξ απαργ ^ν διανύ τη τι/ τ γ ι α δ/ ν ^ο ομ ^ο λ ν ^ο τ γ ι α δ/ ν ^ο			
+ ανακεφαλαιωσ[ις] ινδ ^ο / ε			

655	ξ καν ^ω δη[μοσ]ι[ω]ν	ν ^ο η μ θ γ ι α δ/ ν ^ο αφ ^ω ει-/ σακλ/ ν ^ο ,δτνη δ/ ν ^ο ,δψκγς γ λ ν ^ο ,γχχ α γ ι α δ/ ν ^ο	
656	ξ τεταρτιων	ν ^ο π γ γ κ δ' δ/ ν ^ο ομ ^ο λ ν ^ο π γ γ κ δ' δ/ ν ^ο	
	ξ απαργ ^ν [διανύ τη τι/	ν ^ο σ ο γ γ ι ε δ/ ν ^ο ομ ^ο λ ν ^ο σ ο γ γ ι ε δ/ ν ^ο	
	ξ απαργ ^ν [διανύ αν ^ε τι/	[ν ^ο ρ μ η γ η δ/ ν ^ο ομ ^ο λ ν ^ο ρ μ η γ η δ/ ν ^ο	
	ξ απα[ργ ^ν γα]λ ⁻ β ^υ π ε [ν ^ο π ε δ/ ν ^ο ομ ^ο λ ν ^ο π ε δ/ ν ^ο		
660	ξ απαργ ^ν μ λ μ ^ε ο α γ η γ	[ν ^ο ο α γ κ δ/ ν ^ο ομ ^ο λ ν ^ο ο α γ κ δ/ ν ^ο	
	γι/ [επιζητ ^τ ν ^ο ,] η [ψι β γ γ δ' δ/ ν ^ο αφ ^ω ει-/ σακλ/ ν ^ο ,δτνη δ/ ν ^ο ,δψκγς γ λ ν ^ο ,δτνδ γ γ δ' δ/ ν ^ο]		
αφ ων ει/κο[μισ ^θ ει-/ σακελλ ^α]			
	[δ/ καταβολ· α	Φ α ι ^δ / τ δ/ αρ ^θ ν ^ο ,β ψ β ζ εχ ν ^ο ,β φ δ]	
	[δ/ αλλ·	Φαμ ^θ κε ι ^δ / τ δ/ αρ ^θ ν ^ο ,β κ α β/ ν ^ο ,α ω ν δ]	

Fol. 19 b.] Blank.

PAPYRUS 1414.—Date uncertain.

Inv. No. 1409. Book of 14 folios, the first almost entirely lost. There is no folio quite complete; the original size was probably about 1 ft. 2 in. \times 2 ft. 4–5 in. Written in a neat, round minuscule of varying size; the first four lines of ff. 2, 4, 5 δ , 6 δ , and 8 δ in lighter ink and a rounder, larger hand, apparently by a different clerk.

THIS account offers perhaps more difficulties than any other of this section, and is also the most fragmentary. It arrived at the Museum in a lamentable condition, having been torn to pieces; and the fragments, of all shapes and sizes, were scattered through the whole collection. There was no complete folio nor even any complete line, and but for the resemblance of the account to 1413 it would have been impossible to piece the fragments together. With the help of that document, however, all the fragments have been identified, and as internal evidence shows the order of the folios, and the nature of the account enables many of the lacunae to be filled by arithmetic, it has been possible to restore the book almost completely, so far as its essential features are concerned. The explanation of the account, however, is not so easy as its restoration, and it offers several very difficult problems.

As regards the relation of the ἐπιζητούμενα to the payments to the treasury, and the nature of the two currencies in which all sums are expressed, this account has already been dealt with in the introduction to 1412; of the problems peculiar to this book or common to it with 1413 the first is the nature of the taxes other than the canon, on which it throws more light than is to be got from 1413. The first of these taxes is the τετάρτια, which in 1413 are described as (ὑπὲρ) τεταρτίων merely but here as (ὑπὲρ) (τεταρτίων) αὐτ(ῶν). The last word evidently refers to the δημόσια, from which it appears that the τετάρτια were a charge of some kind on these, and the proportions between them and the canon show that the rate was slightly above one per cent. on the latter. The significance of the name τετάρτια, a curious form, is not clear. It is to be noticed that neither this tax nor those which follow were paid into the treasury, except in the two unusual cases mentioned in the introduction to 1412 (p. 83 f.); and as there is a regular ratio between this tax and the δημόσια, it seems likely that it may have been for the cost of collection, in which case it might naturally be paid into the local treasury for the salaries of officials.

The second and third taxes are the ἀπαργυρισμὸς διανομῶν ἄνευ τι() and the ἀπαργυρισμὸς διανομῶν τῇ τι(). The abbreviation τι/, or, as in some cases, τιμ', can hardly stand for τιμῆς and τιμῇ, as it appears from the present account, which specifies the διανομαί (i. e. articles requisitioned), that the prices of both kinds were given in equal detail. We may therefore read respectively ἄνευ τιμῆσεως and τῇ τιμῇσει, translating 'not included in the assessment' or 'schedule' and 'included in the assessment,' understanding thereby that certain articles were purchased at prices fixed in a schedule or tariff, while others were purchased at the market price of the day. The διανομαὶ ἄνευ τιμῆσεως are largely, though not entirely, provisions, whereas τῇ τιμῇσει consist of such articles as ropes, cables, etc., probably in most cases intended for naval purposes; but there is no other obvious difference between them. The amount of the ἀπαργυρισμὸς for the διανομαὶ ἄνευ τιμῆσεως is, equally with the other, constant from year to year, being no doubt a fixed allowance in the budget for purchases of this class.

The fact that these taxes, which, not being δημόσια, are probably to be placed among the ἐκστραόρδυνα, are constant in amount seems to show that the extraordinary taxes in general were, like the δημόσια, assessed at a fixed rate; and consequently the requisitions in the letters are not arbitrary exactions of varying amount, but, so to say, a drawing upon a fixed balance; the Government calling for portions of the total amount allowed for until the full sum for the year had been paid. If this was the case with the ἀπαργυρισμοί, it was probably so with the taxes in kind also; or rather, as the articles here specified include many bought within the διοίκησις itself, it is perhaps more likely that under these ἀπαργυρισμοί are included all requisitions of εἶδη or their cost: when the εἶδη themselves were demanded the articles were bought in Aphrodito and the cost charged upon the tax-payers, whereas in other cases the articles were bought elsewhere (ἀπὸ ἀγορᾶς ἔξωθεν; see below), and the requisition was for their cost. Whether there was a similar arrangement with regard to workmen and sailors does not appear¹.

The taxes above discussed, from the δημόσια to the ἀπαργυρισμὸς τῇ τιμῇσει, were paid by all the ἐποίκια; the next two taxes only by some, the ἀπαργυρισμὸς γάλακτος, or, as it is sometimes called, the ἀπαργυρισμὸς γάλακτος βουτύρου, by Aphrodito, Pakaunis, Emphyteutae, Bounoi, and Keramion, the ἀπαργυρισμὸς μέλιτος by the first two only. The milk was evidently intended for the making of butter, and seems always to have been bought within the διοίκησις; whether the honey was also produced there does not appear.

The chief difficulty peculiar to this account is that connected with the λογίσμα. This was a sum of money deducted, like the ἀφ' ὧν εἰς τὴν σάκελλαν, from the ἐπιζητούμενα, but, unlike that, not confined to the δημόσια. Something under this head is deducted in all cases from the canon, the ἀπαργυρισμὸς διανομῶν ἅνεν τιμῆσεως and the ἀπαργυρισμὸς γάλακτος, the λογίσμα on the last in all cases but Aphrodito and on the second in most cases being exactly equal to the ἐπιζητούμενα; nothing for λογίσμα is ever deducted from the τετάρτια or ἀπαργυρισμὸς μέλιτος; and the practice in regard to the remaining tax varies. It is in regard to the λογίσμα that the main difference in arrangement between this account and 1413 appears. After the separate taxes and the total comes in the latter the specification of the dates and amounts of the various payments to the treasury; here the details of payments are omitted, and their place is taken by an account headed διαίρεσις τῶν προκειμένων λογισμῶν. This is followed by a series of headings, specifying various purposes on which the money has been expended, with the amounts; and these again, in most cases, are followed by further details. These consist of the names of articles, their number, price, and total cost, which are then again subdivided into two classes (or in some cases three); ἀπὸ ἀγορᾶς(ας) τῇ(ς) δι() and ἀπὸ ἀγορᾶς(ας) ἔξωθεν δι(). As regards the abbreviation δι-, in several cases the over-written line is exactly like the usual over-written τ in these accounts, i. e. a long line with a very rudimentary down-stroke; in some other cases it might be α, i. e. a line slightly thickened at the beginning; but it does not seem possible to doubt that it is to be extended διοικήσεως, and the cases referred to may be explained as due to inadvertence. Where there are three classes, the headings are ἀπὸ δι(οικίσεως), ἀγορᾶς τῆς δι(οικίσεως), and ἀπὸ ἀγορᾶς ἔξωθεν δι(οικίσεως). The first is again sub-divided into §^π, or, in l. 240, § περι^π, and § τιμ^π αυ^π. As the articles under the head of ἀπὸ δι(οικίσεως) are always manufactured articles, the sub-headings may be read as ὑπὲρ περιποιήσεως ('for manufacture') and ὑπὲρ τιμῆς αὐτῶν, the former referring to the cost of labour in the manufacture, the second to the price of raw materials. Thus we get three classes

¹ For a more detailed discussion of these taxes see the general introduction.

of articles requisitioned ; articles (manufactured or otherwise) bought elsewhere, articles specially manufactured in Aphrodito, and articles bought there. After all the λογίσματα have been thus minutely specified, the totals are given ; first the total of λογίσματα generally, and then the sub-totals of the ἀγοραί.

It will be seen that by λογίσματα is meant the cost of articles required for various specified purposes ; but this does not explain their distinctive character. They are deducted from various taxes, from the διανομαί, which signify requisitions of particular articles or their cost, as well as from the canon, which, so far as we know, was not assigned to any particular purpose ; and they include only a part of the articles requisitioned. As the heading ὑπὲρ εἰδῶν δαπανηθέντων ἐπὶ χώρας καὶ ἐν Βαβυλῶνι, which must refer to regular expenses, is an item which occurs under all the ἐποίκια, we cannot explain the λογίσματα as requisitions for extraordinary expenses ; on the other hand the διανομαί not included under the λογίσματα must have been intended for some definite purpose, so that the word can hardly mean requisitions whose object was definitely specified.

As regards the two ἀγοραί, the rates in some cases, *e.g.* for poultry, were the same in both, but usually they differed, the prices in such cases being invariably higher in the ἀγορὰ τῆς δι(οικη)σεως than in the ἀγορὰ ἑξωθεν. Another difference is that in the latter market the reckoning is frequently in ἀρίθμια νομίσματα, in the former always in ἐχόμενα (see introduction to 1412, p. 84 ff.). The facts are as follows :—Oil, salt (ἀλυκή), and ὄξος are apparently always reckoned, as nearly as the fraction system will allow, in ἀρίθμια. $\frac{1}{5}$, being the lowest fraction employed in this account, is used to express, not only a result of 4 carats but anything below this. In one case (l. 35) where the εἶδος is half a xestes of oil, the result, $\frac{3}{5}$ c., is too small to express in ἀρίθμια, and is therefore given in ἐχόμενα, probably as $\frac{3}{4}$ c. ἔψημα, wood, and the mysterious σαγ^θ are reckoned in ἐχόμενα. Of the less frequently occurring items, cushions (τυλάρια) and felt (κένδονκλον) are reckoned in ἀρίθμια, cables (ἀγκύρια), mats (ψίαθοι), and palm-ropes (σχοινία σιβένινα) in ἐχόμενα. Poultry are usually bought in the ἀγορὰ τῆς δι(οικη)σεως, but in two cases in the ἀγορὰ ἑξωθεν. In one they are reckoned in ἀρίθμια, in the other the ἐχόμενα and ἀρίθμια are, allowing for the vagueness of the fraction system, identical. It may be added that in this account for all articles the metron is shown to contain 10 xestae.

After the ἐποίκια are placed, both here and in 1413, a number of monasteries. These never pay any taxes but the διανομαί ; both kinds being paid by Pharous, ἀνευ τιμῆσεως by Tarous, and τῇ τιμῇ by Abba Hermaōs, Barbarus, and St. Mary. As in PSR. VI and the Strassburg ἐντάγμια published by Becker in the same volume the quotas of δημόσια are specified for these monasteries, it is not clear why in the present accounts they pay nothing but διανομαί. For a discussion of the monasteries and their relation to Aphrodito, see the general introduction.

The extraordinary width of the folios in this account should be noted. This makes the account excessively difficult to print in an intelligible form, especially as it is fragmentary and of such a nature that in many lines there are entries only in one or two of the various columns which occupy each page. To assist the reader in following the arrangement it may be well to give in a modern form the main features of the first portion of the account relating to Aphrodito (ll. 2–20), neglecting the sub-entries under the διανομαί, and giving the figures only in ἐχόμενα νομίσματα, without the equivalents in ἀρίθμια.

Aphrodito.	Deductions.	Quota.	Balance.
Canon		6951 15	
Less, to Treasury,	3098 9		
λογίσμα	148 19 $\frac{3}{4}$		
Total deductions		3247 4 $\frac{3}{4}$	
Balance			3704 10 $\frac{1}{4}$
τετάρτια		72 9 $\frac{3}{4}$	
To Treasury			
λογίσμα			
Total deductions			
Balance			72 9 $\frac{3}{4}$
διανομαὶ ἄνευ τιμῆσεως		131 10 $\frac{1}{2}$	
To Treasury			
λογίσμα	78 22 $\frac{1}{2}$		
Total deductions		78 22 $\frac{1}{2}$	
Balance			52 12
διανομαὶ τῇ τιμῇσει		202 8	
To Treasury			
λογίσμα	8 3		
Total deductions		8 3	
Balance			194 5
ὑπὲρ γάλακτος		72 0	
To Treasury			
λογίσμα	27 0		
Total deductions		27 0	
Balance			45 0
ὑπὲρ μέλιτος		70 5 $\frac{1}{2}$	
To Treasury			
λογίσμα			
Total deductions			
Balance			70 5 $\frac{1}{2}$
Totals			
Quota		7500 0 $\frac{9}{4}$	
To Treasury	3098 9		
λογίσμα	262 21 $\frac{1}{4}$		
Total deductions		3361 6 $\frac{1}{4}$	
Balance			4138 18 $\frac{1}{2}$

The διαίρεσις τῶν λογισίων is even more difficult to follow, and each portion of that for Aphrodito is separately explained in the notes. It is hoped that with the help of these explanations (which of course apply equally to the corresponding entries for the ἐποίκια) the account will become fairly clear. Corrections are printed in different type. In most cases the corrector, in addition to writing the new amount above the old, has underlined the original figures, or such of them as are to be cancelled, but for convenience in printing these underlinings are not reproduced here.

The date of the account, owing to the loss of the protocol and the indiction in l. 1, is uncertain; as the amounts of the treasury payments do not agree with any in 1412 or 1413, it is clear that it must relate to a different year from any in those accounts.

Fol. 1.] [Protocol.]

Fol. 2.]

- 1 +οικίστικ^ο/ χρυσικ^ω/ κ^ω/ δημ^ομ^ο δ ἀλλ[ων στιχων κωμης Αφροδιτω ινδ^ο/ x]
- 2 απο κωμ^η Αφροδιτω επιζ[η^τ]
- 3 δ κανονος δημ^ομ^ο [ν^ο, 57]να γ[ι]ε δ/ ν^ο ζηνββ/ α[φ^ω ει^τ/ σακ^ε/
ν^ο γρη γ θ δ/ ν^ο γτηδβ/ λογισιμων ν^ο ρ]μη γ ιθ δ' δ/ ν^ο ρνθ γι/ ν^ο
[γσμζ γ δ δ' δ/ ν^ο γφινβ/ λ ν^ο γψδ γ ι δ' δ/ ν^ο γτλθ]
- 4 δ δ' δ' αυ^τ [ν^ο οβ] γ θ δ' [δ/ ν^ο οζ αφ ων ομ^ο
ν^ο δ/ ν^ο ομ^ο ν^ο δ/ ν^ο γι/ ν^ο
[= δ/ ν^ο λ ν^ο οβ γ θ δ' δ/ ν^ο οζ]
- 5 δ απαργ^ν διανομων αυ^ε [τι/ ν^ο ρλα] γ ις δ/ ν^ο ρμ ζ [αφ ων ομ^ο
ν^ο δ/ ν^ο ομ^ο ν^ο ο]η γ κβς δ/ ν^ο πδ γ γι/ ν^ο
ση [γ κβς δ/ ν^ο πδ γ λ ν^ο νβ γ ιβ δ/ ν^ο νες γ]
- 6 (2nd hand) / προβ^αβ^α ρ[κδ εκ γ ιβ] ν^ο ξβ [δ/ ν^ο ξς γ [
- 7 ορν^ον^ο κα τ^ω κ ν^ο α γ α δ' δ/ ν^ο α ζ [
-] / νιψ^ε δ τ α ν^ο [

Fol. 1. A very small piece of this remains, but no writing.

1. οικίστικ(ν): cf. 1412, 9, note. The difference between the hand of the headings and first three taxes and that of the remainder is curious. It may be explained by supposing that the clerk who wrote these lines did not know the details of the taxes and left them to be filled in by a colleague. The supplements in this and the following lines are arrived at with the help of the general totals on f. 12 and the διαίρεσις τῶν λογισίων of Aphrodito.

3. The alterations here are due to the transference from Pakaunis of part of the λογίσμα for that ἐποίκιον, together with the correction in l. 59 of Aphrodito, where 6 carats are altered to 7. The corrections are in a different hand.

νθ γ β: β apparently altered from α. No doubt the clerk at first added just the amount transferred from Pakaunis and then

remembered the correction in l. 59.

ρνθ: apparently γ has been washed out after this.

4. ομ^ο: as in other accounts, this means 'ditto', i. e. it repeats the entry in the preceding line under which it is placed. Thus, at its first occurrence in this and the following lines it stands for εἰς τὴν σάκελλον, at its second for λογισίων.

6-10. These are the details of the purchases under the heading of διανομαὶ ἀνευ τιμίσσεως, which have been summarized in l. 5. ll. 12-17 are in a similar relation to l. 11.

6. For the rate, cf. l. 66. It is the same as in 1375, 15. The strokes before the words in this line and the next are marks of revision.

σταπιδ(ος): l. σταφίδος = ἀσταφίδος, raisins.

7. κα τ^ω κ: i. e. 21 at 20 for the νόμισμα.

νιψ^ε: obscure. τ^ω = τοῦ ενός (or τῆς μίας), i. e. 'at... each.'

8	κιλικι ^α	δ	εκ ν ^ο β	ν ^ο η	δ/ ν ^ο ης	[
				οξούς μ ^ε € τ ^ω ξ ξ γ [κ δ/ ν ^ο ς γ		
9	ακαν ^θ ν ^θ	ζ	εκ ν ^ο α γ ι β	ν ^ο ι γ ι β	δ/ ν ^ο ι α ζ	[
				παλ ^{οι} κβ τ' α γ [
10	συκ ^ο /			ν ^ο ι α γ ι α	δ/ ν ^ο ι β γ	[
11	ξ απαργ ^ν	διανομων τη τιμ ^η	ν ^ο σ β γ η	δ/ ν ^ο σ ι ε γ	α[φ ^ω ει ^τ / σακ ^ε /	
	ν ^ο	δ/ ν ^ο	λογισιμων ν ^ο η	γ γ δ/ ν ^ο η β/ γι/ ν ^ο		
	η γ [γ δ/ ν ^ο η β/		λ ν ^ο ρ ε δ γ € δ/ ν ^ο σ τ β/]			
12	γον ^χ ν ^χ	ξ γ	εκ ν ^ο β γ η	ν ^ο ρ μ ζ [δ/] ν ^ο		
				μασ ^ζ ε ρ τ β € κ ν ^ο α [γ ι ζ ν ^ο γ γ η δ/ ν ^ο γ ς ?		
13	λ ^π σ ι [β] ^ε δ	[ε] κ γ ι β	ν ^ο β [δ/ ν ^ο β ζ			
				σχοι ^ν ν ^ν τρι ^χ δ € κ [γ α ς ν ^ο γ τ δ/ ν ^ο δ'		
14	σ[ακ]κι ⁻	τρι ^χ δ € κ γ β	ν ^ο γ η [δ/ ν ^ο γ			
15	. [. .] ω ν	α τ' ρ γ δ	ν ^ο α γ ι ζ [δ/ ν ^ο β/			
16	[σαγ ^θ γ ^θ ?]	κ ^ε / ζ τ ^ο κ ^ε / γ η	ν ^ο β γ η [δ/ ν ^ο β ς			
17		] β € κ γ ι	ν ^ο γ κ [δ/ ν ^ο ς γ			
Fol. 2 b.]						
18	[ξ απαργ ^ν	γαλ ⁻ ξ ο β	ν ^ο ο β	δ/ ν ^ο ο ς ς	αφ ^ω ει ^τ / σακ ^ε /	
	ν ^ο	] δ/ [ν ^ο]	λ[ογισιμων ν ^ο κ ζ	δ/ ν ^ο κ η β/ γι/ ν ^ο		
	κ ζ	δ/ ν ^ο κ η β/	λ ν ^ο μ €	δ/ ν ^ο μ ς ς γ]		
19	[ξ απαργ ^ν	μελι ^τ μ ^ε ο ξ β γ	ν ^ο ο γ ε ς	δ/ ν ^ο ο δ ς γ	α[φ ^ω]	
	ν ^ο	δ/ ν ^ο	[ο μ ^ο ν ^ο δ/ ν ^ο	γι/ ν ^ο		
	δ/ ν ^ο		λ ν ^ο ο γ ε ς	δ/ ν ^ο ο δ ς γ]		
20	[γι/ ν ^ο	ξ φ γ ς δ'	δ/ ν ^ο η λ ς	αφ ^ω ει ^τ / σακ ^ε / ν ^ο γ γ η] γ θ	δ/ ν ^ο γ τ ν δ β/	
	λογισιμ ^ω	[ν ^ο σ ξ β γ κ α δ'	δ/ ν ^ο σ π β/	γι/ ν ^ο γ τ ξ α γ τ δ'	δ/ ν ^ο γ γ λ ε γ]	
		κη [γ] ι [β] δ' [δ/] ν ^ο δ τ ς ε				
	λ ^[ε] μ ^ε ν ^ο	δ ρ λ η γ ι η ς	δ/ [ν ^ο]	δ ν α ζ []		

8. κιλικια: 'Cilicium. Sic appellant Tactici Centones et Feltra quae muris appendebant, ut telorum ac lapidum e Machinis emissorum vim retunderent,' Ducange. Herwerden, *Aphr. Lex. Suppl.*, s. v., explains as *velorum genus*.

ξ ξ: ξ apparently corrected from κ.

9. ακαν^θ ν^θ: ἀκανθαί, i. e. beams of acacia wood.

παλοι: the Lat. *pali*.

τ' α γ [: i. e. at x carats each (τοῦ ἐνός).

10. συκ^ο/ : ἡ συκὼν, fig-tree trunks.

12. γον^χ ν^χ: γονάχια; 'Pulvinus qui genubus substernitur,' Ducange. Perhaps a prayer-carpet such as is used in Moham-
medan countries.

μασ^ε ρ τ : an obscure word, sometimes written *μασερτ*, e. g. l. 44. The combination σ ζ suggests an Arabic word, but no known Arabic word seems to suit. In 1416, 41, 42, it occurs with δέρμ(ατα) τράγ(εια?) and ωμόβ^ν, and as the latter word is probably ὠμοβύρσια or ὠμοβύρσινα, it seems likely that *μασ^ε ρ τ* also means some kind of leather. That it and ὠμοβ^ν are not to be taken as sub-headings under δέρματα appears clearly from ll. 45, 48, 49. Mr. Ellis suggests as just possible

musarrad, which means 'sewn leather.' For the rate here, cf. l. 69.

13. λ^π σι β^ε: probably λεπτά σιβέννα (= σεβέννα), small ropes of palm-fibre; cf. *σχοινίους σεβέννους*, vol. III. p. 164, 1164 (λ), l. 10, and here, l. 34.

σχοιν(ια) τριχ(ια): ropes of (camel's?) hair. For the rate, cf. l. 70. For requisitions of these articles, cf. UKF. 121, where two σακκοποιοί acknowledge the receipt of some from οἱ ἀπὸ χωρίου(ν) Βουστρέως, λόγῳ διανομῆς τρισκαδεκάτης ἰν(δικτιόνος).

16. σαγ^θ γ^θ: another obscure word, supplied from l. 130, where the price ξξωθεν is 8 carats per *κεντηνάριον*; but as the price in the *διοίκησις* was 16 carats, and some of the σαγ^θ for Aphrodito were bought there (l. 48), we should expect a mean between the two rates. The restoration is therefore doubtful.

18. The amount of the λογίσμα from ll. 55, 61.

20. μ^ε: i. e. μέλιος, the regular term for a *credit* balance; cf. 1413, notes on ll. 21, 360. Usually, however, it is not inserted except when there is a debit balance from another portion of the account to set against it, as in l. 74 below. Otherwise λοιπόν generally stands alone.

Fol. 3.]

- 33 δ τιμ· ειδων λογω χρεια β^{ον} τ^{ον} δημ^ομ^ο []
 απο αγορ^η εξω^θ δι- ν^ο []
 34 ψι^θ β εκ γ δ ν^ο γ [α δ/ ν^ο ε]_ε ν^ο δ/ ν^ο
 []_ς. σ^{χοινύ} σιβ^ε α εκ γ δ ν^ο γ δ
 δ/ ν^ο β[.] ./. [..] δ τ^{ον} ιε ν^ο
 35 ελαι γ δ τ^ω κ ν^ο [γ δ/ ν^ο ε] [ξ]υλ^ω κ^ε/ [γ] τ^ω κ γ γ δ/ ν^ο ε
 36 δ τιμ· ειδων δαπαν^θ επι χωρας S εν Β[αβυλ]ωνι ν^ο ρκγ γ ις
 δ/ [ν^ο ρλβ γ] απο αγορ^η τ^η δι- ν^ο ο [γ] κβς
 δ/ ν^ο οε γ απο αγορ^η εξω^θ δι- ν^ο νβ γ ι[η] δ/ ν^ο νς]
 37 προββ⁻ ρδ ν^ο νβ [δ/ ν^ο ν]ες ουτως απο αγορ^η τ^η δι- προβ[β-] ρδ
 εκ γ ιβ ν^ο νβ [δ/ ν^ο ν]ες απο αγορ^η εξω^θ δι-
 38 ορν^θ οδ ν^ο γ γ ιγ δ' δ/ ν^ο γ δ' ουτως ομ^ο ορν^θ [κα
 τ^ω κ] ν^ο α γ α δ[/ ν^ο] α ε ομ^ο ορν^θ ν γ τ^ω κ ν^ο β γ ιβ
 δ/ ν^ο ββ/
 39 ελαι^{ον} μ^ε ξβ ν^ο λγ γ ας δ' δ/ ν^ο λε γ ουτως ομ^ο ελαι^{ον} μ^ε [ια
 τ^ω γ ιβ ν^ο θ γ δ [δ/ ν^ο] θς γ ομ^ο ελαι^{ον} μ^ε να εκ ν^ο δ ν^ο κ γ γ κας δ'
 δ/ ν^ο κς
 40 οξους μ^ε ιη ν^ο β γ ιγ δ' δ/ ν^ο βς γ ουτως ομ^ο οξ^{ον} μ^ε [ε
 τ^ω γ ξ ν^ο γ κ δ/ ν^ο] α ομ^ο οξ^{ον} μ^ε ιγ τ^ω γ οβ ν^ο α γ ις δ'
 δ/ ν^ο ας γ

f. 14 that there were 15 headings and only 14 are preserved for Aphrodito, it is perhaps likely that a line containing a heading is lost here, but if so nothing of it remains; cf. note on l. 297 ff.

33. δ τιμ^ης ειδων λογω χρειας βουτίρου τοῦ δημοσίου. The doubling of the μ^ο, a sign of the plural, is no doubt from force of habit. What is intended, to judge from the items, is probably materials required in butter-making and provisions, etc., for the people employed in the dairy. As the articles were all bought $\epsilon\acute{\xi}\omega\theta\epsilon\nu$ this state dairy was probably not in Aphrodito.

34. ψι^θ : ψιαθοι.
 ν^ο, δ/ ν^ο : the numbers are apparently not filled in; so too at the end of the line.

35. γ δ' : that the result is given in $\epsilon\chi\acute{o}\mu\epsilon\nu\alpha$ only is fairly certain, as $\frac{2}{3}$ c. could hardly be expressed in $\acute{\alpha}\rho\acute{\iota}\theta\mu\alpha$. $\frac{2}{3}$ seems the most likely way of expressing $\frac{2}{3}$, as e.g. in l. 41, ιη γ δς δ' for 18 s. 4 $\frac{2}{3}$ c.; but in the present line, for wood, $\frac{2}{3}$ is represented by $\frac{1}{2}$.

36. Here the goods were bought in both markets, and this causes a difference in the arrangement of the sub-entries which occupy ll. 37-42. First comes the name of the articles requi-

sitioned, with the total cost, then ουτως, then the proportion bought in the αγορὰ τῆς δι(οικησεως), viz. the amount, rate, and total cost, and then the corresponding particulars for the other market.

ρκγ γ ις : γ corrected from θ. At the end, the β of νβ is a correction, and the η of the over-written νη is corrected from ζ. απο αγορ(ας) τη(ς) δι(οικησεως) : this, with the figures for this αγορά, is underlined; why, is not clear, as no correction has been made. So also with ουτως . . . προβ[β-] ρδ in the next line and ουτως . . . μ^ε [ε in l. 40. In the last case the line is drawn through the writing.

37. εκ γ ιβ : cf. l. 84.

38. The corrections here and in following lines are due to the transference of items from Pakaunis.

τω(ν) κ : cf. l. 154.

α ε : ε corrected from ι.

39. The number of measures for $\epsilon\acute{\xi}\omega\theta\epsilon\nu$ has not been corrected like the amount in money; so with poultry in the previous line, both for $\epsilon\acute{\xi}\omega\theta\epsilon\nu$ and in the total.

τω(ν) (ξεοτων) ιβ : cf. ll. 86, 155.

- 41 $\epsilon\psi^7 \mu^{\epsilon} \overset{\rho\beta\gamma\epsilon}{\varsigma\tau\gamma\epsilon} \nu^{\circ} \overset{\zeta\eta\iota\delta}{\kappa\tau\gamma\beta} \delta/ \nu^{\circ} \overset{\theta\zeta}{\kappa\zeta\gamma} \dot{\gamma}$ οὐτως ομ° $\epsilon\psi^7 \mu^{\epsilon} \overset{\kappa\gamma\chi\zeta}{\kappa\gamma\chi\zeta}$
 $\tau^{\omega} \mu^{\epsilon} \gamma \nu^{\circ} \overset{\kappa\alpha\epsilon}{\zeta\gamma\kappa\alpha\delta'} \delta/] \nu^{\circ} \eta \dot{\gamma} \text{ομ}^{\circ}$ $\epsilon\psi^7 \mu^{\epsilon} \text{οβ}\gamma\eta\tau^{\omega} \mu^{\epsilon} \delta \nu^{\circ} \overset{\theta\iota\epsilon\zeta\delta'}{\eta\gamma\delta\delta'}$
 $\delta/ \nu^{\circ} \overset{\kappa\alpha\epsilon}{\iota\theta\delta}$
- 42 $\xi\upsilon\lambda^{\omega} \kappa^{\epsilon}/ \overset{\xi\eta\iota}{\rho\kappa\eta\delta} \nu^{\circ} \overset{\eta\iota\delta'}{\tau\gamma\iota\delta'} \delta/ \nu^{\circ} \overset{\theta\zeta}{\zeta}$ οὐτως ομ° ομ° $\xi\upsilon\lambda^{\omega} \kappa^{\epsilon}/ \rho\kappa\eta\delta$ $\nu^{\circ} \overset{\eta}{\tau\gamma\iota\delta'}$
 $\delta/ \nu^{\circ} \overset{\theta\zeta}{\zeta}$
- 43 $\delta \tau\iota\mu^7 \epsilon\iota\delta\omega\nu \text{παραδ}^{\theta}/ \text{Ηλβα υι Αβδελλ- κελλ-}$ $\nu^{\circ} \overset{\zeta\eta\iota\delta}{\nu[\gamma]\gamma\epsilon}$
 $[\delta/ \nu^{\circ} \overset{\xi\eta\iota}{\nu\epsilon\varsigma\gamma} \text{οὐτως} \text{απο} \delta\iota- \nu^{\circ} \overset{\iota\epsilon\gamma\eta}{\iota\epsilon\gamma\eta} \delta/ \nu^{\circ} \overset{\iota\varsigma\varsigma}{\iota\varsigma\varsigma} \text{οὐτ} \delta^{\pi} \nu^{\circ} \eta\gamma\gamma$
 $\delta/ \nu^{\circ} \eta\beta/ \delta \tau\iota\mu^7 \text{αυτ} \nu^{\circ} \zeta\gamma\epsilon \delta/ \nu^{\circ} \zeta\gamma\dot{\gamma} [\text{απο} \alpha\gamma^{\circ} \tau^7 \delta\iota- \nu^{\circ} \eta$
 $\delta/ \nu^{\circ} \eta\delta \epsilon\zeta\omega^{\theta} \delta\iota- \nu^{\circ} \overset{\lambda\delta\gamma\epsilon}{\kappa\theta\gamma\kappa\alpha} \delta/ \nu^{\circ} \overset{\lambda\epsilon\zeta}{\lambda\gamma\dot{\gamma}}]$
- 44 $\mu\alpha\sigma\epsilon\rho\tau \gamma\dot{\gamma} \nu^{\circ} \zeta\gamma\eta\delta' [\delta/ [\nu^{\circ}] \eta\dot{\gamma} \text{οὐτ} \text{απο} \delta\iota- \mu\alpha\sigma^{\epsilon} \beta \epsilon\kappa \nu^{\circ} \gamma$
 $\nu^{\circ} \tau [\delta/ \nu^{\circ} \dots \text{οὐτ} \delta^{\pi} \epsilon\kappa \nu^{\circ} \alpha\gamma\iota\varsigma] \nu^{\circ} \gamma\gamma\eta [\delta/ [\nu^{\circ} \dots \delta$
 $\tau\iota\mu^7 \alpha] \nu^{\circ} \epsilon\kappa \nu^{\circ} \alpha\gamma\eta \nu^{\circ} \beta\gamma\iota\varsigma \delta/ \nu^{\circ} \gamma \text{απο} \alpha\gamma\omicron\rho^{\alpha} \tau^7 \delta\iota-$
 $[\text{απο} \alpha\gamma\omicron\rho^{\alpha} \epsilon\zeta\omega^{\theta} \delta\iota- \mu\alpha\sigma^{\epsilon} \alpha\dot{\gamma} \epsilon\kappa \nu^{\circ} \alpha\gamma\eta \nu^{\circ} \alpha\gamma\iota\eta\delta' \delta/ \nu^{\circ} \dots]$
- 45 $\alpha\gamma\kappa^{\nu}/ \delta\dot{\gamma} \nu^{\circ} \beta\gamma\kappa\beta \delta/ \nu^{\circ} \gamma\dot{\zeta} \text{ο}[\nu^{\circ}] \text{ομ}^{\circ}$ ομ°
 $[\text{ομ}^{\circ} \alpha\gamma\kappa^{\nu}/ \delta\dot{\gamma} \epsilon\kappa\gamma\iota\varsigma \nu^{\circ} \beta\gamma\kappa\beta \delta/ \nu^{\circ} \gamma\dot{\zeta}]$
- 46 $\lambda^{\pi} \sigma\iota\beta^{\epsilon}\delta \nu^{\circ} \delta \delta/ \nu^{\circ} \delta\dot{\gamma} \text{οὐτ} \text{ομ}^{\circ} \lambda^{\pi} \sigma\iota\beta^{\epsilon} \delta \epsilon\kappa \nu^{\circ} \alpha$
 $[\nu^{\circ} \delta \delta/ \nu^{\circ} \delta\dot{\gamma} \text{οὐτ} \delta^{\pi} \epsilon\kappa\gamma\iota\beta] \nu^{\circ} \beta \delta/ \nu^{\circ} \beta\varsigma[\delta$
 $\tau\iota\mu^7 \text{αυτ}] \epsilon\kappa\gamma\iota\beta \nu^{\circ} \beta \delta/ \nu^{\circ} \beta\dot{\zeta} \text{ομ}^{\circ}$
- 47 $\sigma\chi^{\circ\epsilon} \mu\iota\kappa^7/ \epsilon [\nu^{\circ}] \gamma\iota \delta/ \nu^{\circ} \varsigma \text{οὐτ} \text{ομ}^{\circ}$ ομ°
 $[\text{ομ}^{\circ} \sigma\chi^{\circ\epsilon} \mu\iota\kappa^7/ \epsilon \epsilon\kappa\gamma\beta \nu^{\circ} \gamma\iota \delta/ \nu^{\circ} \varsigma]$

41. $\tau\omega(\nu) \mu\epsilon(\tau\rho\omega\nu) \gamma$: cf. l. 124.

$\nu^{\circ} \zeta\gamma\kappa\alpha\delta'$: the correct result would be $\zeta\gamma\kappa\alpha\delta'$ (the fraction is $\frac{3}{8}$), but this must be the reading, from the total.

43 ff. Here again there is a difference in the arrangement. The $\epsilon\iota\delta\eta$ are all manufactured articles, and thus we get, both in the heading and in the sub-entries, three classes instead of two. The heading specifies, first, the nature of the requisition, then the total cost, then the proportion of this expended in the manufacture of articles within the $\delta\iota(\omicron\iota\kappa\eta\sigma\iota\varsigma)$, subdivided into the cost of manufacture and the price of raw materials, then the amount for articles bought ready-made in the market $\tau\eta\varsigma \delta\iota(\omicron\iota\kappa\eta\sigma\epsilon\omega\varsigma)$, and lastly that for articles bought $\epsilon\zeta\omega\theta\epsilon\nu$. In the sub-entries the arrangement is the same, except that the articles are specified.

43. Ηλβα : لبله , 'Ilbā; cf. Tabari, ed. Goeje, index, p. 392 (Becker).

$\kappa\epsilon\lambda\lambda$: $\kappa\epsilon\lambda\lambda\alpha\rho\iota\phi$. This word is generally used of a domestic or monastic officer, *steward* or *cellarer*; here it must denote the

official in charge of the (naval) stores department, if we may judge from the character of the $\epsilon\iota\delta\eta$ under this head. For another instance of the word, see Wessely, WS. XXIV. p. 131, and, in these papyri, 1434, 109.

$\nu\gamma\gamma\epsilon$: the γ is got from l. 90, from which it appears that 4 s. 9 c. were transferred from Pakauis under this heading. There is, however, a difficulty. The only cases in the sub-entries where the $\epsilon\chi\acute{o}\mu\epsilon\nu\alpha$ are doubtful are ll. 49 and 50. In l. 50 the $\acute{\alpha}\rho\iota\theta\mu\iota\alpha$ amount to 1s. Even if we supposed the $\epsilon\chi\acute{o}\mu\epsilon\nu\alpha$ to be the same, this, in view of the total here, would give 11 s. $4\frac{1}{2}$ c. for l. 49, which is larger than the $\acute{\alpha}\rho\iota\theta\mu\iota\alpha$.

δ^{π} : probably ὑπὲρ περιποιήσεως , 'for manufacture'; cf. l. 240.

44. $\mu\alpha\sigma^{\epsilon} \alpha\dot{\gamma} \epsilon\kappa \nu^{\circ} \alpha\dot{\gamma} \eta$: on this rate the correct result would be 1 s. 18 $\frac{3}{4}$ c.

45. For this row of dashes to indicate that there is nothing to be entered here, cf. PERF. 187, pl. VIII.

$\epsilon\kappa\gamma\iota\varsigma$: on this rate the correct result would be 2 s. 21 $\frac{1}{2}$ c.

47. $\mu\iota\kappa^7$: probably $\mu\iota\kappa\tau\acute{\alpha}$.

48	[σας ^θ γ ^θ κ ^ε / ιβ ν ^ο 5] γ η δ/ ν ^ο 55 γ ου ^τ ομ ^ο σας ^θ γ ^θ κ ^ε / ζ εκ γ ις ν ^ο δ γ [ις δ/ ν ^ο ε? ου ^τ 8 ^π εκ γ η] ν ^ο β γ η δ/ ν ^ο β [ς? 8 τιμ ^η αυ ^τ εκ γ η ν ^ο β γ η δ/ ν ^ο βς? ομ ^ο ομ ^ο σας ^θ γ ^θ κ ^ε / ε εκ γ η ν ^ο α γ ις δ/ ν ^ο ας γ?]
49	[τυ ^λ μδ ν ^ο] δ/ ν ^ο ια ου ^τ ομ ^ο = = [= = = = ομ ^ο = = = = ομ ^ο τυ ^λ μδ τ ^ω δ ν ^ο δ/ ν ^ο ια]
50	[σιν ^π ρ . ν ^ο γ] δ/ ν ^ο α ου ^τ ομ ^ο σιν ^π ρ μδ εκ ν ^ο α · [γ ις δ/ ν ^ο

Fol. 3 b.]

51	[κιλικ/ . ν ^ο ι] γ ε δ' δ/ ν ^ο ις γ ο[υτως] απ[ο αγ]ορ ^[α] τ[η δ]ι ^[ι-] κιλικ/ δ . εκ ν ^ο β [ν ^ο η δ/ ν ^ο ης απο αγορ ^α ες ^ω δι- κιλικ/ . εκ ν ^ο β γ ε δ' δ/ ν ^ο β γ] λ γ κβς δ/ ν ^ο α
52	[ξυλ ^ω κ ^ε / λ ^λ ν ^ο] α γ ιβ ιθς δ/ ν ^ο ας α γ ουτ[ως] ομ ^ο = = [= = ομ ^ο ξυλ ^ω κ ^ε / λ ^λ τ ^ω κ ν ^ο α γ ιβ ιθς δ/ ν ^ο ας α γ]
53	[κεν ^δ κ ^ε / β ρ μ ες ν ^ο ζ γ ι ες δ' δ/ ν ^ο ης ουτ[ως] ομ ^ο = = = = ομ ^ο κεν ^δ κ ^ε / β ρ μ ες τ ^{ου} κ ^ε / ν ^ο γ γ ν ^ο ζ γ ι ες δ' [δ]/ [ν ^ο] ης
54	[] β ν ^ο γ δς δ' δ/ ν ^ο ζ ουτ[ως] ομ ^ο = = = = [ο]μ ^ο [γ α λ . β] τ ^{ου} ι ν ^ο γ δς δ' [δ]/ [ν ^ο] ζ
55	[8 τιμ ^η . . μ ^ε κ] ζ παραδ ^ο / Ηλβ ⁻ νι Αβδελλ ⁻ κελλ ⁻ αυ ^ε [ν ^ο] κζ δ/ ν ^ο κη β/ ουτως απο αγορ ⁻ τ ⁻ δι ⁻ ν ^ο κζ δ/ ν ^ο κη β/

48. δ/ ν^ο ε: for 4 s. 16 c. = 5 ἀρίθμα cf. l. 170.

49. τυλ(αρια): cf. ll. 93, 131, where they follow σας^θ. That they are bought here, as there, ἐξωθεν appears from l. 61, where to complete the total for the ἀγορὰ τῆς δι(οικῆσεως) only the sum found in l. 51 is necessary in addition to the items under other headings. Cf. 1348, 4, note.

50. σιν^π: σίναπι.

εκ ν^ο α.: the letter before the lacuna might be κ/ (for κεντηναρίου) but there is no trace of the usual over-written ε. Moreover, κ^ε/ would make the arithmetic wrong. It could only mean 'at 1 s. per κ κεντηνάρια.' That the result is 16 carats is established by the total for ἀπὸ δι(οικῆσεως) in l. 43, which itself is established by l. 61; but for 44 litrae to cost 16 carats it is necessary to assume a rate of 66 litrae per solidus; and as the goods are supplied by the διοίκησις we cannot suppose the reckoning to be in ἀρίθμα νομίσματα, as is the case ἐξωθεν. The remains before the lacuna, however, are not much like ρ. If we can suppose that 1 ἀρίθμον νόμισμα at the beginning corresponds to 16 carats, the mustard being all made in the διοίκησις, we get

6½ solidi for the δ/ ν^ο under this head in l. 44, which seems a not unlikely proportion, though 6½ might rather be expected. But cf. the note on the total in l. 43.

51.] λ γ κβς: underlined. The relation of this entry to the rest is obscure. It is in the hand of the corrector, and is repeated (except the λ) above the beginning of the next line. In any case it is a blunder, as it does not appear in the totals.

52. Restored from l. 96. The revised figures due to the transference of the requisition of wood from Pakaunis are the lower of the two over-written sums.

53. Restored from l. 97. κεν^δ = κένδουκλον οὐ κέντουκλον, 'felt.'

55. The milk here is part of the ἀπαργισμὸς γάλακτος, as appears from the similar headings under the other ἐπίκια which supply this tax and from l. 61. Something has apparently gone wrong in the heading. αυ^ε, which is written above the line and seems to stand for ἀνε, is obscure. The milk did not form part of the διανομαὶ ἀνε τιμῆσεως, so that we cannot explain as ἀνε(ν τιμῆσεως).

- 56 [Σ] Χαηλ λογω διηρ^ω καρ^αρ^α [ν^ο] ιδ γ ας
 δ/ ν^ο ιε ουτως ομ^ο \approx \approx
 [α]πο αγορ^α εξ^ωθ ν^ο [ιδ γ ας] δ/ ν^ο ι]ε
- 57 [Σ τιμ^η ειδ^ω παραδ/]^ο [Αβ]δε[ρα]μ^α νι Ηλια ε[πι]κ[ειμ]^ε [τ^{ου}] Κλ^ν [ν^ο] ιβ γ ιθς
 δ/ ν^ο ιγ β/ ουτως ομ^ο \approx \approx
 ομ^ο ν^ο ι[β γ ιθς] δ/ ν^ο ι]γ β/
] αλυκ/ κ^ο/ η
- 58 τ^ω ιβ ν^ο γ ιε δ/ ν^ο β/
 59 [Σ τιμ^η ειδων παραδ^ο/ Παφνου^ο διοικ^τ/ Βολβυθ⁻] ν^ο ζ γ δ^ς δ^ς
 δ/ ν^ο ζς γ ουτως ομ^ο \approx \approx [
 ομ^ο ν^ο ζ γ δ^ς δ^ς δ/ ν^ο ζς γ
 οξ]ους μ^ε ζ γ β
 τ^ω γ οβ ν^ο γ κβς δ/ ν^ο α αλ^ν κ^ο/ ιβς τ^ω ιβ ν^ο [α γ α?] \approx
 δ/ ν^ο α ζ? εψ^η μ^ε ιβ γς] ε τ^ω μ^ε δ ν^ο γ γ γ δ/ ν^ο γ γ
- 60 οξ]ους μ^ε ζ γ β
 τ^ω γ οβ ν^ο γ κβς δ/ ν^ο α αλ^ν κ^ο/ ιβς τ^ω ιβ ν^ο [α γ α?] \approx
 δ/ ν^ο α ζ? εψ^η μ^ε ιβ γς] ε τ^ω μ^ε δ ν^ο γ γ γ δ/ ν^ο γ γ
- 61 [γι/ των λογισμων απο κωμης Αφροδιτω ν^ο σξβ] γ κα δ^ς δ/ ν^ο σπ β/ ουτ^ω απο δι-
 ν^ο ιε γ η δ/ ν^ο ις γ Σ^π ν^ο η γ γ δ/ ν^ο η β/ [Σ τιμ^η αυ^τ ν^ο ζ] γ ε [δ]/[ν^ο ζς γ
 απο αγ^ο τ^η δι- ν^ο οη γ κβς δ/ ν^ο πδ γ εξ^ω δι- ν^ο ρκζ γ ιγ δ^ς δ/ ν^ο ρλς ζ
 απαρ^τ γαλ⁻ ν^ο κζ δ/ ν^ο κη β/ δημ^ο στιχ^ν ν^ο ιδ γ ας δ/ ν^ο ιε

Fol. 4.] (1st hand.)

62 α[π]ο εποικ/ (2nd hand?) Πακαννεως

[επιζητ]

- 63 (1st hand.) Σ κανονος δημ^ομ^ο εχ^ο ν^ο τοα γ η δ/ ν^ο τς θ [αφ^ω ει^τ/ σακ^ε/
 ν^ο τοα γ] η δ/ [ν^ο] τς θ λογισμων ν^ο ιη γ ιςς δ/ ν^ο κ
 γι/ [ν^ο] τς γ ας δ/ ν^ο υι θ λ μ^ε ν^ο δ/ ν^ο ω[ς π^λ δε ν^ο ιη
 γ ιςς δ/ ν^ο κ]
- 64 Σ δ^ς δ^ς αυτων ν^ο γ γ κς δ^ς δ/ ν^ο δ ζ [αφ ων ομ^ο
 ν^ο γ γ] κς δ^ς δ/ ν^ο δ ζ ομ^ο ν^ο \approx δ/ ν^ο \approx
 γι/ ν^ο γ γ κς δ^ς δ/ ν^ο δ ζ λ ν^ο γ γ κς δ^ς δ/ ν^ο δ ζ

56. εξ^ωθ: sic.

57. Αβδερμα(ν) υι(ω) Ηλια: 'Abd-al-Rahmān b. Ilyās.

59. Βολβυθ⁻: a variant form of Βολβυτιώνη, the modern Rosetta. There was clearly a dockyard here; cf. 1449, 62, 65. The restoration is taken from ll. 102, 136, etc.

60. The article at the beginning of the line was no doubt oil.

ν^ο α γ α: this is the correct result reckoning in εχόμενα, but salt is usually reckoned in ἀρίθμια. Here, however, the fraction for the latter is inevitably so rough that the correct amount may possibly be given in εχόμενα.

61. εξωθ(εν) δι(οικίσεως): in the corrected sum, due to the addition of the sums transferred from Pakaunis, the correction in l. 59 (one carat) is not noticed. It is counted, however, in the corrected total here, and also in l. 3.

δημο(σιων) στιχ(ων): the meaning of this in the context is not clear, nor does it appear to which of the sums included under the λογίσματα it applies. As the entries for έξωθεν, exclusive of the lost ones in ll. 32, 33, amount to 136 s. 18½ c. and the total here is only 127 s. 13½ c., some of the entries under this head must be classed as δημόσιον στιχοί, just as the milk, which in l. 55 is assigned to the αγορά τῆς δι(οικίσεως), is here separated from the sum of that market.

63 ff. For the alterations here and their relation to the excess of payments over ἐπιζητούμενα, see the introduction to 1412, p. 83.

63. ιιθ: after θ, γγ has been washed out. Each of the previous sums from the carats of the λογίσματα is a correction.

64. The payments to the treasury, here and in ll. 65, 68, and 73,

- 65 δ απαργ^ν διανομω[ν αν^ε τι/] ν° ζ γ δ δ/ ν° ζ β/ αφ ων ομ^ο
 ν°] γ η δ/ ν° γ ομ^ο ν° ε γ κ δ/ ν° ζ γ
 $\gamma\iota/\nu^{\circ}$ ε γ κ δ/ ν° ζ γ λ ν° γ η δ/ ν° γ
- 66 (2nd hand.) προββ^α [δ] εκ γ ι β ν° β δ/ ν° β ε κιλικ⁻/ α [εκ ν° β ν° β δ/ ν°
β ε] ελαι^{ου} μ^ε γ γ τ^ω γ ι β ν° β γ ι β δ/ ν° β β/
- 67 οξους μ^ε [β] τ^ω γ ξ ν° γ η δ/ ν° γ κυμιν^{ου} αρτ [α εκ γ η ν° γ η δ/ ν°
γ]
- 68 δ απαργ^ν διανομων τη [τι/] ν° δ γ θ δ/ [ν° δ β/ αφ^ω ειτ/ σακ^ε/
 ν° β γ ι ζ δ/ ν° β γ λογισιμων ν° α γ ις δ/ ν° α γ
 $\gamma\iota/\nu^{\circ}$ α γ ις δ/ ν° α γ λ ν° β [γ ι ζ δ/ ν° β γ]
- 69 μασερτ [α εκ ν° α γ ις ν° α γ ις δ/ ν° α γ λ ε[π^τ σιβ^ε α εκ γ ι β ν° γ ι β δ/ ν°
ς σαγματ^τ καμηλ^λ β εκ γ ε ν° γ ι β δ/ ν° ς
- 70 σχοινα^α τριχ^χ [β εκ γ ας ν° γ γ δ/ ν° ε σακ[κι- τριχ^α εκ γ β ν° γ β] δ/ ν°
πησσομ^ε ρ ι τ^{ου} κ^ε/ ν° γ ι β δ/ ν° ς
- 71 χορτ^τ αρτ γ τ^τ αρτ γ δ ν° γ ι β δ/ ν° ς ωμοβωλ [ν° γ ι β δ/ ν°
ς
- 72 δ απαργ^ν γαλ⁻ γ δ ν° δ δ/ ν° δ γ [αφ^ω ειτ/ σακ^ε/
 ν°] δ/ ν° λογισιμων ν° δ δ/ ν° δ γ
 $\gamma\iota/\nu^{\circ}$ δ δ/ ν° δ γ λ ν° δ/ ν°
- 73 δ απαργ^ν μελιτ^τ γ ις ν° α γ ιδς δ/ ν° α β/ [αφ ων ομ^ο
 ν° α γ ιδς δ/ ν° α β/ ομ^ο ν° δ/ ν°
 $\gamma\iota/\nu^{\circ}$ α γ ιδς δ/ ν° α β/ λ ν° α γ ιδς δ/ ν° α β/

 ν° κα δ'

- 74 $\gamma\iota/\nu^{\circ}$ τρβ γ η δ' δ/ ν° υ κας αφ^ω ειτ σακ^ε/ ν° τ[οα γ η δ/ ν° τρθ λογισιμων ν°] λα γ ες
 δ/ν° λ γς $\gamma\iota/\nu^{\circ}$ υ β γ ι γς δ/ ν° υ λ βς λ μ° ν° η γ ι [β δ' δ/ ν° θ ως π^λ δε ν°
ι η γ ι ζς δ/ ν° κ]

Fol. 4 b.]

- 75 [+ διαιρ^ε των προκειμ^ε λογισιμων]
- 76 [δ τιμ^η ελαι^{ου} και αλυκ^η/ δα]παν^τ εργ⁻ καμων^τ ει⁻/ μασγι^δ Ιεροσολ^ν S αυλ^τ Αμι[ραλμ^{ου}]
ου [.] μ^ηη[μ^η .] ν° γ κ γ δ/ ν° α ουτ[ως]
 ν° γ κ γ δ/ ν° α

which are not noticed in the remainders (which represent either the original sum, or, where there are λογισμα, the original sum minus the λογισμα alone), are in a hand very similar to that of the original clerk but are probably by the corrector. The hands of this account differ only very slightly. The remainders here and in ll. 65, 68, 73 have been underlined by the corrector for deletion.

66. μ^ε γ γ: sic; the γ written by inadvertence.

67. The price of cummin from l. 285.

70. εκ γ β: cf. l. 114.

πησσομ^ε(ων): 'nails'; cf. 1369, 4, note.

του κε(ντηναριου): sic. ν° ε should follow, as is shown by the arithmetic, which gives a rate of 5s. per κεντηνάριον.

71. χόρτ(ος) is measured by arourae in 1347, 14, 1434, 42, 1435, 45, but there it is χλωρός χόρτος, standing fodder. Here no doubt it is dry hay.

ωμοβωλ(): obscure.

74. ν° η γ ι: the nature of this entry is not clear. The original remainder is underlined for deletion and seems also to have been crossed out. The under-written entry is in the corrector's hand. It seems probable, therefore, that the corrector intended originally to alter the remainder, but, changing his mind, re-inserted it. In that case we may read ν° η γ ι [β δ' δ/ ν° θ. In this line again all the sums from the carats of the λογισμα are corrections.

- 77 [ελαιου] $\mu^e \alpha \gamma \beta \epsilon \kappa \nu^o \varsigma \nu^o \gamma \iota \gamma \varsigma \delta / \nu^o \beta /$ οξους $\mu^e \alpha \gamma \beta \tau^w \gamma \circ \beta$
 $\nu^o \gamma \gamma \varsigma \delta / \delta / \nu^o \zeta$ [αλν κ^θ/ γ τ^w ιβ ν^ο γ] ες δ/ ν^ο ζ
- 78 [Σ τιμ^η ελαιου και αλνκ^η/ δαπαν τεχ^νυ καμον⁻ ει/ καρ^ρα Βαβυλ^w
 ού β μ^ημ^η $\varsigma \nu^o \gamma \kappa \beta \varsigma \delta / \delta / \nu^o \alpha$ ουτως
 ομ^ο
 $\nu^o \gamma \kappa \beta \varsigma \delta / \delta / \nu^o \alpha$
- 79 [ελαιου] $\mu^e \alpha \gamma \beta \epsilon \kappa \nu^o \varsigma \nu^o \gamma \iota \gamma \varsigma \delta / \nu^o \beta /$ οξους $\mu^e \alpha \gamma \beta \tau^w \gamma \circ \beta$
 $\nu^o \gamma \gamma \varsigma \delta / \delta / \nu^o \zeta$ [αλν κ^θ/ γ τ^w ιβ ν^ο γ] ες δ/ ν^ο ζ
- 80 [Σ τιμ^η]λ λογω τροφ^η αλογ^w αλλαγ^η χ^w Μουναχ^ο
 γ ια δ / δ / ν^ο ς ουτως
 ομ^ο
 $\gamma \iota \alpha \delta / \delta / \nu^o \varsigma$
- 81 [Σ τιμ^η ελαιου και αλνκ^η/ δαπαν^η] εργ⁻ καμον⁻ ει/ ουσι^α/ τ^wν συμβ^ου εν Δαμασκ^w/ $\circ \nu \varsigma \mu^{\eta} \mu^{\eta} \iota \beta \nu^o \gamma \iota \alpha \delta / \delta / \nu^o \varsigma$ ουτως
 ομ^ο
 $\gamma \iota \alpha \delta / \delta / \nu^o \varsigma$
- 82 [ελαιου γ ς ε] κ ν^ο $\varsigma \nu^o \gamma \epsilon \varsigma \delta / \delta / \nu^o \gamma$ οξους γ ς τ^w γ οβ
 $\nu^o \gamma \alpha \varsigma \delta / \delta / \nu^o$ [αλν κ^θ/ β τ^w ιβ ν^ο γ γς δ] $\delta / \nu^o \zeta$
- 83 [Σ τιμ^η ειδων δαπαν^ο επι χ]ωρας ς εν Βαβυλωνι
 $\nu^o \iota \gamma \iota \varsigma \delta / \delta / \nu^o \iota \alpha \varsigma$ ουτως
 απο αγορ⁻ τ^η δι⁻ ν^ο δ γ κ δ/ ν^ο ε ς ομ^ο
 $\nu^o \epsilon \gamma \kappa \delta / \delta / \nu^o \varsigma \gamma$
- 84 [προββ⁻ δ] ν^ο β δ/ ν^ο β ζ ουτ^w απο αγ^ο τ^η δι⁻
 προβ⁻ δ εκ γ ι β ν^ο β δ/ ν^ο β ζ απο αγ^ο ες [ω^θ δι⁻ ϵ]
- 85 [ορν^ον^ο θ γ] ν^ο γ ια δ / δ / ν^ο ς ουτ^w ομ^ο
 ομ^ο
 $\circ \rho \nu^o \nu^o \theta \gamma \tau^w \kappa \nu^o \gamma \iota \alpha \delta / \delta / \nu^o \varsigma$ ει/ Αφρο^δ
- 86 [ελαιου $\mu^e \gamma \gamma \theta$] ν^ο $\delta \gamma \theta$ δ/ ν^ο $\delta \beta /$ ουτ^w ομ^ο
 ελαιου $\mu^e \gamma \tau^w \iota \beta \nu^o \beta \gamma \iota \beta \delta / \nu^o \beta \beta /$ [ομ^ο
 ελαιου $\mu^e \gamma \gamma \theta \epsilon \kappa \nu^o \varsigma \nu^o \alpha \gamma \kappa \alpha \delta / \nu^o \beta$ ει/ Αφρο^δ

77. This line gives a good illustration of the roughness of the fraction system. For $\delta\epsilon\sigma\sigma$ the amount is 4 ($\delta\rho\iota\theta\mu\alpha$) carats, which is correctly given as $\frac{1}{2}$ s.; but for salt the correct amount is 6 carats, here represented not as $\frac{1}{2}$ but as $\frac{1}{2}$ s.

79. $\gamma \iota \gamma \varsigma$: note that this is the price of the same amount of the same article as in l. 77; yet there the sum is $13\frac{3}{4}$ carats, here only $13\frac{1}{2}$.

80. αλογω(ν): in the Byzantine sense, *horses*.

αλλαγη(ς): here as *posting-station*.

81. It is interesting to find this mention of the Governor's property in Damascus. This may perhaps make it somewhat likely that the Governor was 'Abd-allāh, Kūrah's predecessor, since he was of the reigning family.

82. οξους: the correct sum is 2 carats ($\delta\rho\iota\theta\mu\alpha$). This is given as $1\frac{3}{4}$ carats $\epsilon\chi\acute{o}\mu\epsilon\nu\alpha$, and in $\delta\rho\iota\theta\mu\alpha$ is not expressed at all, the

fraction being too small.

83. $\delta \gamma \kappa$: the κ looks rather more like ι , but κ is correct, as appears not only from the items below and the alterations under Aphrodito, but from the occurrence of the same sum in this line under the $\delta\gamma\omicron\rho\acute{\alpha}$ τ^ης δι(οικ^ησεως). All the $\epsilon\zeta\omega\theta\epsilon\nu$ payments were transferred to Aphrodito.

ιας: γ corrected from γ .

$\varsigma \gamma$: γ corrected from ς .

85. $\gamma \iota \alpha \delta$: underlined for deletion; so also in l. 88. The phrase ει(ς) 'Αφροδ(ιτ^ως), i.e. 'transferred to Aphrodito,' is in all cases in the hand of the corrector.

86. The total amount of oil got from l. 39.

τω(ν) ιβ: sc. at 12 *xestae* for a *solidus*.

$\nu^o \alpha \gamma \kappa \alpha \delta / \nu^o \beta$: the exact result is 1 s. 22 $\frac{1}{2}$ c.

87	[οξους μ ^ε β]	ν ^ο ς η	δ/ ν ^ο γ	ουτ ^ω	ομ ^ο
	οξ ^{ου} μ ^ε β τ ^ω ξ	ν ^ο ς η	δ/ ν ^ο γ		ομ ^ο
	[^ε	^ε	^ε	^ε]
88	[ειψ ^η μ ^ε ς]	ν ^ο α ς ι β	δ/ ν ^ο α β/	ουτ ^ω	ομ ^ο
	^ε	^ε	^ε	^ε	ομ ^ο
	[ειψ ^η μ ^ε ς τ ^ω μ ^ε δ	ν ^ο α ς ι β	δ/ ν ^ο α]	β/ ε/ Αφρο ^δ	
89	[ξυλ ^ω κ ^ε / μ	ν ^ο β	δ/ ν ^ο β ς]	ουτ ^ω	ομ ^ο
	^ε	^ε	^ε	^ε	ομ ^ο
	[ξυλ ^ω κ ^ε / μ τ ^ω κ	ν ^ο β	δ/ ν ^ο β]	ς ε/ Αφρο ^δ	
90	[ξ τιμ ^η ειδων παραδ ^θ / Ηλβα νι Αβδελλ- κελλ-]				
		ν ^ο ια ς ι θ	δ/ ν ^ο ιβ β/ ουτ ^ω απο δι- ν ^ο γ δ/		
	ν ^ο γ ς [ουτ ^ω ξ ^π ν ^ο α ς ι ς δ/ ν ^ο α ς γ ξ τιμ ^η αυτ ^ω ν ^ο α ς η δ/ ν ^ο α] γ απο				
	α γ ³ τ ^η δι- ν ^ο β δ/ ν ^ο β ς ε ξ ω ^θ δι- ν ^ο ς [γ ι θ]		δ/ ν ^ο ζ γ		
91	[μασ ^ε α	ν ^ο γ	δ/ ν ^ο γ ς	ουτ ^ω απο] δι- ν ^ο μασ ^ε α εκ ν ^ο γ	
	ν ^ο γ δ/ ν ^ο γ ς	ξ ^π εκ ν ^ο α [ς ι ς ν ^ο α ς ι ς δ/ ν ^ο α] γ ξ τιμ ^η αυτ ^ω			
	εκ ν ^ο α ς η ν ^ο α ς η δ/ ν ^ο α γ	απο] α γ ^ο τ ^η δι-			
92	[σαγ ^θ κ ^ε / ε	ν ^ο α ς ι ς	δ/ ν ^ο	ουτ ^ω	ομ ^ο
	ν ^ο δ/ ν ^ο		ν ^ο	δ/ ν ^ο	
	^ε	ν ^ο δ/ ν ^ο		ομ ^ο	ε ξ ω ^θ σαγ ^θ κ ^ε / ε εκ ς η
	ν ^ο α ς ι ς	δ/ ν ^ο [
93	[τυλ δ	ν ^ο ς κ β ς ? δ/ ν ^ο α	ουτ ^ω	ομ ^ο	
	ν ^ο δ/ ν ^ο		ν ^ο	δ/ ν ^ο	
	^ε	ν ^ο δ/ ν ^ο	ομ ^ο]	ομ ^ο τυλ δ	τ ^ω δ
	ν ^ο ς [κ β ς	δ/ ν ^ο α]			
94	[ελαι ^{ου} μ ^ε α	ν ^ο ς ι α δ' ? δ/ ν ^ο ς	ουτ ^ω	ομ ^ο	
	ν ^ο δ/ ν ^ο		ν ^ο	δ/ ν ^ο	
	^ε	ν ^ο δ/ ν ^ο	ομ ^ο]	ομ ^ο ελαι ^{ου} μ ^ε α εκ ν ^ο ς	
	ν ^ο ς [ι α δ' ? δ/ ν ^ο ς]				

Fol. 5.]

95	[κι]λ[ι]- α	ν ^ο β	δ/ ν ^ο β ς	ουτ ^ω	[απο δι- ^ε ^ε
	ν ^ο δ/ ν ^ο	ουτ ^ω ξ ^π	^ε ν ^ο δ/ ν ^ο ξ τιμ ^η αυτ ^ω		
	^ε	ν ^ο δ/ ν ^ο	απο α γ ^ο δι- κιλι- α εκ ν ^ο β ν ^ο β δ/ ν ^ο β ς		
	ε] ξ[ω ^θ τ ^η δ[ι- ^ε]				
96	ξ[υλ ^ω κ ^ε / ι β	ν ^ο ς ι δ' δ/ ν ^ο β/	ουτ ^ω	[ομ ^ο]	^ε

89. Supplied from l. 42.

93. ς κ β ς: this depends on the correctness of the restoration of 11½ carats in l. 94.

94. ς ι α δ': cf. ll. 132, 155, 187, 252, where ½ ἀριθμ. sol. corresponds to 11½ carats ἐχόμενα.

95. κιλι(κίων): supplied from the figures, which show the rate for κιλίκια. Under Aphrodito they are bought ἐξωθεν; but here

nothing is entered for the ἀγορά ἐξωθεν, and as in the following lines ὀμο(ίως) occurs twice, and the ἀγορά ἐξωθεν is placed both there and here at the extreme right of the page, it seems clear that an entry ἀπὸ δι(οικήσεως) occurred here. Since nothing is entered under it in the following lines and it is clear from the arithmetic (cf. l. 90) that the κιλίκιον here was bought in the ἀγορά τῆς δι(οικήσεως), the clerk has written the heading needlessly.

- ομ^ο ν^ο [δ/ ν^ο ομ^ο
 = ν^ο δ/ ν^ο] ομ^ο = [ν^ο δ/ ν^ο]
 ομ^ο ξυλ^ω κ^ε/ ιβ τ^ω κ ν^ο γ [ιδ δ/ δ]/ [ν^ο β/ ε]/ Αφρ^δ κ^ε/ τ γ ζ δ/ ν^ο γ
 97 [κε]ν^δ κ^ε/ α ν^ο γ γ γ δ/ ν^ο γ γ ουτ^ω ομ^ο =
 ομ^ο ν^ο [δ/ ν^ο ομ^ο
 = ν^ο] δ/ ν^ο ομ^ο = ν^ο δ/ ν^ο
 ομ^ο κεν^δ κ^ε/ α ν^ο γ γ γ δ/ ι^ο γ γ ε/ Αφρ^δ
 98 [σιδη]ρου βι ανευ τιμ^η
 99 ξ τιμ^η γαλ⁻ παραδ^θ/ Ηλβ⁻ υι Αβδελλ⁻ κελλ⁻ ν^ο δ δ/ ν^ο δ γ
 ουτως [] = [α]πο αγορ⁻ τ δι⁻ γαλ⁻ γ δ ν^ο δ δ/ ν^ο δ γ
 εξ⁻ δι⁻
 100 ξ τιμ^η ειδω[ν παρα]δ^θ/ Αβδεραμ^α υι Ηλι^α επικε[ιμ^ε τ^ω] Κλ^υ ν^ο γ ζ δ/ ν^ο γ
 ουτω[ς] = ομ^η
 ομ^ι ν^ο γ ζ δ/ ν^ο γ
 101 αλν[κ^η/ κ^ε/] δ τ^ω ιβ ν^ο γ [ζ] ν^ο γ
 102 ξ τιμ^η ειδω[ν π]αραδ^θ/ Παφνου^θ διοικ[τ/ Βολ]βι^θ ν^ο α γ ιδ δ/ ν^ο α β/
 [ουτως] =
 [ομ^η] ν^ο α γ ιδ δ/ ν^ο α β/
 103 ελαι^ι μ^ε β εκ ν^ο γ κ β δ/ [ν^ο] α οξους μ^ε γ γ τ^ω γ [ο β
 ν^ο γ β δ/ δ/ ν^ο γ αλυκ^η/ κ^ε/] β τ^ω ιβ ν^ο γ γ δ/ δ/ ν^ο γ
 104 γι/ τ[ω]ν λογιισμων απο εποικ^η/ Πακαυνε[ω]ς ν^ο κα γ δ^η δ/ ν^ο κ β δ/ ν^ο λα γ ε δ/ ν^ο λ γ ουτ^ω
 απο δι⁻ [ν^ο γ δ/ ν^ο γ γ ουτ^ω ξ^π ν^ο α γ ι δ/ ν^ο α δ/ ν^ο γ γ τι/ αυ^τ
 ν^ο α γ η δ/ ν^ο α γ α γ^η τ^η δι⁻ ν^ο γ κ δ/ ν^ο ζ γ ε ξ ω δ/ ν^ο ι ζ γ θ δ/ ν^ο ι ζ γ θ δ/ ν^ο ι η β/ απαρ^η γαλ⁻ ν^ο δ δ/ ν^ο δ γ^η]

Fol. 5 b.] (1st hand.)

- 105 απο [εποικ^η/ Εμφυτ]ευτων [επιζη^τ]
 106 [ξ κα]νονος δημ^ομ^ο ν^ο τ[εθ γ κ β] δ/ ν^ο υλ[α]ς αφ ων ει/κ/ ^ξ
 ε[ι^τ]/[σακ^ε/ν^ο σκθ γ δ δ/ ν^ο σμθ β/ λογιισμ^ηων ν^ο ι γ γ η δ/ ν^ο [ι]δ δ/ ν^ο σμθ γ ι β δ/ ν^ο σ ξ δ τ^η λ ν^ο ρ ν ζ γ θ δ/ ν^ο ρ ξ ζ [γ]^η
 107 ξ δ^η αυτων ν^ο δ γ δ δ/ ν^ο δ γ αφ ων ομ^ι ^η
 ν^ο . [δ/ ν^ο ομ^ο] ν^ο . δ/ ν^ο .
 γι/ ν^ο [δ]/ [ν^ο] λ ν^ο δ γ δ δ/ ν^ο δ γ

97. The entries at the beginning underlined for deletion.

98. ανευ τιμη(σεως): 'not assessed'; i.e., either the iron was taken without payment, or the rate had not yet been fixed. The sum in l. 90 is fully accounted for by the other entries.

106. ει/κ/: a unique variation from the usual phrase, perhaps εισκομισθέντα. The correction (1 carat) in the λογίσμα is due to that in l. 136.

107. ν^ο .: the dots here and in ll. 108 and 109 are in the MS.

- 108 ξ απαρ^γ διανομων ανευ τιμ^η ν^ο δ γ ι θ ς δ/ ν^ο ε ς αφ ων ομ^ο
 ν^o . [δ/ ν^ο ομ^ο] ν^ο δ γ ι θ ς δ/ ν^ο ε ς
 γι/ ν^ο δ γ ι θ ς δ/ ν^ο ε ς¹⁷¹ λ [ν]^ο . δ/ ν^ο .
- 109 (2nd hand.) εψημ⁻ μ^ε ε τ^ω μ^ε γ ν^ο α γ ι ς δ/ ν^ο α ς γ ορ^θ ν^ο γ τ^ω κ
 ν^o . γ γ ς δ/ ν^ο ς [κιλι κ⁻ / α εκ ν^ο β ν^ο β] δ/ ν^ο β ς
- 110 ελαι^{ον} μ^ε α β τ^ω γ ι β ν^ο α δ/ ν^ο α
- 111 ξ απαρ^γ διανομων τη τιμ^η ν^ο ιδ γ κα ς δ/ ν^ο ι ε ς γ αφ ων ει^τ / σα κ^ε /
 ν^o [δ/ ν^ο ομ^ο ν^ο β] γ ι θ δ/ ν^ο γ
 γι/ ν^ο β γ ι θ δ/ ν^ο γ λ ν^ο ι β γ γ ς δ/ ν^ο ι β ς [γ]^τ
- 112 γον^υ ν^χ δ εκ ν^ο β γ η ν^ο θ γ [η] δ/ ν^ο θ ς γ παλλι⁻ α εκ ν^ο β
 ν^o β δ/ ν^ο β ς [ν^ο α γ ι ς δ/ ν^ο α ς γ
- 113 αγκυρ^ρ α εκ γ κ ν^ο γ [κ] δ/ ν^ο ς γ λεπτ^α σι β⁻ α εκ γ ι β
 ν^o γ ι β δ/ ν^ο ς [σχοι^ν τρι^χ α εκ γ α ς ν^ο γ] α ς δ/ ν^ο ς
- 114 σακκι⁻ τρι^χ β εκ γ β ν^ο γ [δ] δ/ ν^ο ς πησομ⁻ ρ ε
 ν^o γ ς δ/ ν^ο γ [ν^ο γ β δ/ ν^ο ς
- 115 [ξ απαρ]^γ γαλ⁻ γ ε [ν^ο] ε δ/ ν^ο ε γ αφ ων ει^τ / σα κ^ε /
 ν^o [δ/ ν^ο ομ^ο ν^ο] ε δ/ ν^ο ε γ
 γι/ ν^ο ε δ/ ν^ο ε γ λ ν^ο δ/ ν^ο ς¹
- 116 γι/ ν^ο υ κ η γ ι θ δ/ ν^ο υ ξ β ς αφ ων ει^τ / σα κ^ε / ν^ο σ κ θ γ δ δ/ [ν]^ο σ μ θ β / λο γ ι σ ι μ ω ν
 ν^o κ ε ς [κ^α β δ/ ν^ο κ η γι/ ν^ο σ ν ε γ β δ/ ν^ο σ ο ς β / λ ν^ο ρ ο] γ γ ι ζ^η δ/ ν^ο ρ π δ ς
- 117 [+ διαιρ^ε των προκειμ^η λο γ ι σ ι μ ω ν
- 118 [ξ τιμ^η ελαι^{ον} και αλυ^κ / δαπαν⁻ εργ⁻ κα[μουν]^τ [ει/ μασγι^δ Ιερο] σολ^ν ο^ν ς μ ι β
 ν^o γ ι β δ^τ δ/ ν^ο β / ου τ ω ς
- 119 [ελαι^{ον} γ ς εκ ν^ο ς ν^ο γ . δ/ ν^ο] γ^τ ο ξ ω ς γ ς τ^ω γ ο β ν^ο γ β ς δ/ ν^ο ς
 α λ^υ [κ^θ / β ? τ^ω ι β ν^ο γ . δ/ ν^ο ς]
- 120
-] ομ^ο γ ι ς [δ/ ν^ο ς]

Fol. 6.]

- 121 ξ τιμ^η ειδων δαπαν^θ επι χ^ω S εν Βαβυλωνι [ν^ο ζ γ] ς δ/ ν^ο ζ [ς] γ^τ.
 ου τ ω ς] απο αγ^τ . τ^τ δι⁻ ν^ο β γ ι θ ς δ/ ν^ο γ
 [ε] ξ [ω] ς δι⁻ ν^ο δ γ ι ς δ/ ν^ο δ ς γ^τ
- 122 ορν^θ γ ν^ο γ γ ς δ/ ν^ο ς ου τ^ω [απο αγ^ο] τ^τ δι⁻ ορν^θ γ
 ν^o γ γ ς [δ] / [ν^ο ς] ε ξ ω ς δι⁻ ς]

109. For the supplement cf. l. 66.

112. εκ ν^ο β γ η : β corrected from δ.παλλι(ον) : the Lat. *fallium*.113. αγκυρ^ρ : the ε is clear, but the word meant is probably ἀγκύρια (for ἀγκύριον).

σχοι(ν)α τριχ(ν)α : cf. ll. 13 and 247.

114. πησομ⁻ : *σίς*, apparently.

118. The dot is in the MS.

119. The lacunae can hardly be filled here as regards the εχόμενα because of the varying ratio of εχόμενα to ἀρίθμια. For oil, in l. 82, $\frac{3}{8}$ = 5 $\frac{3}{8}$ c. (6 *xestae*), in l. 199 it = 6 $\frac{3}{8}$ c. For salt, in l. 77, $\frac{3}{8}$ = 5 $\frac{3}{8}$ c., in l. 82, 3 $\frac{3}{8}$ c., in l. 103, 3 $\frac{3}{8}$ c., etc.

- 123 ελαιου μ^ε γ γ β ν^ο α γ κ β δ/ ν^ο β ουτ^ω ομ^ο ελαιου μ^ε [α γ] β τ^ω ι β
 ν^ο α δ/ ν^ο α [ομ^ο ελαιου μ^ε β εκ ν^ο] ν^ο γ κ β δ/ ν^ο α]
- 124 εψ. μ^ε [ι] α ν^ο γ γ δ δ/ ν^ο γ δ ουτ^ω ομ^ο εψ^η μ^ε ε τ^ω μ^ε γ
 ν^ο α γ ι ς δ/ ν^ο α γ γ [ομ^ο εψ^η μ^ε ε τ^ω δ ν^ο α γ ι β δ/ ν^ο α β ς]
- 125 ξ[υ^λ κ^ε/] μ ν^ο β δ/ ν^ο β ς ουτ^ω ομ^ο =
 = [ομ^ο ξυ^λ κ^ε/ μ τ^ω κ ν^ο β δ/ ν^ο β ς]
- 126 Σ τιμ. ειδων [παρ] αδ^ο/ Ηλβ⁻ νι Αβδελλ^α κελλ⁻ ν^ο ια γ β ς δ/ δ/ ν^ο ι β
 ουτ^ω απο δι⁻ ν^ο [ε δ/ ν^ο ε γ ουτ^ω Σ^π ν^ο β γ ι η δ/ ν^ο γ
 Σ τι/ αυ^τ ν^ο β γ ς δ/ ν^ο β γ]' = = =
 απο [α γ] τ^η δι⁻ ν^ο β δ/ ν^ο β ς εξω^θ δι⁻ ν^ο δ γ β ς δ/ δ/ ν^ο δ ς
- 127 μ[ασ]^ε α ν^ο γ δ/ ν^ο γ ς ο[υ^τ απο] δι⁻ μασ^ε α εκ ν^ο γ ν^ο γ δ/ ν^ο
 γ ς [ου^τ Σ^π εκ ν^ο α γ ι ς ν^ο α γ ι ς δ/ ν^ο α γ γ Σ τι/ αυ^τ εκ ν^ο α γ η]
 ν^ο α γ η δ/ ν^ο α γ α γ τ^η δι⁻
- 128 αγ[κ^ν/] α ν^ο α γ ι β δ/ ν^ο α β/ [ου^τ ομ^ο] αγκ^ν/ α εκ ν^ο α γ ι β ν^ο α γ ι β δ/ ν^ο
 α β/ [ου^τ Σ^π εκ γ κ ν^ο γ κ δ/ ν^ο] γ Σ τι/ αυ^τ εκ γ ι ς
 ν^ο γ ι ς δ/ ν^ο] γ ομ^ο
- 129 λ[π σιβ]^ε ς ν^ο γ ι β δ/ ν^ο ς ο[υ^τ ομ^ο] λ^π σιβ⁻ ς εκ ν^ο α ν^ο γ ι β δ/ ν^ο
 ς [ου^τ Σ^π εκ γ ι β ν^ο γ ς δ/ ν^ο γ Σ τι/ αυ^τ εκ γ ι β
 ν^ο γ ς δ/ ν^ο ς ομ^ο
- 130 [σαγ^θ κ/]^ε γ ν^ο α δ/ ν^ο α ς ου^τ ομ^ο = = = =
 [= = = =
 =] ομ^ο [α]πο αγ^θ εξω^θ δι⁻
 σαγ^θ κ^ε/ γ εκ γ η [ν^ο α δ/ ν^ο α ς]'
- 131 τυ[λ θ]^γ ν^ο β γ η δ' δ/ ν^ο β ς ου⁻ [ο]μ^ο = = = =
 [= = = =
 =] ομ^ο
 τυ^λ θ ς γ ν^ο β γ [η δ' δ/] [ν^ο] β ς
- 132 ελαι[ου μ^ε] α ν^ο γ ι α δ' δ/ ν^ο ς ου⁻ ομ^ο = = = =
 [= = = =
 =] ομ^ο
 ελαιου μ^ε α εκ ν^ο ς ν^ο γ ι α δ' δ/ ν^ο ς
- 133 κι^λ α ν^ο β δ/ ν^ο β ς ου⁻ ομ^ο = = [=] =
 [= = = =
 =] ομ^ο κι^λ α εκ ν^ο β ν^ο β δ/ ν^ο β ς =
- 134 ξυ^λ κ^ε/ ς [ν^ο] γ ζ δ' δ/ ν^ο γ ου⁻ ομ^ο = = [=] =
 = = = =
 =] ομ^ο ομ^ο
 ξυ^λ κ^ε/ ς τ^ω κ ν^ο γ ζ δ' δ/ ν^ο γ
- 135 Σ τιμ. γαλ⁻ β^{ου} γ ε πα[ραδ^ο/ Η] λβα νι Αβδελλ⁻ κελλ⁻ ν^ο ε δ/ ν^ο ε [γ
] = = απο αγορ^α τ. δι⁻ ν^ο ε δ/ ν^ο ε γ

- 136 § τιμ⁷ ειδων παραδ⁹/ [Παφν]ου⁹ διοικ⁷/ Βολβυθ⁻ ν^ο α γ ι δ⁹ δ/ ν^ο α β/
[]
εξω⁹ δι⁻ ν^ο α [γ ι] δ [δ/ ν]^ο α β/
- 137 ελαι^{ου} μ^ε β [εκ ν^ο γ] κ β δ/ ν^ο α οξους μ^ε γ γ τ [τ]^ω γ ο β γ [ι β δ⁹ δ/ ν^ο γ
α λ ν κ⁷/ κ⁹/ β τ^ω ι β ν^ο γ γ δ⁹ δ/ ν^ο ζ]
- 138 [γ ι/ των λογιισμων απο εποικ/ Εμφυτευτων ν]^ο κε γ κ β δ/ ν^ο κ η ουτ^ω απο δι⁻
ν^ο ε [δ]/ [ν^ο ε γ ουτ^ω ξ^π ν^ο β γ ι η δ/ ν^ο γ ξ τι/ αυ^τ ν^ο β γ τ δ/ ν^ο β γ
απο αγ^ο τ⁷ δι⁻ ν^ο δ γ ι θ δ/ ν^ο ε ζ εξω⁹ δι⁻ ν^ο ι α γ β δ/ ν^ο ι β ζ απαργ^ν
γαλ⁻ ν^ο ε δ/ ν^ο ε γ]
- Fol. 6 b.] (1st hand.)
- 139 απο εποικ/ Βουνων επιζ⁷
- 140 § κανονος δημ^ομ^ο εχ^ο ν^ο μ γ ε δ/ ν^ο μ γ γ [α φ ων
ει^τ/ σακ^ε/ ν^ο κα γ β δ/ ν^ο κ γ λογιισμων] ν^ο γ γ ι α δ/ [ν^ο] γ β/
γ ι/ ν^ο κ δ γ [ι] γ δ/ ν^ο κ τ β/ λ^π ν^ο ι ε γ ι τ δ/ ν^ο ι τ β/
- 141 § δ' δ' αυτων ν^ο γ ι δ/ ν^ο ζ [α φ ων
ομ^ο ν^ο δ/ ν^ο ομ^ο] ν^ο δ/ ν^ο
γ ι/ ν^ο δ/ ν^ο λ^π ν^ο γ ι δ/ ν^ο ζ
- 142 § απαργ^ν διανομων αν^ε τιμ⁷ ν^ο γ ι β δ/ ν^ο ζ [α φ ων
ομ^ο ν^ο δ/ ν^ο ομ^ο] ν^ο γ ι β δ/ ν^ο ζ
γ ι/ ν^ο γ ι β δ/ ν^ο ζ λ^π ν^ο δ/ ν^ο ζ
- 143 (2nd hand.) εψ[·] μ^ε γ δ τ^ω μ^ε γ ν^ο γ γ δ⁹ δ/ ν^ο ζ ορν⁹ α τ^ω κ ν^ο γ α δ⁹
δ/ ν^ο ν^ο γ η δ/ ν^ο γ]
- 144 § απαργ^ν διανομων τη τιμ⁷ ν^ο τ γ κ β δ/ ν^ο ζ γ [α φ ων
ει^τ/ σακ^ε/ ν^ο δ/ ν^ο λογιισμων] ν^ο δ/ ν^ο
γ ι/ ν^ο [δ]/ [ν^ο] λ^π ν^ο τ γ κ β [δ]/ [ν^ο ζ] γ
- 145 γορν^κ[ν]^κ β εκ ν^ο β γ η ν^ο δ γ ι τ δ/ ν^ο δ γ γ παλλι⁻ α εκ ν^ο β ν^ο β
[δ/ ν^ο β ζ ν^ο γ δ δ/ ν^ο ζ
σακκι⁻ τρι^κ α εκ γ β ν^ο γ β δ/ ν^ο ζ
- 146 § α[παργ^ν γαλ]⁻ β^{ου} ν^ο β δ/ ν^ο β ζ [α φ ων
ει^τ/ σακ^ε/ ν^ο δ/ ν^ο λογιισμων] ν^ο β δ/ ν^ο β ζ
γ ι/ ν^ο δ/ ν^ο λ^π ν^ο [δ/ ν^ο]
- 147 γ ι/ ν^ο ν γ α δ/ ν^ο ν γ δ γ α φ [ω] ν ει^τ/ σακ^ε/ ν^ο κα γ β δ/ ν^ο κ γ λ[ογιισμων ν^ο
ε γ κ γ δ/ ν^ο τ γ γ ι/ ν^ο κ ζ γ α δ/ ν^ο κ θ γ λ^π ν^ο κ γ δ/ ν^ο κ δ]

136. The correction does not appear to have been made at the end of the line, as it would probably in that case have been visible above the lacuna.

137. γ ι β δ⁹: a correction must be made somewhere, and as the ἐχόμενα are here larger than the ἀριθμα this seems the likeliest place.

Fol. 7.]

148 [+διαίρε των προκει]μ^ε λογισμιων149 [Σ τιμ^η ελαι^{ον} S] αλυκ^η/ δαπαν. τέχ^ην^η καμ[ον^τ ει/ μασγι^δ Ιεροσολ^ν ού] S μ^ι/μ^ι [.]
ν^ο γ ες δ^ι δ/ [ν^ο γ ουτ^ω]απο αγ^ο εξ[ω]^θ δι-ν^ο γ ες δ^ι δ/ ν^ο γ150 [ελαιο]ν γ γ τ^ω γ κ ν^ο γ γ [δ^ι δ/ ν^ο] ε οξ^{ον} γ [γ] τ^ω γ οβ γ α [δ]/ [ν^ο ε
αλ^ν κ^θ/ α τ^ω ιβ ν^ο γ α] S δ/ ν^ο ε151 [Σ τιμ^η ελαι^{ον} S α]λυκ^η/ δαπαν εργ^η καμο[ν^τ ει^τ/ ουσι^α/] τ^{ον} συμβ^{ον} εν Δαμ^η-
ν^ο γ ια δ^ι δ/ ν^ο S [ουτ^ω]ομ^ον^ο γ ια δ^ι δ/ ν^ο S152 [ελ]αιου γ γ τ^ω γ κ ν^ο γ [.] δ/ ν^ο ε οξους γ τ^ω γ οβ [γ . δ/ ν^ο ε
αλ^ν κ^θ/ . τ^ω ιβ ν^ο γ . .] δ/ ν^ο ε153 Σ [ιμ^η ειδω]ν δαπαν^θ επι χ^ω [S εν Βαβυλωνι]ν^ο β γ ια δ^ι δ/ [δ/ ν^ο β] ουτ^ω. απο αγ^ο τ^η δι- ν^ο γ ιβ S δ/ ν^ο Sομ^ον^ο α γ κ γ δ^ι δ/ ν^ο β154 [ορν]^θ [α ν^ο γ α δ^ι] δ/ ν^ο ε ουτ^ω αγ^ο τ^η δι- ορν^θ α τ^ω κ γ [α δ^ι
δ/ ν^ο ε]155 [ελαι^{ον} μ^ε α γ δ ν^ο γ ιθ δ^ι δ/] ν^ο S γ ουτ^ω ομ^ο ελαι^{ον} γ δ τ^ω ιβ γ η
[δ/ ν^ο γ απο αγ^ο εξω^θ δι- ελαι^{ον} μ^ε α εκ ν^ο S] ν^ο γ ια δ^ι δ/ ν^ο S156 [εψ^η μ^ε β γ δ ν^ο γ ιε δ^ι δ/] ν^ο β/ ουτ^ω ομ^ο εψ^η μ^η γ δ τ^ω μ^ε γ γ γ δ^ι
δ/ ν^ο ε ομ^ο εψ^η μ^ε β τ^ω δ ν^ο γ ιβ S δ/ ν^ο S157 [ξυ^λ κ^ε/ κ ν^ο α] δ/ ν^ο α ουτ^ω ομ^ο ε ε [ε
ομ^ο ξυ^λ κ^ε/ κ τ^ω κ ν^ο α] δ/ ν^ο α158 Σ τιμ ειδ[ων παραδ^θ/ Ηλβ^η νι Αβ^δ κελλ[-]γ ια δ^ι δ/ ν^ο S [] ε
απο αγ^ο ε]ξ[ω]^θ δι-γ ια δ^ι δ/ ν^ο S159 [σαγ^θ] Α ν^ο [τ^{ον} κ^η/ γ η γ δ δ/ ν^ο ε ξ[υλ]^ω κ^ε/ τ^ω ιβ ν^ο γ ζ[δ^ι δ/ ν^ο γ]160 Σ τιμ γ[α]λ[- β^{ον}] παραδ^θ/ Ηλβ^α νι Αβ^δ κελλ-ν^ο β δ/ ν^ο β ε

] ε

ε απο αγ^ο τ^η δι- ν^ο β δ/ ν^ο β ε161 Σ τιμ ειδ[ων παραδ^θ/] Π[αφ]νου^θ διοικ^τ/γ ζ S δ/ ν^ο γ[απο] αγ^ο εξω^θ δι-ν^ο γ ζ S δ/ ν^ο γ

151. The dots are in the MS.; so in l. 153.

156, 157. It will be noticed that in these two lines the supplements make the *εχόμενα* equal to the *ἀριθμια*; but in the total they are so nearly equal that the restorations seem certain.159. σαγ^θ: cf. l. 130.ιβ: this is evidently a mere slip of the pen, as the reckoning is at the usual rate of 20 *κεντηνάρια* per *sol*.

- 162 [ο]ξ^{ον} μ^ε α β τ^ω ο β γ γ δ δ/ ν^ο ε α λ ν κ^θ/ [β τ^ω ι β γ γ δ δ/ ν^ο ε]
- 163 γι/ τ^{ων} λογι^{σιμων} ν^ο ε γ κ γ δ/ ν^ο ε γ ουτως [απο αγ^ο τ^η δι- ν^ο γ ι β δ/ ν^ο ε ξ ω^θ δι- ν^ο γ γ ι α δ/ ν^ο γ β/ απαργ^ν γ α λ- ν^ο β δ/ ν^ο β ε]

Fol. 7 b.]

- 164 [απο] εποικ^κ/ Κεραμι[ο]ν επι[ξη^τ]
- 165 ξ κα[ν]ονος δη[μ]^ομ^ο εχ^ν ν^ο ν γ ι θ δ/ ν^ο ν δ β/ α φ ω ν ει^τ/ σακ^ε/
- εχ^ο ν^ο κ γ γ [ι η δ/ [ν^ο] κς λογι^{σιμων} ν^ο ε γ α δ/ ν^ο ε ε γι/
- ν^ο κ η γ ι θ δ/ ν^ο λ α ε λ^ν ν^ο κα γ κ γ δ [δ/ [ν^ο κ γ δ]
- 166 ξ δ δ/ αυτων γ ι β δ δ/ ν^ο ε α φ ω ν ο μ^ο
- εχ^ο ν^ο δ/ ν^ο [ο μ^ο ν^ο δ/ ν^ο
-] λ [ν^ο] γ ι β δ δ/ ν^ο ε]
- 167 ξ απαργ^ν διανομων αν^ε τιμ^ε γ ι ε δ/ ν^ο β/ α φ ω ν ο μ^ο
- εχ^ο ν^ο [ο μ^ο ν^ο γ ι ε δ/ ν^ο β/ γι/
- γ ι ε δ/ ν^ο β/ λ^ν ν^ο δ/ ν^ο
- 168 εψημ^α γ δ ν^ο γ γ δ δ/ ν^ο ε ο ρ ν^θ α τ^ω κ γ α δ δ/ ν^ο ε λ [α]^{ι^{ου}} ε τ
- τ^ω ο ι β γ [ι β δ/ ν^ο ε]
- 169 ξ απαργ^ν διανομων τη τι/ εχ^ο ν^ο ζ γ δ δ/ ν^ο ζ β/ α φ ω ν ει^τ/ σακ^ε/
- ν^ο δ/ ν^ο λογι^{σιμων}
-] λ ν^ο ζ γ δ δ/ ν^ο [ζ β/]
- 170 γον^κ β εκ ν^ο β γ η ν^ο δ γ ι ε δ/ ν^ο ε παλλι- α εκ ν^ο β ν^ο β
- δ/ ν^ο β ε λ^π σι β^ε μ^ε . α εκ γ ι β γ ι β δ/ ν^ο ε]
- 171 ξ απαργ^ν γ α λ- γ β ν^ο β δ/ ν^ο β ε α φ ω ν ει^τ/ σακ^ε/
- ν^ο [δ/ ν^ο λογι^{σιμων} ν^ο β δ/ ν^ο β ε]
-] λ ν^ο
- 172 [γι/ ν^ο ξ α] γ δ δ/ ν^ο ξ ε β/ α φ ω ν ει^τ/ σακ^ε/ ν^ο κ γ γ η δ/ ν^ο κς λογι^{σιμων}
- ν^ο ζ γ η δ/ ν^ο η γι/ ν^ο λ α γ ι β δ/ ν^ο λ δ λ ν^ο κ θ γ ι ε δ/ ν^ο λ α β/

Fol. 8.]

- 173 [+ διαιρ^ε των προκειμ^ε λογι^{σιμων}]
- 174 ξ [ού ε μ^η ι β
- [ν^ο γ ι α δ δ/ ν^ο ε ουτως
-] απο αγ^ο ε ξ ω^θ δι-
- ν^ο γ ι α δ δ/ [δ/ [ν^ο] ε]
-] ο ξ ους [
- 175 ξ [τιμ^η ελαι^{ου} ε α λυ κ^η/ δαπαν^η τεχν^η καμου^τ ει/ μα σ γι^δ Ιεροσο^υ λ^ν ού ε μ^η ν^ο ε
- ν^ο γ [ε δ δ/ ν^ο ε ουτως
-] απο αγ^ο ε ξ ω^θ δι-
- ν^ο γ ε δ δ/ ν^ο ε

170. μ[: this cannot be a number giving the quantity, as these articles cost 12 carats each.

176. The dots are in the MS. ; as too in l. 183.

- 177 [ἐλαίου . . .] οξους γ γ τω γ οβ
 $\begin{matrix} [ν^ο & γ & α & δ/ & ν^ο & αλ^ν & . . . \end{matrix}$
- 178 Σ [τιμ^η ειδων δαπαν^ο/ επι χ^ω S εν Βαβυλωνι]
 $\begin{matrix} ν^ο & γ & γ & [δ/ & ν^ο & γ & ζ & ουτως \\ & & & απο & α] & ν^ο & δι- & ν^ο & γ & ι & ζ & δ/ & ν^ο & β/ & απο & α & γ^ο & εξω^ο & δι- \\ & & & ν^ο & β & γ & ι & δ/ & ν^ο & [β] & \end{matrix}$
- 179 [ορν^ο α . . . ν^ο γ α δ' δ/ ν^ο] ουτ^ω απο α γ^ο τ^η δι- ορν^ο α τ^ω κ γ [α δ'
 $\begin{matrix} δ/ & ν^ο & απο & α & γ^ο & εξω^ο & δι- \end{matrix}$
- 180 [ἐλαίου μ^ε β γ τ ν^ο α γ ι ζ δ/ ν^ο α] ουτ^ω ομ^ο ἐλαίου μ^ε γ τ ω γ ι β γ [ι β
 $\begin{matrix} δ/ & ν^ο & ομ^ο & ἐλαίου & μ^ε & β & εκ & ν^ο & γ & κ] & β & δ/ & ν^ο & α \end{matrix}$
- 181 [εψ^η μ^ε δ γ δ ν^ο α γ γ δ' δ/ ν^ο α τ] ουτ^ω ομ^ο [ψημ]^α γ δ τ^ω μ^ε γ γ [γ δ'
 $\begin{matrix} δ/ & ν^ο & ομ^ο & εψ^η & μ^ε & δ & τ^ω & δ & ν^ο & α] & δ/ & ν^ο & α \end{matrix}$
- 182 [ξυ^λ κ^ε/ ι ν^ο γ ι β δ/ ν^ο] ουτ^ω ομ^ο = [=
 $\begin{matrix} ομ^ο & ξυ^λ & κ^ε/ & ι & τ^ω & κ & ν^ο & γ & ι] & β & δ/ & ν^ο & \end{matrix}$
- 183 Σ τιμ^η ειδων [παραδ^ο/ Ηλβα νι Αβ^ς κελλ-]
 $\begin{matrix} ν^ο & α & γ & γ & δ' & δ/ & ν^ο & α & ζ & ο[ντως \\ & & & & & & & & & απο & α & γ^ο & εξω^ο & δι- \end{matrix}$
- 184 σαγ^ο [κ^ε/ β εκ γ η ν^ο] γ ι ζ δ/ ν^ο β/ ἐλαί^[ου] [μ^ε [. ε] κ ν^ο [] . . .
- 185 Σ τιμ^η γαλ⁻ β^ω [παραδ^ο/ Ηλβα νι Αβ^ς κε]λλ-
 $\begin{matrix} ν^ο & β & δ/ & ν^ο & β & ζ & ουτως \\ & & & απο & α & γ^ο & τ^η] & δι- & ν^ο & β & δ/ & ν^ο & β & ζ \end{matrix}$
- 186 Σ τιμ^η ειδων [παραδ^ο/ Παφνου^ο δι]οικ^τ/
 $\begin{matrix} ν^ο & γ & ι & η & δ' & δ/ & ν^ο & γ & ζ & ουτως \\ & & & ομ^ο &] & απο & α & γ^ο & εξω^ο & δι- \end{matrix}$
- 187 ἐλ[αί^{ου} μ^ε α εκ ν^ο] γ ι α δ' δ/ ν^ο οξους μ^ε α γ γ τ^ω γ οβ [γ . δ/ ν^ο ζ
 $\begin{matrix} αλ^ν & κ^ο/ & β ? & τ^ω & ι & β & ν^ο & γ & . & δ/ & ν^ο & ζ \end{matrix}$
- 188 γι/ τ[ων λογισιμων ν^ο ζ γ ι η] δ/ ν^ο η ουτως απο α γ^ο τ δι- γ ι ζ δ/ ν^ο β [/ εξω^ο
 $\begin{matrix} δι- & ν^ο & ε & γ & α & δ/ & ν^ο & ε & ζ & απαργ^ν & γαλ- & ν^ο & β & δ/ & ν^ο & β & ζ \end{matrix}$

Fol. 8 b.] (1st hand.)

- 189 [απο εποικ/ Ποιμην επιζητ]
 $\begin{matrix} ν^ο & λ & γ & ι & η & δ/ & ν^ο & λ & δ & λογισιμων & ν^ο & γ & γ & θ] & δ/ & ν^ο & γ & \end{matrix}$
- 190 Σ [καν]ονος δημ^ομ^ο εχ^ο ν^ο ρβ γ ε [δ/ / ν^ο ρβ γ α φων ειτ/ σακ^ε/ .
 $\begin{matrix} [γ] & ι/ & [ν^ο & λ & δ & γ & γ & δ/ & ν^ο & λ & ζ] & λ & ν^ο & ξ & η & γ & β & δ/ & ν^ο & ο & β & γ \end{matrix}$
- 191 Σ [δ] δ' αυτ^τ ν^ο α γ α δ δ/ ν^ο α ζ ομ^ο
 $\begin{matrix} ν^ο & δ/ & ν^ο & ομ^ο & ν^ο &] & δ/ & ν^ο & \end{matrix}$
- γ ι / ν^ο [δ/ ν^ο λ ν^ο α γ α δ δ/ ν^ο α ζ]

187. For the ἐλάμμενα we may perhaps supply γ γ γ δ' both for οξους and for salt.

190-192. It is not certain whether anything in these lines

after εχ^ο ν^ο is by the 1st hand. The lines may have been completed by the 2nd hand.

- 192 ξ απαρ⁷ διανομων αν^ε τιμ⁷ ν° γ ιη δ' [δ]/ [ν° ς γ ομ^ο
 ν° δ/ ν° ομ^ο ν° γ ιη] δ' δ/ ν° ς γ
 γ ι/ ν° [γ ιη δ' δ/ ν° ς γ λ ν° δ/ ν°]
- 193 (2nd hand.) εψ. μ^ε γ δ τ^ω μ^ε γ γ δ' δ/ ν° ϵ ορν^θ γ τ^ω κ γ [γ δ/ ν° ϵ
 ν° γ ιβ δ/ ν° ς]
- 194 ξ απαρ^γ διανομων τη τιμ⁷ ν° θ γ κ δ/ [ν° ι α φ ων ει⁷/ σακ^ε/
 ν° δ/ ν° λογισι^μ ν° δ/ ν°
 γ ι/ ν° [δ/ ν° λ ν° θ γ κ δ/ ν° ι]
- 195 γον^υ χ γ εκ ν° β γ η ν° ζ δ/ ν° ζ π^λ π^λ α εκ ν° β ι ^ο β δ/ ν° β ϵ
 ν° γ κ δ/ ν° ς γ ']
- 196 γ ι/ [ν° ρι γ γ κα δ' δ/ ν° ρκβ γ α φ ων ει⁷/ σακ^ε/ ν° λ γ ιη [δ]/ [ν° λδ
 λογισιμων ν° δ γ γ δ' δ/ ν° δ γ γ ι/ ν°] λδ γ κα δ' δ/ [ν° λη] γ
 λ_[ε] ν° οη γ κ γ δ/ ν° πδ

Fol. 9.]

- 197 [+διαρ^ε των προκειμ^ε λογισιμων]
- 198 [ξ τιμ⁷ ελαι^{ον} S αλυκ⁷/ δα] παν^ε εργ⁻ καμουν^ε ει/ μασγι³ Ιερ[ο]σολ^{ον} ού ς μ⁷ μ⁷ ιβ
 ν° γ ια [δ' δ/ ν° ς ουτως] απο αγ^[ο] εξω^θ δι⁻
 ν° γ ια δ' δ/ ν° ς]
- 199 [ελαι^{ον} γ ς] τ^ω γ κ γ ς δ' δ/ ν° γ οξους γ ς τ^ω γ οβ γ [β δ/ ν° ϵ
 αλ^υ κ^ο/ α ς τ^ω ιβ] γ β ς
- 200 [ξ τιμ⁷ ειδων δαπαν^θ/ επι] χ ^ω S εν Βαβυλωνι
 ν° γ γ δ γ [δ/ ν° γ γ ουτως] [] .
 απο αγ^ο τ^ω δι⁻ ν° γ ιη δ' δ/ ν° ς γ ομ^ο
 ν° β γ [θ γ δ' δ/ ν° β ς]
- 201 [ορν^θ γ] γ γ ς δ/ ν° ϵ ουτ^ω απο αγ^ο τ^ω δι⁻ ορν^θ γ τ^ω κ
 γ γ ς δ/ ν° ϵ [απο αγ^ο εξω^θ ϵ]
- 202 [ελαι^{ον} μ^ε γ γ ς ν°] α γ κα δ' δ/ ν° β ουτ^ω ομ^ο ελαι^{ον} γ ς τ^ω ιβ
 γ ιβ δ/ [ν°] ς [ομ^ο] ελαι^{ον} μ^ε γ εκ ν° ς ν° α γ θ γ δ'
 δ/ ν° α ς
- 203 [εψ⁷ μ^ε γ δ ν°] α γ γ δ' δ/ ν° α ϵ ουτ^ω ομ^ο εψ⁷ μ^ε γ δ τ^ω μ^ε γ
 γ γ δ' δ/ ν° ϵ [ομ^ο εψ⁷] μ^ε γ δ τ^ω μ^ε δ ν° α
 δ/ ν° α
- 204 ξ τιμ⁷ ειδ[ων παραδ^θ/ Ηλβ] α νι Αβδελλ⁻ κελλ⁻
 ν° γ η [δ]/ ν° γ [ουτως]
 ν° γ η δ/ ν° [γ]

193. γ γ ς : for the fraction (properly $\frac{3}{8}$) cf. l. 109. The next article is probably either oil (cf. l. 168) or $\delta\epsilon\sigma\sigma$ (cf. l. 231).

195. β γ η: β corrected from α.

π^λ π^λ: π^λ π^λ ; cf. l. 170, etc.

196. οη γ κ γ : the γ is a correction. One of the figures in the

original sum was probably γ .

198. The dots here and in ll. 200, 204, and 206 are in the MS.

199. For the oil and salt, cf. l. 219. Here the price of the $\delta\epsilon\sigma\sigma$ is given as 2 carats (correct), that of salt as $2\frac{1}{2}$ carats (for 3). In l. 219 the amounts are $1\frac{1}{2}$ and $2\frac{1}{2}$ respectively.

217 [+διαίρε^ε των προ]κειμ^ε λογισμων

218 [Σ τιμ^η] ελαι^{ου} S αλυκ-/ δαπαν· εργ- καμουν^τ ει/ μασγι^δ Ιερ^ο ού S μ^ημ^η ιβ
ν^ο ρια δ' δ/ ν^ο S ουτως

219 ελαι^{ου} γ τ [τ]^ω γ κ [ν^ο] ρ τ γ δ' δ/ ν^ο γ οξους γ τ ω γ οβ ν^ο ρ α γ δ'
[δ]/ [ν^ο S α] λ^ν κ^θ/ α S τ^ω ιβ ν^ο ρ β γ δ' δ/ ν^ο S

220 [Σ τιμ^η ειδ]ων δαπαν^ο επι χ^ω [S εν Βαβυλωνι]
ν^ο β ρ α δ' δ/ ν^ο β S ουτως απο αγ^ο τ^η δι-
ν^ο α ρ α δ' δ/ ν^ο α S απο αγ^ο εξω^θ δι- ν^ο α ρ δ/ ν^ο α

221 προβ- β [ν^ο α δ/ ν^ο α ουτ^ω απο αγ^ο τ^η δι- προβ- β
εκ ρ ιβ] ν^ο α δ/ ν^ο α

222 [ορν^θ α ν^ο ρ α δ' δ/ ν^ο S ουτ^ω ομ^ο ορν^θ α
τ^ω κ ν^ο ρ α δ' δ/ ν^ο S

223 [ξυ^λ κ^ε/ κ ν^ο α δ/ ν^ο α ουτ^ω ομ^ο S
S S] απο αγ^ο εξω^θ δι- ξυ^λ κ^ε/ κ τ^ω κ
ν^ο α δ/ ν^ο α

224 [Σ τιμ^η ειδων παραδ^ο/ Ηλβα νι Αβδελλ- κελλ-
ν^ο ρ ιε δ' δ/ ν^ο β/ ουτως]
απο αγ^ο εξω^θ δι- ν^ο ρ ιε δ' δ/ ν^ο β/

225 []
226 [γι/ των λογισμων ν^ο γ ρ γ δ' δ/ ν^ο γ γ ουτ^ω απο αγ^ο τ^η δι- ν^ο α ρ α δ' δ/ ν^ο α S
απο αγ^ο εξω^θ δι- ν^ο β ρ β δ/ ν^ο β S]

Fol. 10.]

227 + απο επο[ικ/ Αγίου Πινουτιωνος επιζη^τ]

228 Σ [κανονος δημ^ομ^ο] ι^η μ[θ ρ ιζ δ/ ν^ο ιγ] S^ι αφ ων
ει^τ σακ^ε/ ν^ο ι δ ρ ι δ δ/ ν^ο ιε S γ λογισμων ν^ο ρ ιε δ/ ν^ο β/
γι/ ν^ο ιε ρ S δ/ ν^ο ιε S λ ν^ο λ δ ρ ι α δ/ ν^ο λ S β/

229 Σ δ[ι δ' αυτων] ν^ο ρ ι β δ/ ν^ο S αφ ων
ομ^ο ν^ο [δ/ ν^ο] [ο]μ^ο S S
S S λ ν^ο ρ ι β δ/ ν^ο S

230 Σ α[παργ^ν διανομων αν]^ε τιμ ν^ο ρ ι γ δ' δ/ ν^ο S αφ ων
ομ^ο ν^ο [δ/ ν^ο] ομ^ο ν^ο ρ ι γ δ' δ/ ν^ο S
γι/ ν^ο ρ ι γ δ' δ/ ν^ο S λ ν^ο S

231 [ελ^η μ^ε α] τ^ω μ^ε γ ρ η δ/ ν^ο γ ορν^θ α τ^ω κ ρ α δ' δ/ ν^ο
[οξους μ^ε α τ^ω] εξ ρ δ δ/ ν^ο S

232 Σ α[παργ^ν διανομων τ^η] τιμ ν^ο ι α ρ η δ/ ν^ο ι β αφ ων
ει^τ/ σακ^ε/ ν^ο [δ/ ν^ο] λογ ν^ο ρ κ δ/ ν^ο S γ
γι/ ν^ο ρ κ δ/ ν^ο S γ λ ν^ο ι ρ ι β δ/ ν^ο ι α S

220. ν^ο β ρ α δ' : before α, κ has been cancelled, and after it, apparently, S γ. In the *εχόμενα* for *εξωθεν* a figure, no doubt κ, followed by S, has been washed out after the carat sign.

227 ff. On this page ν^ο is written about the middle of the page a little above each of the lines 229, 230, 231, and S similarly,

further to the right, above the lines 235-238. No doubt these characters had been written before the papyrus was utilized for the present account, with which they have no connexion.

231. οξους : supplied from the rate, as exemplified in l. 8.

- 233 [γον^xν^x γ] εκ ν^ο β γ η ν^ο ζ δ/ ν^ο ζς παλλι- β εκ ν^ο β ν^ο δ
[δ/ ν^ο δ ζ] σακκι^a τρ[ι^x δ εκ γ β γ η δ/ ν^ο γ
- 234 [γι/ ν^ο ξ β γ β δ/ δ/ ν^ο ξ ζ ζ αφων ειτ/ σακ^e/ ν^ο ιδ γ ιδ δ/ ν^ο ιε ζ γ λογι^ωσιμ^ω
ν^ο β γ [α δ/ δ/ ν^ο β [γ]ι/ ν^ο ις γ ιε δ/ δ/ ν^ο ιζ ζ γ λ ν^ο με γ ια δ/ ν^ο μη γ
- 235 + διαιρ^e τω[ν προκειμ^e λογι^ωσιμων]
- 236 § τι[μ^η ειδων δαπαν^θ επι] χ^ω S εν Βαβ^υ ν^ο γ ι γ δ/ δ/ ν^ο ς
ουτως . . . [. . .]
απο αγ^ο τ^η δι- ν^ο γ ι γ δ/ δ/ ν^ο ς απο αγ^ο εξ[ω]^θ δι- ν^ο
- 237 [ορν^θ α τ^ω] κ γ α δ/ δ/ ν^ο οξους μ^e α τ^ω ξ γ δ δ/ ν^ο ζ
ειψ[·] μ^e α τ^ω μ^e γ γ [η δ/ ν^ο γ
- 238 § [τιμ^η ειδων παραδ^θ/ Ηλ]βα νι Αβδελλ- κελλ- ν^ο α γ ι β δ/ ν^ο ας
ουτως απο δι- ν^ο α γ ι β δ/ ν^ο ας § π γ κ δ/ ν^ο ς γ τι/ αυτ[·]
γ ις δ/ ν^ο β/ [ομ^ο =]
- 239 [αγκ^υ/ α] ν^ο α γ ι β δ/ ν^ο ας ου- απο δι- αγκ^υ/ α εκ ν^ο α γ ι β
ν^ο α γ ι β δ/ ν^ο ας § π εκ γ κ γ κ [δ/ ν^ο ς γ § τι/ αυτ[·] εκ γ ις
γ ις δ/ ν^ο β/]
- 240 [γι/ των λογι^ωσιμων ν^ο] β γ α δ/ δ/ ν^ο ουτως απο δι- ν^ο α γ ι β δ/ ν^ο ας § περι^π
ν^ο γ κ δ/ ν^ο ς γ [§ τι/ αυτ[·] ν^ο γ ις δ/ ν^ο β/ απο αγ^ο τ^η δι-
ν^ο γ ι γ δ/ δ/ ν^ο ς]

Fol. 10 δ.]

- 241 απο εποικ[·]/ Σακοορε επιζ^τ
- 242 § κανονος δημ^ομ^ο εχ[·] ν^ο ι β γ ι θ δ/ ν^ο ι γ ς γ αφων ειτ/ σακ^e/
ν^ο ια γ κ β δ/ ν^ο ι γ λογ γ [ι ε δ/ δ/ ν^ο β/] γι/ ν^ο ι β γ ι γ δ/
δ/ ν^ο ι γ β/ λ ν^ο γ ε δ/ δ/ ν^ο ζ
- 243 § δ' δ/ αυτων ν^ο γ γ δ/ δ/ ν^ο ζ αφων ομ^ο
ν^ο ομ^ο
λ ν^ο γ γ δ/ δ/ ν^ο ζ
- 244 § απαργ^υ δ[ιανο]μων αν^e ν^ο γ α δ/ δ/ ν^ο αφων ομ^ο
ν^ο ομ^ο γ [α δ/ δ/ ν^ο] γι/ ν^ο γ α δ/
δ/ ν^ο λ ν^ο =
- 245 ορν^θ α τ^ω κ γ α δ/ δ/ ν^ο
- 246 § απαργ^υ διανομων τη τι/ ν^ο γ ι ζς δ/ ν^ο ζ ζ αφων ειτ/ σακ^e/
ν^ο λογ
λ ν^ο γ ι ζς δ/ ν^ο ζ ζ [']
- 247 γον^xν^x β εκ ν^ο β γ η ν^ο δ γ ις δ/ ν^ο ε παλλι- α εκ ν^ο β ν^ο β δ/ ν^ο β ζ
σχοι^υ τρι^x α εκ γ [α]ς γ ας
- 248 γι/ ν^ο ι θ γ ι ζ δ/ ν^ο κα ζ αφων ειτ/ σακ^e/ ν^ο ια γ κ β δ/ ν^ο ι γ λογι^ωσιμ^ω ν^ο γ ις
δ/ ν^ο β/ [γι/ ν^ο] ι β γ ι δς δ/ ν^ο ι γ β/ λ ν^ο ζ γ βς δ/ ν^ο ζς
- 249 + διαιρ^e των προκειμ^e λογι^ωσιμ^ω

233. β γ η : β corrected from γ.

236. The dots in the MS. ; so in ll. 243, 247, 253.

- 250 \mathcal{S} τιμ· ειδων δαπαν^θ επι χ^ω S εν Βαβ^υ $\gamma\beta\delta$ δ/ ν^ο \mathcal{S} ουτως
[απ]ο αγ^ο τ· δι-
 $\gamma\alpha\delta'$ δ/ ν^ο απο αγ^ο εξω^θ δι- $\gamma\alpha\delta'$ δ/ ν^ο \mathcal{S}
- 251 ορν^θ α $[\nu^o \gamma\alpha\delta' \delta/ \nu^o]$ ουτ απο αγ^ο τ· δι- ορν^θ α τ^ω κ $\gamma\alpha\delta'$
απο αγ^ο εξω^θ δι-
- 252 ελαι^{ου} μ^ε α $[\nu^o \gamma\alpha\delta' \delta/ \nu^o \mathcal{S} \text{ ου}]^-$ ομ^ο
[ομ]^ο ε[λ]αι^{ου} [μ]^ε [α εκ ν^ο \mathcal{S}] $\gamma\alpha\delta'$ δ/ ν^ο \mathcal{S}
- 253 \mathcal{S} τιμ· ειδ[ω]ν π[α]ρ[αδ^θ]/ [Η]λ[βα νι Αβδελλ- κελλ- $\gamma\delta$ δ/ ν^ο \mathcal{S} ουτως
] . . .
απο αγ^ο εξω^θ δι- $\gamma\delta$ δ/ ν^ο \mathcal{S}
- 254 [σα]γγ^θ ρ ν $[\gamma\delta \delta/ \nu^o \mathcal{S} \text{ ουτ απο αγ}^o \tau^o \text{ δι-}$ \mathcal{S}
απο αγ^ο εξω^θ δι- σαγγ^θ ρ ν εκ γ η τ^{ου} κ^ε/]
 $\gamma\delta \delta/ \nu^o \mathcal{S}$
- 255 $[\gamma\iota/]$ των λογιισμων ν^ο $\gamma[\iota\mathcal{S}] \delta/ \nu^o \beta/ \text{ ουτ}^ω$ απο αγ^ο τ^η δι- $\gamma\alpha\delta'$ δ/ ν^ο
απο αγ^ο εξω^θ δι- ιε δ' δ/ ν^ο β/]

Fol. 11.]

- 256 + απο μον^α Α[ββ- Ερμαωτος]
- 257 \mathcal{S} [απαργ^ν διανύ τ^η] τιμ^η $\gamma[\xi \delta]/ [\nu^o \gamma]'$ αφ·ων ειτ/ σακ^ε/
[\mathcal{S} λογ \mathcal{S}] λ ν^ο $\gamma\zeta \delta/ \nu^o \gamma$
- 258 [μοι- γ εκ] $\gamma\alpha\mathcal{S} \gamma\delta\mathcal{S} \delta/ \nu^o \mathcal{S} \sigma\pi^ν$ ι εκ $\gamma\delta' \gamma\beta\mathcal{S} \delta/ \nu^o \mathcal{S}$
- 259 $[\gamma\iota/ \nu^o \gamma\zeta] \delta/ \nu^o \gamma$ αφ·ων \mathcal{S} λογ λ $\mathcal{S} \gamma\zeta \delta/ \nu^o [\gamma]$
- 260 απο μον^α Τ[αροου]
- 261 \mathcal{S} α[παργ^ν διανύ αν^ε] ν^ο α $\gamma\delta \delta/ \nu^o \alpha \mathcal{S}$ αφ·ων ειτ/ σακ^ε/
λογ ν^ο α $\gamma\delta \delta/ \nu^o \alpha \mathcal{S} \lambda$ \mathcal{S}
- 262 [εψ^η μ^ε γ γ ε τ^ω] μ^ε γ ν^ο α $\gamma\delta \delta/ \nu^o \alpha \mathcal{S}$
- 263 διαιρ^ε τω[ν προκειμ^ε λογιισμων]
- 264 \mathcal{S} τι[μ^η ειδων δαπαν^θ επι] χ^ω S εν Βαβ^υ $[\nu^o \alpha \gamma\delta [\delta/ \nu^o] \alpha \mathcal{S}$
ουτως απο α[γ]^ο τ^η δι- ε[ψ^η μ^ε γ γ ε] τ^ω μ^ε γ ν^ο α $\gamma\delta$
 $\delta/ \nu^o \alpha \mathcal{S}$
- 265 απο μον^α Φ[αροου]
- 266 \mathcal{S} α[παργ^ν διανύ αν^ε] $\gamma\beta\mathcal{S} \delta/ \nu^o \mathcal{S}$ αφ·ων
λογ $\gamma\beta\mathcal{S} \delta/ \nu^o \mathcal{S} \lambda$
 $[\eta]$
- 267 [εψ^η γ γ τ^ω μ^ε γ γ] $\beta\mathcal{S} \delta/ \nu^o \mathcal{S}$
- 268 \mathcal{S} [απαργ^ν διανύ τη τιμ^η] $\gamma\delta \delta/ \nu^o \mathcal{S}$ αφ·ων
λογ λ $[\nu^o \gamma\delta \delta/ \nu^o \mathcal{S}]$
 $[\eta]$
- 269 [μοι- β εκ $\gamma\alpha\mathcal{S} \gamma\gamma] \delta/ \nu^o \mathcal{S} \sigma\pi^ν$ δ εκ $\gamma\delta' \gamma\alpha \mathcal{S}$

251. After ορν^θ α, τ^ω κ has been washed out.

253. The δ in the εξωθεν is corrected from γ(?).

254. Where in the heading the whole amount is placed under one of the two markets it is not usual, in giving the details, to specify the markets again, but here, as the figures which are visible are placed under those for εξωθεν in l. 252, it seems

to have been done.

258. μοι-: cf. ll. 274, 277. The meaning is obscure.

 $\gamma\delta\mathcal{S}$: δ perhaps corrected from α. $\sigma\pi^ν$: σπυριδες.

266. αφ·ων: the stroke over the ν is apparently a sign that the phrase is abbreviated.

- 270 [γι/ ν^ο] γ ς δ/ ν^ο γ α φ ω ν λ ο γ γ β ς δ/ ν^ο ς λ γ δ [δ]/ [ν^ο ς]
 271 [Σ τιμ^η ειδων δαπαν^θ επι χ^ω S εν Βαβ^υ ς] β ς δ/ ν^ο ς ουτ^ω απο αγ^ο τ^η δι-
 εψ[·] μ⁻ γ γ τ^ω μ^ε γ γ [β ς δ/ ν^ο ς]'

Fol. 11 ὀ.]

- 272 απο μον^α Βαρβαρον
 273 Σ απαργ^υ διανύ τη τι/ γ δ δ/ ν^ο ς α φ ω ν λ ο γ
 λ^η γ δ [δ/ ν^ο ς]
 274 μοι⁻ β εκ γ α ς γ γ δ/ ν^ο ς σ π^υ δ εκ γ δ' γ α δ/ ν^ο .
 275 απο μον^α Αγ^ια Μαρίας
 276 Σ απαργ^υ διανομων τη τιμ[·] γ ι α δ/ ν^ο ς α φ ω ν λ ο γ
 λ^η ν^ο [γ ι α] δ/ ν^ο ς
 277 μοι⁻ δ εκ γ α ς γ ς δ/ ν^ο γ σ π^υ κ εκ γ δ' γ ε δ/ ν^ο ς

Fol. 12.]

- 278 + συν^θ ανακεφαλ[αιωσις]
 279 Σ χρυσικων δημοσιων ν^ο ημθ γ ι α δ/ ν^ο ηχλε α φ ω ν ει^τ/ σακ^ε/
 ν^ο γωσα γ κ δ/ ν^ο δρςβ ς λογιισιμων ν^ο ρς ς γ ε δ/ ν^ο σ θ γ
 γι/ ν^ο δξ η γ α δ/ ν^ο δυα ς λ μ^ε ε χ^ο ν^ο γτπα γ ι δ/ ν^ο δσλ γ ς
 ως πλει^{ον} δε ν^ο κ γ κ δ/ ν^ο κ β ς
 280 Σ δ' δ' [αυτων ν^ο π γ γ κ δ' δ/ ν^ο π θ ς α] φ [ων ο] μ^[ο]
 ν^ο δ γ [ι δ ς δ/ ν^ο ε ο μ^ο ν^ο δ/ ν^ο
 γι/ ν^ο δ γ ι δ ς δ/ ν^ο ε λ^η ν^ο π γ γ κ δ' δ/ ν^ο π θ ς
 281 Σ απ[αργ^υ διανομων αν^ε τιμ^η ν^ο ρ μ η γ η δ/ ν^ο ρ ν η] α φ ω ν ο μ[·]
 ν^ο γ η ν^ο γ λ' ο μ^ο ν^ο ς ε γ ι β δ/ ν^ο ρ α ς γ
 γι/ ν^ο ς ε γ ι β δ/ ν^ο ρ α ς γ λ^η ν^ο ν β γ κ δ/ ν^ο ν ς ς
 282]
 ε ψ η μ⁻ μ^ε λ δ γ τ^ω μ^ε γ ν^ο ι α γ ι γ ς [δ/ ν^ο]
 ν^ο γ γ ι β δ/ ν^ο γ β /
 283]
 χαλκ^ο/ κυ^θ ι ζ ν^ο η γ ι β [δ/ ν^ο] ς
 ν^ο ε γ η δ/ ν^ο ε β /

271. The διαίρεσις line is omitted, and if the restoration is correct the heading and details are combined into a single line.

274. The dot is in the MS.

278 ff. The payments to the treasury on all taxes other than the canon are inserted by the corrector.

279. ς β γ ς δ' : β has been washed out after the carat sign. ως πλει^{ον} κ.τ.λ. is underlined as if for deletion.

283. χαλκ^ο/ κυ^θ : obscure; qu. χαλκοὶ κύαθοι? The ζ of ιζ is a correction, perhaps from γ.

284	ελαι ^{ov} μ ^e ις γ η	ν ^o ιδ	[δ/ ν ^o]
	ν ^o α γ η	δ/ ν ^o ας]
285	κυμιν ^{ov} αρ ^τ γς	ν ^o α γ δ	[δ/ ν ^o]
	ν ^o α γ κ	δ/ ν ^o β]
286	ς απ[αργ ^ν διανομων τη τιμ ^η	ν ^o σογ γ ις	δ/ ν ^o σζα ζ	αφ ων] ει ^τ / σακ ^e /
	ν ^o δ γ ας δ ^ι	ν ^o δ ζ	λογισιμ ^{ov} [ν ^o ιγ γ θ	δ/ ν ^o ιδ γ
	γ ^ι / ν ^o ιγ γ θ	δ/ ν ^o ιδ ^ι γ	λ ^ι ν ^o σξ γ ζ	δ/ ν ^o σος ^β γ
287	παλλι ^{l-1} κδ	[ν ^o] μ η	[δ]/ [ν ^o]
	ν ^o ε γ ις	δ/ ν ^o ζ ζ]
288	λεπτ ⁻ σιβ ^e ζ	ν ^o γ γ ιβ	δ/ ν ^o γ β/	[]
	γ δ	δ/ ν ^o ζ]
289	σχοινα ^a τρι ^x η	ν ^o γ ιβ	δ/ ν ^o ς	[]
	ν ^o] α γ β	δ/ ν ^o α ζ]
290	σακοφ ^o β	ν ^o γ γ	δ/ ν ^o ζ	[]
291	οξυγγι ^{ov} ρ ξ	ν ^o α γ ις	δ/ ν ^o α β/	[]
292	χορ ^τ αρ ^τ θς	ν ^o α γ ιδ	δ/ ν ^o α β/	[]
293	σπ ^ν λ η	ν ^o γ θς	δ/ ν ^o γ	[]

Fol. 12 b.]

294	ς απαργ ^ν γαλακ ^τ / γ πε	εχ ^o ν ^o πε	δ/ ν ^o ςς	αφ ων [ει ^τ]/ [σακ ^e /
	ν ^o	δ/ ν ^o λογισιμων	ν ^o μ	δ/ ν ^o μβ β/
	γ ^ι / ν ^o μ	δ/ ν ^o μβ β/	λ ^ι ν ^o με	δ/ ν ^o μξς γ]
295	ς απαργ ^ν μελι ^τ γ ψι η γ	ν ^o οα γ κ	δ/ ν ^o οςς	αφ ων ομ ^o
	ν ^o α γ ιδς	δ/ ν ^o α β/	ομ ^o ν ^o	δ/ ν ^o
	γ ^ι / ν ^o α γ ιδς	δ/ ν ^o α β/	λ ^ι ν ^o [οα γ κ	δ/ ν ^o οςς γ]
296	γ ^ι επιζ ⁻ ν ^o η ψι β γ γ δ ^ι	δ/ ν ^o θτ μ γ	αφ ων ει ^τ / σακ ^e / ν ^o	[γωοα γ κ δ/ ν ^o ,δρς β ζ
	λογισιμ ^ι μ[ων ν ^o τ] μ[ε] γ β	δ/ ν ^o τξ η ζ	θ ν ^o ,δς ις γ κ β	δ/ ν ^o ,δ[φ ξ γ
	λ ^ι μ ^e ν ^o ,δς ις γ κ β	δ/ ν ^o ,δψ π	ως πλει ^{ov} δε ν ^o κ]	γ κ δ/ ν ^o κ β ζ

286. There is more space than usual between this line and 285. Perhaps, therefore, 285 was followed by a short line with one entry only, which would be lost in the lacuna.

290. σακοφ^o: obscure; it is not even clear whether one word

or two is intended. The third letter is a correction.

291. οξυγγι^{ov}: the first ν corrected from α; another form of ἀξούγγιον, *tallosu*, *fat* (cf. Ducange, s.v. ἀξούγγιον).

295. γ ψι η γ: inserted by the corrector.

Fol. 13.]

297 + διαίρε^ε των [προκειμενων λογισμων]298 α ♂ [τιμ⁷

299 . [

300 β ♂ [τιμ⁷

301 [

302 γ ♂ [τιμ⁷303 ελαι^{ου} μ^ε .] εκ ν^ο ς ν^ο γ [δ/ ν^ο .]304 δ ♂ [τιμ⁷ ελαι^{ου} και αλυνκ⁷/ ? δαπαν⁷ τεχνύ τ⁷] κωμ⁷ καμων⁷ ει⁷/πλοι⁷ τ^{ου} Κλ⁷ ού α μ⁷μ⁷ τ [ν^ο γ ια δ' δ/ ν^ο ς]

ουτως

απο αγ^ο εξω^ο δι⁷ ν^ο γ ια δ' δ/ ν^ο ς]305 ελαι^{ου}] γ τ^{ου} γ κ ν^ο γ ζδ/ ν^ο γ306 ε ♂ τιμ⁷]^{ου} μ⁷ εγγομ^{ου} σι⁷ S αλλων

[

307 τ ♂ [τιμ⁷ . . . λ λογω τροφ⁷ αλογ^ω α] λλαγ⁷ χ^ω Μονναχ^ο [308 ζ ♂ [τιμ⁷309 η ♂ [τιμ⁷

Fol. 13 δ.]

310 δ/] ν^ο τ ς311] ομ^ο ξ[ν^λ κ^ε/ σνη γ] τ^[ω] κ ν^ο ιβ γ κβ [

312 [

λ^π σι] β^ε δς [ν^ο] δ γ ιβ δ/ [ν^ο] δς γ σχοινύ μικ⁷/ [313] ε [ν^ο] β γ η δ' δ/ ν^ο βς σι [δη] ρ^{ου} κ^ε/ [314 δ/] ν^ο ς [

315

297 ff. In this διαίρεσις the headings are numbered in the margin, in the hand of the corrector. From l. 316 it appears that there were 15 in all. Under Aphrodito there are 14, but in two of these cases the actual specification of the purpose for which the supplies were intended is lost. Two headings not to be found under Aphrodito are supplied by Pakaunis (the posting-station of Mounachthe and the Governor's estate at Damascus). The second of these occurs also under Bounoi, and there is one uncertain heading under Emphyteutae, another under Keramion. It is just possible that a heading may have occurred for an ἐποίκιον which did not occur under Aphrodito; if this is not the case we must supply a line after l. 32, which would give Aphrodito 15 headings, two of which should be taken as respectively Mounachthe and the Governor's estate. The remaining one is that contained in l. 306.

305. In the corresponding line, 29, 6 *xestae* of ἔξος occur. At the usual rate ἔξωθεν, i. e. 72 *xestae* to the *solidus*, this comes to 2 carats, which might be given on the other standard as $\frac{1}{2}$ s. After the price of the oil here given is deducted from the total,

11 $\frac{1}{2}$ c. = $\frac{1}{2}$ s., there remains 3 $\frac{3}{4}$ c. = $\frac{1}{4}$ s. to be accounted for. Possibly 3 $\frac{3}{4}$ c. might be given instead of the correct 2 c. for ὄξος, but more probably salt occurred as well. In that case $\frac{1}{2}$ s. was the entry for ἀριθμια νομίσματα for one of the two and nothing for the other.

306. Apparently a charge for transport of taxes. After ἄλλων, a word like εἰδῶν is to be understood. The compound ἐγγομος seems to be new.

309. Probably, but not certainly, the last line of the page.

310. Probably the first line of the page. The figures at the end are not, as here printed for convenience, above the entries in ll. 311-315, but at the extreme right of the page, the end of an unusually long line.

311. κ^ε/ σνη γ: this depends on the correctness of the reading ν^ο ιβ γ κβ. The κβ, however, is not certain. This line is no doubt the last of the details under εἰδῶν δαπανηθέντων ἐπὶ χώρας κ.τ.λ.; the following line gave the heading εἰδῶν παραδοθέντων Ἡλβα νιφ⁷ Ἀβδελλα.

Fol. 14.]

316 ιε § τιμ^η ειδων παραδ^ο/ Παφ[νου^ο διοικ^τ/317 ελαι^{ον} μ^ε θ^ς θ[318 Θ των λογισμων [ν^ο τμεγβ δ/ ν^ο τξηζ

Fol. 146.] The other way up.

319 § απαρ[γ]^ν διανομ[ων αν^ε τιμ^η ν^ο ρμη γ η320 § απαργ^ν διανομων τ[η τι/] ν^ο σ[ογ γ ις321 § απαργ^ν γαλ- ν^ο [πε322 § απαργ^ν μ^λ ν^ο ο[α γ κ323 γι/ επιζ^τ εχ^ο ν^ο ηψ[ι]β γ γ [δ/

318. After the total came no doubt the usual details as to *ἀγοραί*, etc., which it is not worth while to supply from the arithmetic.

319ff. It is not clear what connexion this page has with the

rest of the account. It is perhaps intended as a summary restatement of the totals, without the specification of single *εἶδη* under the two *διανομαί*, as in the other *ἀνακεφαλαιώσις*.

PAPYRUS 1415.—Date uncertain.

Inv. No. 1428. 1 ft. 2³/₈ in. × 1 ft. 2¹/₄ in. *Recto* in a somewhat rounded minuscule of medium size, black ink; *verso* in a sloping, rather compressed minuscule, brown ink.

THIS account adds nothing important to our knowledge of the method of collection of the *χρυσικά δημόσια*, but it seems to have belonged to a document of similar character to 1414 and is of interest for its indications of the prices of various articles. It is not certain whether it belonged to a roll or to a codex, but the latter is much the more probable. The extant portion consists of details of expenditure, preceded in each case by the word *οὕτως*. Probably, therefore, the first half of each line contained a specification of the purpose for which the articles were required, with the total cost. There are several differences between this account and 1414. In the first place it is calculated not in both *ἐχόμενα* and *ἀρίθμια*, but in *ἀρίθμια* only; for that the coins are *ἀρίθμια* may be inferred from the fact that they are given, not in *solidi* and carats, but in *solidi* and fractions. Again, there was, so far as can be seen, no specification of the market (*ἀγορά*) in which the articles were bought; and the rates are in several cases different from those in 1414. Oil and *ἔψημα* are sold at the same rates as in the *ἀγορά τῆς δι(οικήσεως)* in 1414 (12 *xestae* per *sol.* and 3 *metra* per *sol.*). In 1414 sheep are sold at $\frac{1}{2}$ s. in the same *ἀγορά*, and in 1375, where the articles were evidently all bought *ἔξωθεν*, the rate is the same. Here, however, it is $\frac{2}{3}$ s. each. Poultry were sold at 20 birds per *sol.* in both *ἀγοραί* (1414 and 1375); here

however at 18 per *sol.* ὄξος was sold at 60 *xestae* per *sol.* in the ἀγορὰ τῆς δι(οικήσεως), at 72 per *sol.* ἔξωθεν (1414 and 1375); here at 48 per *sol.* Lastly, wood, never bought in 1414 in the ἀγορὰ τῆς δι(οικήσεως), was sold ἔξωθεν at 20 *κεντηνάρια* per *sol.*; in 1375 the price was higher, 16 *κεντηνάρια* per *sol.*; here it is much higher still, 10 *κεντηνάρια* costing $1\frac{1}{24}$ *sol.* Another interesting point in this account is that the *metron* for ὄξος contains only 8 *xestae*; for oil and ἔψημα it is of the same capacity as elsewhere, 10 *xestae*.

On the *verso* is a different account, in another hand, relating to the *embola*. The heading gives no indication that it concerns only part of the *embola* for the διοίκησις, but this seems clearly to be the case, for some of the ἐποίκια are not mentioned, though they certainly paid corn-tax (cf. 1432, 120, 121).

Recto.

1	ου]τ ^ω	προββ ^α ι ν ^ο τ β/	ορν ^θ ιε ν ^ο ς γ ^ι ελαι ^{ου} μ ^ε β γ β ν ^ο α ς γ	οξ ^{ου} γ β ν ^ο κ δ/
		εψ ^η μ ^ε η ν ^ο β β/	ξυλ ^ω κ ^ε / ι ζ ν ^ο α β/ κ δ/	
2	ου]τ ^ω	ν ^ο =	ν ^ο = ελαι ^{ου} μ ^ε ζ γ β ν ^ο τ	οξ ^{ου} γ β ν ^ο κ δ/
		εψ ^η μ ^ε θ ν ^ο γ	ξυλ ^ω κ ^ε / ι ν ^ο α κ δ/	
3	ου]τ ^ω	= λ β ν ^ο κα γ =	ν ^ο = μ ^ε ε γ γ ν ^ο δ γ ι β/	μ ^ε γ γ ν ^ο ς κ δ/
		μ ^ε ν θ ν ^ο ι θ β/	κ ^ε / ο δ ν ^ο ζ γ ι β/	
4]	=	=	=
		=	=	=
5]	=	=	=
		=	=	=
6	ου]τ ^ω	=	μ ^ε ι β ν ^ο ι	=
		=	=	=
7	ου]τ ^ω	= α ν ^ο β/	ε ν ^ο δ/	μ ^ε δ γ β ν ^ο γ ς
		μ ^ε ι γ ε ν ^ο γ ς	κ ^ε / ι α ς ν ^ο [α] ς	μ ^ε α ν ^ο ς
8	]	ελαι ^{ου} μ ^ε λ γ θ ν ^ο κ ς δ/	οξ ^{ου} μ ^ε δ γ ζ ν ^ο ς δ/ κ δ/	εψ ^η μ ^ε π τ γ ε ν ^ο κ η ς γ
		ξυλων κ ^ε / ρ ι β ς ν ^ο ι α γ		
9	]		(2nd hand) οξους μ ^ε χ ξ ε ν ^ο ι α δ/	δ/ δ/
10	]			οξους
		χαρ ^λ		
11	]		(1st hand) τεταρτιων	αυτων
		(2nd hand) οξαγγιου		

8. This line is the total of the items given above.

ν^ο ς δ' κ δ' : a correction, in browner ink, the original entry having been washed out.

9. This line is difficult to interpret. If, disregarding the δ' γ, which is rather below the level of the line and may be a later insertion, we take the money as the price of the ὄξος, the amount is absurdly wrong; for, on the rate established by previous entries, it should be 110½ *solidi*. If, on the other hand, we bring the sum into connexion with the (τετάρτια) and explain the entry as not the price of ὄξος but a charge, analogous to the τετάρτια on the canon, on the total quantity of ὄξος, the price of which had been already entered elsewhere, there are still difficulties; for

on the approximate rate of τετάρτια seen in 1413 and 1414 the amount is much too large, and if we take τετάρτια literally, as a fourth of the whole amount, it is too small. 111½ would be an amount nearly correct as the price of the ὄξος, and perhaps a ρ, though not written, was inadvertently omitted.

10. χαρ^λ: doubtful, but perhaps we may read χαρτουλαρίου (or -ων); that abbreviation occurs several times in the volume, e.g. 1447, 137. The λ is doubtful and may be a mere stroke to indicate abbreviation. The relation of this line and of ὁξαγγίου in the next to the rest of the account is not clear.

11. οξαγγιου: cf. 1414, 291, note.

12]

τίμ αγιω ἀδελφω

(3rd hand) δεπα^{ov} ταπ⁻ θεοφ ι ξ⁻*Verso.* From top to bottom of the page.13 + επιζ. εμβολ κωμ⁷ Αφροδιτω ι³/ ε14 κωμ⁷ Αφροδιτω σι αρ⁻ ψνε δ⁷ ε Πεδι^a αρ⁻ ροσ γ Πεδι^a αρ⁻ σιεζ^γ15 β Πεδι^a αρ⁻ ρν μονν^a αρ⁻ ν Πακανν^e αρ⁻ ρκησιβ⁷16 Ψυρου αρ⁻ ια γ Ποιμην αρ⁻ ι Σακορε αρ⁻ γ17 γι/ σι αρ⁻ ,αφ αφ ων παραδ^g/ ει/ ορό Βαβ^v σι αρ⁻ ,ασλη β/ λ⁷ σι αρ⁻
π^λ νανγ^g εν⁷ ποτ^a σι αρ⁻ σξησιβ⁷

12. Both the meaning of this line and the division of words are obscure. Some of the words seem quite un-Greek but are apparently not Coptic. Most of the letters are clear. The character after θεοφ is a symbol rather than a letter. For ξ could be read χ. Instead of ἀδελφω, θεσυφω could also be read.

17. αφ ων παραδ(ο)θ(εισαι) ει(ς) ορρ(ια) Βαβυ(λωνος): a phrase exactly equivalent to ἀφ' ὧν εἰς τὴν σάκε(λλαν) in money accounts.

π^λ κ.τ.λ.: πλοίου ναυ(α)γηθέντος ἐν τῷ ποταμῷ. The sum of this amount and that delivered to the barns is 1507½ artabas, whereas the ἐπιζητούμενα are only 1500, so that it is not wholly clear what relation the present sum bears to the rest; but probably, as no remainder is given, there was in this indiction an excess of payments over ἐπιζητούμενα such as frequently occurs in money-payments. Of this total payment of 1507½ artabas, 268½ were lost in the wreck of the boat.

PAPYRUS 1416.—Date uncertain.

Inv. No. 1405. Two fragments of a roll; $8\frac{1}{2}$ in. \times 3 ft. $11\frac{3}{4}$ in. and $4\frac{7}{8}$ in. \times $2\frac{1}{2}$ in. *Recto* in a neat, small, round minuscule; *verso* in various minuscule hands, in lines parallel partly to the breadth, partly to the length, of the roll.

THIS roll contains several miscellaneous accounts, all of which, though they do not all concern the general *χρυσικά δημόσια* and should strictly be placed in different classes, it seems most convenient to give here. On the *recto* is an account (A) which, so far as the existing lines are concerned, is complete, but several lines, including that which gave the total, are lost at the foot, as the roll has been torn in two throughout its whole length. This account is somewhat obscure and puzzling in many details, but its main features are fairly clear. It concerns the *χρυσικά δημόσια*, like 1412-1414, but the sums are given in ἀρίθμια νομίσματα only (or at least in *solidi* and fractions), and do not agree in amount with those in the accounts referred to, being in all cases (except Psyrus) considerably less. The *πεδιάδες*, etc., of Aphrodito are given independently, no difference being made between them and the *ἐποίκια*, and in the account G on the *verso*, which, though evidently not of quite the same character as this, is perhaps by the same hand, and was probably arranged, as regards the places, in a similar manner, the monasteries are also given, following the *ἐποίκια*. This account on the *recto* is written along the fibres in a very long line of columns, the first consisting of the names of places and the following ones noting against these various sums of money. It is impossible therefore to reproduce the form exactly, and the arrangement adopted seems the clearest and most convenient. For convenience of reference,

both in the notes and this introduction and elsewhere, the columns are numbered by letters. Owing to the slight difference in arrangement in the latter part between the first two lines and the remainder it is necessary there to adopt a somewhat complicated system of numbering by letters and figures. This, however, makes the exact relation of the columns to one another clearer than they would otherwise be.

In column *a* are given the ἐπιζητούμενα or tax-quotas, which, as already remarked, are different in amount from those in 1412-1414, so that it is uncertain whether they relate to the whole of the χρυσικὰ δημόσια. But for Psyrus, whose quota is larger than in 1412-1414, one might suppose them to be for one collection only, perhaps the half of a year, but the case of Psyrus makes this difficult. That they represent the χρυσικὰ δημόσια in some form is clear from the heading. It is to be noted that the indiction is the 1st, but that neither the payments to the treasury nor the deficits on the previous indiction seem to agree with those in the 1st and 15th indictions of 1412 and 1413. This, if we could be sure of the nature of the taxes here, would suggest an extension of the limits of time within which this collection is comprised, but in view of the difference between the quotas here and in 1412-1414 and 1419, 254, it is hardly possible to use the present account as decisive evidence. In *b* are given the payments to the treasury, for which and their relation to the ἐπιζητούμενα see the introduction to 1412. In *c* is a further deduction for the deficit in the previous indiction, as to which see p. 84; and *d* contains an amount to be deducted in respect of payments for the wages of sailors and other expenses connected with the arsenal at Clysma. These were evidently paid not by the central treasury but out of money transmitted direct from the provincial officials to Clysma, and may be compared with the λογίσμα of 1414. In *e* the total of these deductions is stated, and *f* gives the remainder. This is followed by four columns *g*, *h*, *j*, and *k*, which, as they are obscure without reference to subsequent entries, may be disregarded for the present. They seem to be later additions, but probably by the original clerk. This ends the first part of the account; the second part is largely a repetition, with a different arrangement, of the first, presumably owing to the addition of the four columns *g*-*k*. First the names of the places are repeated, apparently owing to the fact that from this point a different arrangement is adopted with regard to Aphrodito itself. Hitherto, though the πεδιάδες, etc., are specified, οἱ ὄντες ἐν Βαβυλῶνι have been tacitly included under κόμη Ἀφροδιτώ, but henceforth that entry is subdivided into ἰδία κόμη and Βαβυλῶν. To prevent confusion the two lines which thus take the place of the one are numbered 2 *a* and 2 *b*. Column *l* repeats the ἐπιζητούμενα, except in the case of ll. 2 *a* and 2 *b* whose sum is not equal to the quota given in l. 2, col. *a*; the reason will appear later. The figures are preceded by the word ἀπο· (or, in l. 3, ἀπο ν°). The variation in l. 3 seems to show that ἀπο· stands for ἀπο ν°, the dot being a sign that the second word is omitted, and the meaning will be 'from *x solidi* (are deducted)'; it is a mere restatement, for greater clearness, of the original quota. From this point, for some columns, the arrangement of ll. 2 *a* and 2 *b* is different from that of the remaining lines. The latter may be taken first. Column *l* is followed by the words ἀφ' ὧν, so that the succeeding columns should all contain deductions. The first, however, *m*, which in the surviving portion has only two entries, is disregarded in the total of deductions. It is headed σὺν(ν) νο(μίσμασι), and may be compared with the entry μ(ε)τ(ὰ) νο(μισμάτων) ρ which follows *f* in l. 2, and with similar entries elsewhere. These appear to refer to certain particular sums of money included on this occasion in the amounts which they follow, but not normally forming any part of the sum under the heading to which they

refer. If this column is really of the same character as the entries referred to, we must suppose that the ἀφ' ὧν is misplaced and that the sums in the column are included in the ἐπιζητούμενα of col. *l*. The following two columns give actual deductions from the quota; *p* 1, which is headed διαγρ(αφῆς) Βαβυ(λῶνος) or διαγρ(αφόμενα) Βαβυ(λῶνι), is the sum of *b*, the payments to the treasury, and *g*, the first of the four columns added after *f*. It appears from this that *g* is an additional payment to Babylon, and also that the treasury to which the payments were made was at Babylon, not Alexandria (cf. 1412, 279, etc.). Col. *p* 2 repeats the entries in *c* and *d* but lumps them together, and *p* gives the total deductions.

Returning now to ll. 2 *a* and 2 *b*, in the former the entries numbered *n* 1-4 give certain additional sums to be deducted from the quota. The first is for the upkeep of the dykes (παραχωμάτων), the third for certain sailors at Clysma and the fourth for sailors from Pakaunis. Why these last should be included under Aphrodito is not clear; the explanation may perhaps be found in the deficit for Pakaunis; cf. 1414, ff. 2-5. The second deduction, *n* 2, is headed Φοιβ(άμμωνος) and consists of a sum of $6\frac{1}{2}$ *solidi*. The same amount, described as μ(ε)τ(ᾶ) νο(μισμάτων) εἰς Φοιβ(άμμωνος) Τάπως (ὑπὲρ) τ(ῶν) ἐν Βαβυ(λῶνι), is added in l. 2 after col. *d*, and a similar entry (καὶ) νο(μίσματα) εἰς Φοιβ(άμμωνος) (καὶ) Ὀβονέρσε(ως) is placed in l. 2 *b*, after col. *l*, and added to the amount in that column (*l*, *l* 1 and *l* 2). It seems clear that the same payment is referred to in each case; a sum of $6\frac{1}{2}$ *solidi* was paid out of the Aphrodito quota for Babylon. As it follows *d* it must have been for naval purposes. Col. *n* gives in l. 2 *a* the total of these four deductions; in l. 2 *b* occurs similarly a sum to be deducted, and though the nature of the payment is not given we may conjecture that it was perhaps for the same purposes as *n* 1 and *n* 3. The col. *o* gives the amount of the quota which remains after the subtraction of these payments. In l. 2 *b* this is 2 *solidi* too large, a mistake to that amount having occurred in the addition of *l* 1 to *l*. Col. *p* gives for ll. 2 *a* and 2 *b* the total payments got by adding *b*, the payments to the treasury, to *g*, which we have already seen was an additional payment to Babylon. Thus there is a difference between ll. 2 *a* and 2 *b* and the remainder as regards the composition of the sums given in col. *p*. In ll. 3-12 they include payments to the treasury, the payment in *g*, the deficits for the 15th indiction, and the naval charges for Clysma; in ll. 2 *a* and 2 *b* the last of these (Aphrodito had no deficit) is omitted. This gives the reason why the sum of these two lines in col. *l* is not equal to the quota in col. *a*. If to the sum in col. *o* we add the 156 s. entered under Aphrodito in col. *d* for naval charges we get, allowing for the error of 2 s. already referred to, the original quota given in *a*. Thus the amounts in *l* show the quota 1786 s. plus the $33\frac{1}{2}$ s. afterwards deducted in *n* and minus the $6\frac{1}{2}$ s. added in *l* 2 and the 156 s. previously deducted in *g*. In the original quota given in *a* the money which in *n* is noted as paid out, and which therefore must have been included in the sum collected from the tax-payers, was omitted.

From col. *p* the arrangement is the same in all the lines: *g* gives the remainder after the deduction of the sum contained in *p*, and in *r* a further payment is noted, for εἰδη for Clysma. This is identical with col. *k*, which is therefore explained as an additional payment to Clysma, over and above that specified in col. *d*. Lastly, col. *s* gives the final remainder.

The only columns which now remain obscure are *j* and *k*. The former is nearly the same as *s*, but in most cases is rather smaller¹; *k* contains only two entries, each of 77 *solidi* and described

¹ In l. 8, for Pakaunis, the amount in col. *j* is the same as the μ(ε)τ(ᾶ) νο(μισμάτων) added after the entry in col. *f*, but this does not hold good for l. 2.

as ὑπολ(ογισθέντα ?). Under l. 2 *b* in col. *o* is added the entry ὑπολ(ογισθέντα ?) νο(μίσματα) ρνδ, which is the total of the two entries in *k*, but this also is obscure.

To make the scheme of the account easier to follow, the entries for Pakaunis are given, as an example, in modern form :—

Quota		<i>sol.</i>
		270
Less paid to Treasury	202 $\frac{1}{2}$	
Deficit balance from previous year	1 $\frac{1}{4}$	
Deduct for wages of sailors, etc.	38	
		<hr/> 241 $\frac{3}{4}$
Balance		<hr/> 28 $\frac{1}{4}$
Less payment to Babylon	13	
„ in kind to Clysmā	1 $\frac{7}{12}$	
Uncertain	10	
Quota		270
Less payments to Treasury and Babylon	215 $\frac{1}{2}$	
„ deficit and wages	39 $\frac{1}{4}$	
		<hr/> 254 $\frac{3}{4}$
Balance		<hr/> 15 $\frac{1}{4}$
Less payment in kind to Clysmā		<hr/> 1 $\frac{7}{12}$
Balance		<hr/> 13 $\frac{2}{3}$

In the text additions by the corrector are given in different type. The detached fragment, though it cannot have belonged to this account, was probably part of an account similar in character; the only heading preserved relates to naval expenditure.

The *verso* of the roll has been used for various purposes and by various hands. The account G seems to be by the same hand as A, and probably relates like it to some portion of the δημόσια, but the loss of the beginning makes it obscure. The line at the foot giving the totals is less unintelligible than the rest, and may be taken first. It consists first of two dates, Θώ(θ) κα and Φ(α)ῶ(φ) ιβ, with sums of money, followed by the total obtained by adding together the amounts for the two dates. In each case there are two amounts, of which the first is preceded by the characters μ⁷. It might be thought that these represented the two standards, ἐχόμενα and ἀρίθμια, which appear in 1412-1414, but this is impossible. In the first place, for Thoth the first sum is the larger, for Phaophi the second, which, on the supposition, would be ἀρίθμια, as it has a fraction; and further it is clear that Thoth with its two sums represents the first two columns, Phaophi with its two the third and fourth, and the total with its two the fifth and sixth, which follow γί(νεται) and are followed by another column no doubt representing the κονφισθέντα (see below), and by a final pair of columns containing the ultimate remainder. Now if the two sums represented two currencies the entries above should be in duplicate, but this is not the case; for example, in l. 61 there is no entry in cols. 1, 2, and 3, but 1 *solidus* in 4. Thus the two sums must represent levies for different purposes; as the contraction μ⁷ is obscure and

no description of the second is given, it does not appear what purposes. After the totals comes the entry ἀφ' ὧν κουφισθ(έντα) νο(μίσματα) ο and then σταλέ(ντα) followed by two sums of money, the first, μ⁷, a repetition of the first total, the other the second total *minus* the 70 *solidi* κουφισθέντα. The participle κουφισθείς occurs also in 1412, 23, and seems to refer to a deficit caused by the remission (κουφίζειν) of part of the quota. Apparently the full sum required for one of the two purposes here was 196 $\frac{1}{3}$ *solidi*, but only 126 $\frac{1}{3}$ were actually paid and sent up to head quarters.

The account C which comes first on the *verso* is incomplete. It is possibly a register of miscellaneous expenses (the items which remain are connected with book-keeping); but as no money is mentioned it is not clear that it relates to expenditure at all. This is followed by entries relating to the land-tax. Certain of the places in the διοίκησις of Aphrodito are named, and under them are given the names of tax-payers with the amount of their holdings and of the tax payable by them. The rate is $\frac{2}{3}$ *solidus* per aoura on the first kind of land. The account should be compared with the section of accounts which follows the present one. Next comes an account relating to naval requisitions, and then a single entry probably forming part of the account which follows G. It is a register of requisitions, specifying the date on which each order was received, its purpose, and the proportions in which the tax was distributed among the various places. It closely resembles 1434.

Recto.

Two columns of figures.

Blank space of 5 $\frac{1}{2}$ in.

A.

1 + ἐκστῆγιν χρυσικων δημοσιων ὧν υπολογισ ^θ ὧν μισ ^θ ν ^α ἀπο πλ ^ε δημοσιων ιε ι ^δ / κωμ ⁷			
σ—— Αφρο ^δ ν ^δ / α			
	(α)		(β)
2	κωμ ⁷ Αφρο ^δ ἐπιζή ⁷ ν ^ο ἀψπς	ἀφ ⁷ ὧν καταβλ ^θ ν ^ο ἀτλη ^δ γ ⁷	
3	ε Πεδιαδων ν ^ο τε	ομ ^ο ν ^ο σκθ	
4	γ ⁷ Πεδιαδων ν ^ο σν	ομ ^ο ν ^ο ρπθ	
5	β ⁷ Πεδιαδων ν ^ο ρπα	ομ ^ο ν ^ο ρμβ	
6	αν ^θ ν ^ο Αγι ⁷ Μαρ ⁷ ν ^ο ιβ	ομ ^ο ν ^ο θ	
7	μοναστη ⁷ ρ ⁷ ν ^ο ξς	ομ ^ο ν ^ο μθς	
8	εποικ/ Πακαν ^ε ν ^ο σο	ομ ^ο ν ^ο σβς	
9	εποικ/ Εμφυ ^ε ν ^ο μγ	ομ ^ο ν ^ο λβ	
10	εποικ/ Βουνων ν ^ο κβ	ομ ^ο ν ^ο ις	
11	εποικ/ Κεραμιον ν ^ο κγ	ομ ^ο ν ^ο ια	
12	ε[ποι]κ/ Ψυρου [ν ^ο π]ς	[

1. ἐκστῆγιν; a curious word, but the reading is certain; cf. too 1441, 80. It seems to be equivalent to ἐξάγειν, i.e. 'collection.'

	(c)	(d)
2	πλ ^ε δημ ^ο ιε ι ^δ / ν ^ο ≡ υπολογ ^ο § μισ ^ο ν ^α S τ ^ο ν Κλ ^ν ν ^ο ρνς μ ^τ ν ^ο ς Φοιβ ⁻ Ταπws S ^τ εν Βαβ ^ν	
3	ομ ^ο ν ^ο ιγς ιβ ^μ ή	ν ^ο λη
4	ομ ^ο ν ^ο ≡	ν ^ο λς
5	ομ ^ο ν ^ο ς γ ^κ δ	ν ^ο ιη
6	ομ ^ο ν ^ο γ	ν ^ο ≡
7	ομ ^ο ν ^ο ≡	ν ^ο γ
8	ομ ^ο ν ^ο α δ ^ι	ν ^ο λη
9	ομ ^ο ν ^ο β κδ ^μ ή	ν ^ο γ
10	ομ ^ο ν ^ο ≡	ν ^ο γ
11	ομ ^ο ν ^ο ≡	ν ^ο η
12	]	ø . [

	(e)	(f)	(g)	(h)	(j)	(k)
1a				ειδ ^ς / τ ^ω καρόρ S τ ^ο ν Κλ ^ν		
2	γι/ ν ^ο αυςδς γ	λ ^π ν ^ο σςα ς μ ^τ ν ^ο ρ	ν ^ο ρμε	ν ^ο ις	ν ^ο ρκ	υπο ^λ ν ^ο οζ
3	γι/ ν ^ο σπς ιβ ^μ ή	ν ^ο κδ γ κδ ^μ ή	ν ^ο ια	ν ^ο δ β/ κδ	ν ^ο ζ	υπο ^λ ν ^ο οζ
4	γι/ ν ^ο σκε	ν ^ο κε	ν ^ο ιδ	ν ^ο γς γ κδ	ν ^ο ε	
5	γι/ ν ^ο ρξς γ κδ	ν ^ο ιδς η	ν ^ο ζ	ν ^ο β κδ	ν ^ο γ	
6	γι/ ν ^ο θ γ	ν ^ο β β/	ν ^ο α	≡	ν ^ο α	
7	γι/ ν ^ο νβς	ν ^ο ιγς	ν ^ο ζ	≡	ν ^ο ςς	
8	γι/ ν ^ο σμας δ ^ι	ν ^ο κη δ ^ι μ ^τ ν ^ο ρ	ν ^ο ιγ	ν ^ο ας ιβ ^ι	ν ^ο ι	
9	γι/ ν ^ο λς κδ ^μ ή	ν ^ο ες γ ιβ ^μ ή	ν ^ο γ	ν ^ο ς γ κδ	ν ^ο β	
10	γι/ ν ^ο ιθ	ν ^ο γ	ν ^ο β	ν ^ο ≡	ν ^ο α	
11	γι/ ν ^ο ιθ	ν ^ο δ	ν ^ο β	ν ^ο ≡	ν ^ο β	
12	[

	(l)	(n 1)	(n 2)	(n 3)	(n 4)	(n)	(o)
1 a		παρ ^ο χ	Φοιβ ⁻	ν ^α τ ^ο ν Κλ ^ν	ναν ⁻ Πακ ⁻ /		
2 a	ιδι ^α κωμ ^η	απο ^ο ,αης ιβ ^ι αφ ^ω ν ^ο ιδς δ ^ι	ν ^ο ςς	ν ^ο β	ν ^ο γ	γι/ ν ^ο κς γ λ ^π ν ^ο τπβ γ	
		(l 1)			(l 2)		
2 b	Βαβυλων ^ο	απο ^ο χμης κδ S ν ^ο ςς Φοιβ ⁻ S Οβουερ ^ο ς			γι/ ν ^ο χνζ κδ		
					(n)	(o)	
3 a					αφ ^ω ν ^ο ζ γ κδ ^ι λ ^π ν ^ο χμθ β/		
					υπο ^λ ν ^ο ρνδ		
		(m)		(p 1)		(p 2)	
3	ε Πεδι ⁻	απο ν ^ο τε	αφ ^ω ν ^ο σ ^ν ν ^ο ≡	διαγρ ⁻ Βαβ ^ν ν ^ο σμ	εκ τ ^ο ν	πλ ^ε ιε ι ^δ / S μισ ^ο ν ^α	
4	γ ⁻ Πεδι ⁻	απο ^ο σν	ομ ^ο σ ^ν ν ^ο ζ	ν ^ο σγ		ομ ^ο	

2, d. ὑπὲρ μισθοῦ ναυτῶν καὶ τοῦ Κλύσματος and μετὰ νομισμάτων
 5, Φοιβάμωνος ὑπὲρ τῶν ἐν Βαβυλῶνι.

12, c. σ: the symbol for total (ὅλον), but it is difficult to account for it here.

4, f. κ: ε corrected from ζ.

2 b, l 2. χνζ κδ: this should be χνε κδ.

2 a, n. The correction is by the original hand.

5	β. Πεδι-	απο. ρπα	ομ ^ο σ ^ν ν ^ο ≐	ν ^ο ρμθ	ομ ^ο
6	αν ^θ ν ^θ Λγι- Μαρ ^α	απο. ιβ	ομ ^ο ≐	[ν] ^ο ι	ομ ^ο
7	μόναστ.	απο. ξς	ομ ^ο ≐	ν ^ο νςς	ομ ^ο
8	Πακανυ ^ε	απο. σο	ομ ^ο σ ^ν ν ^ο ς	ν ^ο σιες	ομ ^ο
9	Εμφυτ ^ε	απο. μγ	ομ ^ο ≐	ν ^ο λε	ομ ^ο
10	Βουνων	απο. κβ	ομ ^ο ≐	ν ^ο ιη	ομ ^ο
11	Κεραμιου	απο. κγ	ομ ^ο ≐	ν ^ο ιγ	ομ ^ο
12	Ψυρου	απο. πς	ομ ^ο ≐	ν ^ο ο	ομ ^ο

		(ρ)	(ρ)	(ρ)	(ς)
1 a				εκ τ ^{ου} ει ^δ / τ ^{ου} κλ ^ν	
2 a	αφ ^ω κ/β ^θ	ν ^ο Γκη	[[λ ν ^ο νδ γ]]	λ ν ^ο νδ γ	ν ^ο ζ
2 b		ν ^ο φνες γ	[[λ ν ^ο ςγς γ]]	λ ν ^ο ςγς γ	ν ^ο μζ γ

(p 2, continued)

3	ν ^ο νας ιβ μή	γι/ ν ^ο σςας ιβ μή	λ ν ^ο ιγ γ κδ μή	ν ^ο δ β/ κδ	ν ^ο η β/ μή
4	ν ^ο λς	γι/ ν ^ο σλθ	λ ν ^ο ια	ν ^ο γς γ κδ	ν ^ο ζ η
5	ν ^ο κδ γ κδ	γι/ ν ^ο ρογ γ κδ	ν ^ο ζς η	ν ^ο β κδ	ν ^ο ες ιβ
6	ν ^ο γ	γι/ ν ^ο ι γ	ν ^ο α β/	ν ^ο ≐	ν ^ο α β/
7	ν ^ο γ	γι/ ν ^ο νθς	ν ^ο ςς	ν ^ο ≐	ν ^ο ςς
8	ν ^ο λθ δ'	γι/ ν ^ο σνδς δ'	ν ^ο ιε δ'	ν ^ο ας ιβ	ν ^ο ιγ β'
9	ν ^ο εκδ μή	γι/ ν ^ο μ κδ μή	[ν ^ο] βς γ ιβ μή	ν ^ο ςς κδ	ν ^ο β κδ μή
10	ν ^ο γ	γι/ ν ^ο κα	ν ^ο α	ν ^ο ≐	ν ^ο α
11	ν ^ο η	γι/ ν ^ο κα	ν ^ο β	ν ^ο ≐	ν ^ο β
12	ν ^ο ια ς κδ μή	γι/ ν ^ο πα ς κδ μή	ν ^ο δς δ' μή	ν ^ο ≐	ν ^ο δς δ' μή

Detached fragment (verso blank) :—

B.

	? Βαβ] ^λ	ν ^ο	διανύ τ ^ω καρό [
	ο]μ ^ο	≐	ομ ^ο [
15	]ομ ^ο	≐	ομ ^ο [
	]ομ ^ο	≐	ομ ^ο [
	]ομ ^ο ν ^ο ς γ		ομ ^ο [
	ομ ^ο	≐	ομ ^ο [
	ομ ^ο	≐	ομ ^ο [
20	ομ ^ο	≐	ομ ^ο [
	ομ ^ο	≐	[
	ομ ^ο	≐	[

7, l. ξς: ξ corrected from ι.

8, l. απο.: the dot is in the MS., being written in the line instead of above ο.

2 a, ρ. κ/β^θ: i.e. κ(α)τ(α)βλ(ηθέντα): the τ and λ are written as a monogram.

IV.

V

2 a, 2 b, ρ. The sums washed out after this are simply the remainders. They were cancelled and rewritten further on in order to bring them into line with the other remainders.

11, ρ 2. ν^ο η: before η, ι has been washed out.

Verso :—

In lines parallel to the breadth of the roll :—

C. (2nd hand.).

ρ κωδικ^(ω)/ δαπαν^ω απληκ^τ/ βε[
 ρ κωδικ^ω/ τ^ω δωρ^θ τεκύν^ω αυ^(τ) ει/ εκθ .. ει/ διαγρ ... τ [
 25 ρ κωδικ^ω/ τ^ω ουσι^ω τ^η παγαρχ^ω ρ κωδι^(κ)^ω/
 ρ λογοπι^ω - § τ^ω εξ^ω υπουργ^ωγ [

D. (3rd hand.)

€ Πεδι^ω -
 30 δ/ Πετρ^ω Βασι^λ το^π Πια Μελ^ω αμ^λ αμ^λ α . [
 δ/ Θεοδοσι^ω Αβρ^ω το^π Αγ^ω Βικτ^(ω) αμ^λ αρ^ω ας ν^ο α ομ^λ/ αμ^λ αρ^ω . [
 δ/ Μην^ω Κολλο^ω το^π Καλαμω στρ^ω αρ^ω β ν^ο α γ^ω αρ^ω . [
 δ/ Ωρουογ^ω Γεωργ^ω το^π Ταπλαμ^ω αρ^ω τ^ω Αμμ^ω Μαρι^ω αρ^ω } [
 Εμφυ^ω -
 δ/ Θεοδοσι^ω Αβρ^ω το^π Βαρβαρ^ω αρ^ω α ν^ο β/ αρ^ω αμ^ω ι [
 δ/ Δαβιδ^ω Απα Κ^ω το^π Σαντισι^ω ζε αρ^ω ας ν^ο α . ε [
 35 δ/ Ενωχ^ω Πκουι το^π Μακατσαλ^ω αρ^ω . αρ^ω βς } . [
 β Π^ω
 Πετρ^ω Σενο^(ν) το^π Αββ^ω Παπν^ω αρ^ω . αρ^(ω) α ε [
 αν^ω Αγ^ω Μαρι^ω
 το^π Ν^ω Λακκο^ω αμ^λ [α^ωρ^ω α ν^ο β/ το^π Παβ^ω . [
 40 Βαρβαρο^ω το^π Ν^ω Κτ^ω . [

Verso. The hands here are by no means easy to distinguish; ll. 23-26 are probably (but not certainly) by the same hand as ll. 41-50, which may just possibly be the same as the hand of the *recto*, but this is very unlikely. It is more like ll. 53-63, which, however, may more probably be by the hand of the *recto*; but even this is doubtful. The hands of ll. 27-40, 51-52, and 64-80 are certainly distinct from the rest and 27-40 from the other two, but it is not so clear whether 51-52 and 64-80 are by the same hand. They are somewhat different in appearance, the strokes in 51-52 being thinner, but this may be due to a thinner pen, and as they seem to form parts of the same account it is natural to suppose that one clerk wrote the whole, beginning in the blank space between E and G.

23. κωδικ^(ν): the Lat. *codex*; cf. WD. p. 158, App. 537, a fragment also dealing with *codices*, and App. 567 *verso* (p. 159). What is meant is probably account-books.

απληκ^τ: ἀπλήκτου, 'encampment'; cf. 1435, 125. βε may be the beginning of a name.

24. Apparently περί κωδικων τῶν δωρηθέντων τέκνοις αὐτοῦ (or -ων) εἰς ἐκθ. (?) εἰς διαγραφὴν, but the meaning remains obscure. The reading εκθ. is doubtful; it might be possible to read ευθα(ειαν).

25. τ^ω ουσι^ω τ^η παγαρχ^ω: the line over the ι looks like α, so οὐσακῶν? τ^η is more probable than τ^ω (= τού), so τῆς παγαρχίας. What is meant is perhaps demesne lands, as to which see Becker, ZA. XVIII, 303 ff.

26. λογοπι^ω: λ. λογοποιίας.

τ^ω: sic, apparently, certainly not τ^ω, but τῶν must be meant. εξ^ω is perhaps ἐξῆς, but might be ἐξ.

28. This line is somewhat crowded in, and is perhaps a later insertion (by the original clerk). Πια Μελ = Πιας Μηλ^ω (cf. 1410, 106, etc.).

αμ^λ: this might be for ἀμαλιτών (cf. 1379, 5, note), but here that makes no sense. In the following lines it goes with ἀρου(ραι), so that it must denote some kind of land; qu. ἀμπέλου (Crum)? cf. 1339, 7, where Basilus is ordered in making a return of γῆδια to distinguish between those ἐν ἀμπέλῳ and those ἐν σπορίμῳ. Here, then, a column may have followed, giving the σπόριμος. The word in this case is by another hand.

29. ομ^λ/: quite obscure, and even the reading is doubtful. Apparently a different kind of αμ^λ land is meant, but the reading αμ^λ, though very probable, is not absolutely certain. The dot is in the MS.; so in ll. 34, 35, and 37.

30. Καλαμω στρ(ατωτου): apparently a personal name; or perhaps Καλαμωστρ^ω.

31. Αμμ^ω Μαρι^ω: cf. 1410, 535. το^π is very doubtful. It would seem that either this tax-payer held no land at Taplam(), the insertion of this name being a mistake, or that the extent of his holding, and consequently the amount of his quota, were unknown to the clerk.

33. This line gives a rate for the tax of $\frac{2}{3}$ sol. per aoura, which holds good in the other cases.

αμ^ω: ἀμματα.

35. Μακατσαλ^ω: the doubtful letter may be ρ, but is probably ρ corrected to τ.

37. αρου(ρα) α: α corrected from ρ.

40. το^π Ν^ω Κτ^ω: τόπου Νέου Κτήματ(ος); cf. 1410, 639, etc.

E. (2nd hand?)

+ διαστ ^λ ειδων τ ^ω καρύ S του Κλ ^ν				δεσμ ⁻ τρ ^{αγ} κε	ωμοβ ^ν ε. μα[σζερτ
κωμ. Αφρο ^δ	δεσμ ⁻ τρ ^{αγ} κε ^ε	ωμοβ ^ν ε γ	μα[σζερτ	β [
ε Πεδι ⁻	ε	α		β [
γ Πεδι ⁻	ε	α		α [
45 β Πεδι ⁻	ε	α		α [
Πακανν ⁻	ε	α		ε [
Εμφ ^ν	ε	α		ε [
Ποιμην	ε	α		α [
Αγι ^{ου} Πινου ⁻	ε	α		α [
50 Βουνων	ε	α		ε [

F. (4th hand.)

+ μ' Αθ^ν/ ιδ ι^δ/ γ δ/ επιστο^λ ενεχ^θ ρ αν^θ γ λ τ^{ου} Κλ^ν δ/ Μελεε βερ^{[δ}
 Αφροδιτω αν⁻ α ε Πεδι⁻ αν⁻ α [

In lines parallel to the length of the roll :—

G. (1st hand?)

Βουνω[ν]	ν ^ο ε	ν ^ο β	ν ^ο ε	ν ^ο α	γλ/ ν ^ο ε	ν ^ο γ	ν ^ο α	ν ^ο ε	ν ^ο β
Κεραμιου	ν ^ο ε	ν ^ο β	ν ^ο ε	ν ^ο β	γλ/ ν ^ο ε	ν ^ο δ	ν ^ο α	ν ^ο ε	ν ^ο γ
55 Ψυρου	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο δ	γλ/ ν ^ο ε	ν ^ο θ	ν ^ο ε	ν ^ο ε	ν ^ο δ
Αγι ^{ου} Πινου ^τ	ν ^ο ε	ν ^ο β	ν ^ο ε	ν ^ο ε	γλ/ ν ^ο ε	ν ^ο β	ν ^ο α	ν ^ο ε	ν ^ο α
Σακοορε ^ι	ν ^ο ε	ν ^ο α	ν ^ο ε	ν ^ο α	γλ/ ν ^ο ε	ν ^ο β	ν ^ο α	ν ^ο ε	ν ^ο α
ορ ^{ου} Αββ ⁻ Ερμ ⁻	ν ^ο ε	ν ^ο β	ν ^ο ε	ν ^ο ε	γλ/ ν ^ο ε	ν ^ο β	ν ^ο α	ν ^ο ε	ν ^ο α
μον ⁻ Ταροου	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο ε	γλ/ ν ^ο [ε]	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο ε
60 μον ⁻ Φαροου	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο α	γλ/ ν ^ο ε	ν ^ο α	ν ^ο ε	ν ^ο ε	ν ^ο α
μον ⁻ Βαρβαρ ^{ου}	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο α	γλ/ ν ^ο ε	ν ^ο α	ν ^ο ε	ν ^ο ε	ν ^ο α
ορ ^{ου} Αγι ⁻ Μαρίας	ν ^ο ε	ν ^ο γ	ν ^ο ε	ν ^ο γ	γλ/ ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο ε	ν ^ο ε
63 γλ/ Θ ^ω / κα μ ^τ ρι ν ^ο ρη	Φ ^ω ιβ μ ^τ ν ^ο π	ν ^ο πη γ Θ	μ ^τ ν ^ο ρς	ν ^ο ρς γ	αφ ^ω				
κουφισ ^θ ν ^ο ο	σταλ ^ε μ ^τ ν ^ο ρς	ν ^ο ρκς γ							

In lines parallel to the breadth of the roll :—

F (continued). (4th hand?)

64 ενεχ^θ μ' Αθ^ν/ κγ ι^δο/ γ ε μερ^{ου} μισ^ο S δαπαν^ε συμ^χ ού α ον^τ ει⁻/ νπ^{ου} τ[ου

41. δεσμ⁻ τρ^{αγ} : δέσματα τράγεια.

ωμοβ^ν : ὁμοβύρσινα or ὁμοβύρσινα (cf. L. and S. s. v.)?

μασζερτ : cf. 1414, 12, note.

42. The corrections are by the original clerk.

51. μ' : μηδός.

ενεχ^θ : ἐνεχθείσης.

πν^ο : ἀνθρώπων.

52. αν(θρώπος) : very doubtful.

58. The second ε is a correction from ε γ.

59. The ε in the 5th column may be supplied with confidence as the lacuna is so small that a letter would be visible.

64. Σ κ.τ.λ. : ὑπὲρ μέρους μισθοῦ καὶ δαπάν(ης) συμμάχου ὀνόματος ἐνὸς ὄντος εἰς τὴν ἱπουργίαν τοῦ ...

δαπαν^ε : σίς.

συμ(μα)χ(ου) : cf. PERM. II/III. p. 61, where Krall shows that the word means a letter-carrier. There are, indeed, passages both in this collection (e.g. 1433, 334) and elsewhere (e.g. RKT. CCXXXIII, Crum) which do not wholly suit this explanation, though they are none of them conclusive against it. There are certainly many instances of σύμμαχοι carrying letters, and the passage quoted by Krall from Liberatus Diaconus is definite; but the name itself would suggest rather an assistant or subordinate to an official, much like βοηθός. It is abundantly clear from these papyri that νοτάριοι, for example, were regularly used as messengers; perhaps, therefore, σύμμαχοι were, at any rate originally, subordinate officials (clerks?), part of whose duty was to act as messengers.

α καταβ^λ κ⁻/ α ὅ β τ^α [ν^ο] βυ
 5 β κ⁻/βο^λ κατεν^κ δ/ παγαρχ ν^ο ωξζζγ

4. πρώτης καταβολῆς κατὰ πρῶτον καὶ δεῦτερον τάγμα.

5. κατεν^κ: probably κατενχωρισθέντα, 'paid in.' In 1412, l. 290

ff., the second καταβολή is habitually paid in through the pagarch, as here.

PAPYRUS 1418.—After A. D. 705 (?).

Inv. No. 1504. Roll; 8½ in. x 2 ft. 0⅜ in. Written in a rounded minuscule of medium size; brown ink; with protocol.

THIS is an account, by Sergius the ὑποδέκτης, of receipts and expenses for Emphyteutae, including δημόσια. The names, with the amount of payments, of tax-payers are given, and, in a second column, the various ways in which the money was paid out. There was an excess of payments over receipts of 5^{2/8} *solidi*. The roll has a mutilated protocol, perhaps bearing the name of 'Abd-allāh b. 'Abd-al-Malik (A. D. 705–709).

Protocol. Lines parallel to the breadth of the roll.

] اسم الله
 Αβδ]ελλα νι⁻
 Αβδελμελ]εκ συμβου . . .
] الى الله
 5] . ε
]ωνικ . . εθ

Col. 1]

+ συν^ο λογ^ο ει/πραχ^ο 5 δαπαν^ο δ/ Σεργιου Γεωργ^ο υπο^ο απο. επ^οι Εμφυτ^ε κωμ. Αφρο^ο ε ι^ο/

	δ/ Δανιδ Απα Κυρ ^ω	ν ^ο β	5 οφ ^λ αν ^ν ν ^ο ε
	δ/ Θεοδοσιου Αβρ ⁻	ν ^ο β	
10	δ/ Σερ ^ο Γεωργιου	ν ^ο β	
	δ/ Ιγναδιου Γεωργ ^ο	ν ^ο η	
	δ/ Πκουτσε Ηρακλει ^ο	ν ^ο ζ	
	δ/ Κολλου ^ο Ερμινου	ν ^ο β	

1 ff. This protocol is clearly different in form from the ordinary type, but is difficult to decipher. 'Abd-allāh's protocols (cf. introduction to 1462) differed considerably in form. The reading of the Governor's name in ll. 2 and 3 is very doubtful but quite possible; for a similar style cf. 1462 (γ), Or. 6213. The letters in l. 6 are comparatively clear, but the meaning of the line is quite obscure. The two doubtful letters resemble αο.

7. υπο^ο: ὑποδέκτου.

8. καὶ ἀφείλοντα ἀνυσθῆναι. It is to be noticed that the amount

is 5 *solidi*, which is very similar to the surplus in l. 27, though apparently not the same, for though the fractions there are doubtful and the ink very faint, something at any rate seems to have been written after ε. If we may suppose the present entry to represent the same sum with the omission of the fractions, it follows that the difference between receipts and payments was to be collected from the tax-payers; but this conjecture is very uncertain; cf. introduction to 1412, p. 84. In ν^ο β, β is a correction, apparently from η or κ.

	δ/ Πνει Θεοδοσιου	ν ^ο ζ
15	δ/ Σενου ^θ Φιλο ^θ	ν ^ο η
	δ/ Παατς Ωρουωγ ^χ	ν ^ο ζ β/
	δ/ Στεφανος Πα[υ]λο	ν ^ο ζ β/
	[δ/] Κ[α]λλινη ^κ / Γ[εωργι] ^{ου}	[ν ^ο] γ β/

Col. 2.]

	+ συν ^θ λογ ^ς τ ^ω ν ^ο ριη β/ ει/πρ ^{αχ} . δ/ Σεργ ^ς υπο ^δ	
20	αφ ^ω	
	καταβλ ^θ ού δημ ^ο	ν ^ο ξα γ ή
	ού δαπ ⁻ μμ ιβ	ν ^ο ιθ β/ μή
	ού στι ^{αχ} οπιθ ^ε /	ν ^ο ιβ
	δαπαν ^θ δ/ εν ^τ S αν ^ε εν ^τ γ	ν ^ο λα
25	γι/	[ν ^ο] ρκδ ή μή
	λ	ν ^ο [[. . .]]
	π ^λ δε	ν ^ο € [γ] ή [μ]η

Endorsed:—

λογ^ο Εμφυτευ^ω

22. δαπ(ανης) : probably local expenses, provisions for officials, etc.

23. δνόματι στίχων επι(σ)θεν(?) ; i. e. 'taxes in arrear'?

24. δαπανηθέντα δι' ένταγίων και άνευ ένταγίων ; cf. 1338, 24, note. The sum seems to be a correction.

25. The total is apparently a correction (by the original clerk).

Probably one of the above entries, perhaps the last, which is at a wider interval from l. 23 than usual, was at first omitted. Its addition makes the difference between a surplus and a deficit ; hence the remainder is cancelled.

27. The μη is very doubtful, and perhaps nothing was written after ή. In that case the result is incorrect.

2. LAND- AND POLL-TAX.

PAPYRUS 1419.—After A. D. 716.

Inv. No. 1442. Book (imperfect) now containing 33 folios, with protocol and the original binding ; 1 ft. 1½ in. × 10¼ in. Written in a neat, regular minuscule in black ink. The binding, which is of leather, has a flap, and is lined with papyrus. It has a pattern in black, not stamped but drawn with ink or paint. This consists of a centre panel with a border, and at top and bottom additional borders showing an interlaced pattern. The inner border has an undulating scroll pattern, the hollows filled with an indistinct object, perhaps a pomegranate. The panel has in the centre, in a circle, a six-pointed star formed by intersecting segments of circles, the spaces between the points being filled with a conventional pattern. The rest of the panel is occupied by a conventional pattern. On the other half of the binding, which seems to be the front cover, is a similar pattern, but much defaced. The papyrus inside

the cover first described bears writing (in the same hand as the account) which, from its character, evidently formed part of the account. Size of the cover first described 1 ft. 1 $\frac{3}{8}$ in. \times 9 in., of the other, without the flap, 1 ft. 1 $\frac{3}{8}$ in. \times 11 $\frac{1}{2}$ in. The leaves of the book were folded (doubled) inside the binding. They are now separately mounted under glass, the binding being preserved apart.

THE accounts of the previous section were concerned with the *χρυσικά δημόσια* generally and, except the last, with the total payments of *χωρία*, not with those of individuals; in the accounts of the present section we find the various sub-divisions of the general *δημόσια* given separately, and the payments are the quotas of individuals; moreover, several of these documents include also the *embōla* or corn-tax.

The most important of these sub-divisions of the *δημόσια* are the land- and poll-taxes; and as the subject of these taxes, so far as the earlier Arab period is concerned, is one of much obscurity, and as, moreover, the present papyri, though they raise several very difficult and perhaps insoluble problems, do throw a good deal of new light on the matter, it seems best to gather up into this preface the chief conclusions to be drawn as well from the previous evidence as from that furnished by the following texts.

In later times we find in Egypt, as in the provinces of the Muslim Empire generally, two main taxes, the *kharāj* or land-tax, which according to Muslim legal theory was levied not on the individual but on the land, and the *jizyah* or poll-tax, levied not on the land but on the individual, and paid only by non-Muslims. This, however, was not the original practice; under the early Khalifs the two terms were used as synonyms, and Muslims paid neither land- nor poll-tax. There is some uncertainty as to how and when this change took place; when the *kharāj* and *jizyah* became distinguished in such a way that the one was levied on the land only, including that of Muslims, and the other only on the person. The most recent discussions of the question are those of Wellhausen, *Ar. Reich*, p. 169 ff., and Becker, *Beiträge*, II. chap. IV, and PSR. p. 37 ff. Wellhausen showed that the terms *kharāj* and *jizyah* were not originally distinct, but were applied indifferently to the tribute levied by the Muslims from conquered countries. His theory, which is probable enough in itself but at several points seems to rest rather upon conjecture than upon evidence, is briefly as follows:—At first no Muslim paid either land- or poll-tax, whereas non-Muslims paid both. Consequently, when in course of time land came to be acquired by Muslims, or the existing owners accepted Islām, it ceased to pay land-tax, with the result that either the total tax-payments decreased in amount or the burden on taxable land grew greater. In consequence of this, Ḥajjāj, the notorious Governor of 'Irāk, refused to exempt converts to Islām from the land-tax, a step which roused great indignation. The Khalif 'Umar II (A. D. 717–720) therefore laid it down that no Muslim should pay either tax; but to prevent the loss to the treasury he declared that *kharāj*-land, *i. e.* land which was held by non-Muslims and consequently paid *kharāj*, was the property, firstly of Islām in general, and secondly of the single communities, to which the Muslims had leased it in consideration of the payment of tribute. It was therefore unlawful to take away part of this land and exempt it from *kharāj*; and consequently he enacted that no Muslim should acquire *kharāj*-land, and that on any landholder's conversion to Islām his land should revert to the community, though he might remain on it, paying rent. This rule was not, however, made

retrospective. After 'Umar's death, as it proved impossible to prevent the alienation of land, a return was made, in practice, to the precedent of Ḥajjāj; but to avoid the odium of this, the jurists evolved a theory that *kharāj* was distinct from *jizyah* and was levied not on the person—a mark of inferiority and subjection—but on the land. Consequently it must be paid whether the holder was a Muslim or not. Finally the last 'Umayyād governor of Khurāsān instituted the practice of levying the whole required tribute in a lump sum on the communities as *kharāj*, while the *jizyah* or poll-tax was an extra impost, collected only from non-Muslims.

The Schott-Reinhardt Papyri, edited by Becker, confirm the theory that *jizyah* was at first used in a general sense. In them we find the word employed as equivalent to δημόσια in the sense of gold-taxes; in other words it meant, not poll-tax, but tribute; and Becker shows (PSR. p. 39; cf. too *Klio*, IX. 2, p. 3) that the term *kharāj* was not used in Egypt at all in the earliest times. It is, moreover, abundantly clear that the *jizyah* in the above sense was levied in a lump sum on each χωρίον, whereas in its later sense as poll-tax it was levied on individuals. The government requisitions name only χρυσικά δημόσια or *jizyah*; and as will be seen presently, the actual distribution of the tax-quotas among the individual tax-payers was made by the local officials. Thus the explanation given by Becker in his *Beiträge* becomes almost certain; that the Arabs, on taking over the province of Egypt, took over at the same time the existing tax-system; they demanded a lump sum of money from the province as tribute, and left the officials to raise the money in what proportions they pleased out of the existing taxes. Part of the money would come from the *Roman* land-tax, part from the *Roman* poll-tax, but it is misleading to speak of these taxes as if they were recognized Arab *imperial* taxes and identical with the later *kharāj* and *jizyah*. The unanimous testimony of Arab historians that on the conquest of Egypt the *jizyah* was fixed at two *dīnārs* (= *solidi*) a head must mean, so far as it is historical, that in fixing the amount of the tribute the Arabs reckoned it on a basis of two *dīnārs* for each tax-payer; Becker, *Beiträge*, II. p. 86.

Turning now to the evidence of papyri as regards the two taxes, it will be better, as the present collection contains the clearest and fullest information, to deal with it first, leaving, however, 1419 out of consideration for the time, as it is somewhat different in character from the other documents and unusually difficult. In 1420, as in several others, the first page of the account contains only the general heading and the total amounts of the taxes dealt with. The money-taxes are in 1420 described as respectively ἀπὸ δημο() γῆς and ἀπὸ διαγράφων. Neglecting the first for the moment, it is quite clear from all the evidence that διάγραφον means poll-tax. It is followed, unlike the preceding tax, by the number of ὀνόματα or persons on whom it was levied; and in the account itself the tax which it represents is called, not διάγραφον, but ἀνδρισμός, which must obviously mean poll-tax. That it does so is further clear from the fact that wherever a tax-payer pays the tax known as δημ^ο or δημ^ο γ^η the name of his holding (or, in 1427–1429, the number of arourae held by him) is given, whereas in the case of tax-payers paying only ἀνδρισμός no mention of land is made; and moreover in 1426 ff. we find in the case of ἀνδρισμός in lieu of an amount of land the word ὄνομα followed by a number, which shows that the tax was levied on the person. Thus in 1338 in the words κατάγραφον κατὰ χωρίον τοῦ ὄντος ἀνδρισμοῦ ἐν αὐτῷ καὶ τί ἐστι δι' αὐτῶν διάγραφον καὶ τί ὑπάρχει ἐκάστῳ ἐν γῆδιαις, the reference is first to poll-tax and second to land-tax.

Is this διάγραφον = ἀνδρισμός to be identified with the διαγραφή which occurs frequently

in late Byzantine tax-receipts? The difference of name might seem to make against the identification, but is not so important as it appears. In these papyri the word is almost always abbreviated, so that it is at least possible that both forms of it may have been used, though *διαγραφή* does not occur. In published papyri of the Byzantine and Arab periods the abbreviated form is also by far the commonest, but the following instances establish *διαγραφή*:—UKF. 604 *διαγ[ρα]φ^η*, 651 *διαγραφης*, 659 *δ/κρ/φης*, 701 *διαγραφ^η*, B. M. Pap. 116 (a) (I. p. 222) *διαγραφ^η*/ (so probably MS.). In UKF. 717, however, the form *διαγραφ^{ου}* occurs¹; and compare the following:—UKF. 650 *δριακραφ^ο*, which seems intended for *διαγράφου*; UKF. 694 *ξ διακραφαι*, where we may perhaps conjecture *διακραφου* as the correct reading, since a genitive is wanted, and *αι* and *ου* are frequently written at this period in a form not dissimilar; UKF. 741 *διαγρ^{ου}*/ = *διαγρ(άφ)ου*. In Coptic MSS. *διαγραφή* never occurs, whereas a form *διάγραφον*, used, so far as can be judged, in much the same sense, is common. It seems probable, therefore, that *διαγραφή* and *διάγραφον* had the same sense; whether *διάγραφον* was the later form or both were used indifferently is not quite clear; a fairly early instance (late 6th cent.) of the form *διάγραφον* (probably in a different sense) occurs in Oxy. Pap. 127 *recto*, 2. This word *διαγραφή* has often been interpreted as simply equivalent to 'payment,' but Wilcken (*Ostr.* I. p. 107¹) takes the view that it refers to some definite tax; and the evidence favours his view very strongly. Thus in B. M. Pap. 1315 (b) (III. p. 275) occurs the phrase *ἀπὸ δημ(οσίω)ν (καὶ) δ(ια)γραφ(ή)ς* (these readings, there given as doubtful, are practically certain), where the two words must denote different taxes; and a similar phrase occurs in UKF. 597, 709, and probably in the unpublished Berlin Ostrakon P. 4981 (Crum). *δημόσια* (or, in Coptic, *δημόσιον*), besides its usual sense of 'public taxes' generally, was also used to mean the land-tax particularly, as we shall see presently; hence it is natural to suppose that *διαγραφή* meant poll-tax, the other chief impost. In phrases like 'the *διάγραφον* *in* (or *from*) the *δημόσιον* (or *δημόσια*)' which occur in Coptic receipts (e.g. Crum, *Copt. Ostr.* 422, 423, 416, etc.) *δημόσιον* is evidently used of public taxes generally; consequently *διάγραφον* was one of the taxes making up the *δημόσια*, not merely a payment of *δημόσια*. Again, it is curious how often payments for *διαγραφή* are of approximately the same amounts; for allowing for the difference between *ἐχόμενα* and *ἀρίθμια νομίσματα* we can take sums differing only by one or two carats as representing the same nominal value. Thus we find with remarkable frequency sums of approximately 1 *solidus*, 12 carats, and 6 carats, suggesting that the payments are for a definite tax, levied according to a fixed proportion. Finally, there seems to be no certain instance of *διαγραφή* or *διάγραφον* in late papyri meaning simply 'payment.' Crum, *Ostr.* 417, 'the *διάγραφον* of the *δαπάνη*,' may be an instance, but the word *διάγραφον* is doubtful; the phrase *διαγράφου τοῦ τηγάνου* in Oxy. Pap. 127 *recto* mentioned above is obscure. In UKF. 294, (*ὑπὲρ*) *τ(ῆς) διαγρ(αφῆς) τῶν προσόδων πέμπτῃς ἰνδ(ικτιόνος), πρόσδοι* may be used as equivalent to *δημόσια*, so that the phrase would correspond with that in Coptic receipts already referred to.

It seems probable, then, that *διαγραφή* and *διάγραφον* were both used, at least generally, to denote poll-tax or *ἀνδρισμός*; and the receipts in which they occur show that this tax was levied in a lump sum, for such phrases as *ὑπὲρ διαγραφῆς λαύρας* NN. are common. Thus Becker's remark that 'in den Anfängen der arabischen Zeit die Kopfsteuer *nicht* zu der nach römischem

¹ In the first publication of this (WD. p. 125, Perg. LXX) the word was given as *διαγραφ^η*.

Muster den einzelnen Ortschaften kumulativ aufgelegten Repartitionsquote gehörte' (*Beiträge*, II. p. 88) must be called in question; the papyri he cites from the Rainer *Führer* can hardly be used as evidence in the absence of the original texts, and in any case would not prove a negative as regards the poll-tax.

The other tax is clearly the land-tax; but it is not at first so clear how $\delta\eta\mu^{\circ}$ should be extended. The natural reading would be $\delta\eta\mu\omicron(\sigma\acute{\iota}\alpha\varsigma) \gamma\eta(\varsigma)$, but there are various reasons against this. In the first place, in many cases both in 1420 and elsewhere the tax is given as $\delta\eta\mu^{\circ}$ without the γ ; and though this might conceivably be a shortened form of $\delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma$ it suggests rather $\delta\eta\mu\omicron\sigma\acute{\iota}\omega\upsilon\upsilon$. Again, in various places, e.g. 1421, 4, the word is written as $\delta\eta\mu^{\circ}\mu^{\circ} \gamma\eta\varsigma$, where the double μ° should indicate the plural. Moreover, in the body of accounts of this kind we constantly meet with such phrases as $\xi \delta\eta\mu^{\circ} \delta\iota\alpha\phi\omicron\rho\acute{\rho}$ or $\xi \delta\eta\mu^{\circ} \mu^{\circ} \tau\omicron\pi$ NN., where it is more natural to read $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\omega\upsilon\upsilon \delta\iota\alpha\phi\omicron\rho\omega\upsilon$ (*sc.* $\kappa\tau\eta\mu\acute{\alpha}\tau\omega\upsilon$ or $\tau\acute{\omicron}\pi\omega\upsilon$) and $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\omega\upsilon\upsilon \mu\acute{\epsilon}\rho\omicron\upsilon\varsigma \tau\acute{\omicron}\pi\omega\upsilon$ than $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma \kappa\tau.\lambda.$; if $\delta\eta\mu^{\circ}$ meant $\delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma$ we should rather expect $\acute{\upsilon}\pi\epsilon\rho \mu\acute{\epsilon}\rho\omicron\upsilon\varsigma \delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma$ than $\acute{\upsilon}\pi\epsilon\rho \delta\eta\mu\omicron\sigma\acute{\iota}\alpha\varsigma \gamma\eta\varsigma \mu\acute{\epsilon}\rho\omicron\upsilon\varsigma$. That $\delta\eta\mu\acute{\omicron}\sigma\iota\alpha$ or $\delta\eta\mu\acute{\omicron}\sigma\iota\omega\upsilon$ did sometimes stand for land-tax specially appears e.g. from Crum, *Ostr.* Ad. 20 (p. 82), 'the $\delta\eta\mu\acute{\omicron}\sigma\iota\omega\upsilon$ of the ploughed field,' and 303, where 'the seed-corn and the $\delta\eta\mu\acute{\omicron}\sigma\iota\omega\upsilon$ ' are to be paid on a field; and compare the passage cited in the note on 1459, 7, 'our $\delta\eta\mu\acute{\omicron}\sigma\iota\omega\upsilon$ and our $\alpha\upsilon\delta\rho\iota\sigma\mu\acute{\omicron}\varsigma$ and our $\delta\alpha\pi\acute{\alpha}\nu\eta$,' and UKF. 780 $\acute{\alpha}\pi\omicron \delta\eta\mu\omicron(\sigma\acute{\iota}\omega\upsilon$ or $\omega\upsilon) \tau\acute{\omega}(\nu) \acute{\epsilon}\mu\acute{\omega}(\nu)$ ($\acute{\alpha}\rho\omicron\upsilon\rho\omega\upsilon$) and a number of similar instances in the same collection, e.g. 770, 609, etc. These instances make it certain that in addition to its ordinary meaning of 'public taxes' generally $\delta\eta\mu\acute{\omicron}\sigma\iota\alpha$ was also used for 'land-tax' in particular. The question is not, indeed, of great importance as regards these papyri, for all the land paying land-tax was, on the Muslim theory public land, the property of Islām, but left in the occupation of the inhabitants on consideration of the payment of tribute.

The next question is as to the rate at which these taxes were reckoned. In 1420–1425 we have no means of estimating the rate of land-tax, since the extent of each man's holding is not stated, but in 1427–1429 the number of arourae is in each case specified, and in the last two papyri the amount is further subdivided into $\kappa\alpha\theta\alpha\rho\acute{\omicron}\varsigma$ (irrigated) and $\chi\acute{\epsilon}\rho\sigma\omicron\varsigma$ (unirrigated). The rate can therefore be estimated, and it is curious that it varies not only between one account and another but in the same account. Thus in 1427, out of eleven instances, of which two are totals, there are six cases where the rate is 1 *solidus* on 4 arourae; in one, 4 arourae pay only $\frac{2}{3}$ s.; and in the other cases, including the two totals, the rate is a little over 1 s. for 4 arourae, the highest being in l. 3, where it is exactly $1\frac{1}{8}$ s. In 1428, 4 and 5, the tax on 278 arourae is $72\frac{1}{8}$ s., a rate of approximately $1\frac{1}{26}$ s. for 4 arourae, and this is subdivided into $\kappa\alpha\theta\alpha\rho\acute{\omicron}\varsigma$ and $\chi\acute{\epsilon}\rho\sigma\omicron\varsigma$, the former 183 arourae paying $53\frac{1}{3}$ s., a rate of approximately $1\frac{1}{6}$ s. for 4, the latter 95 paying $18\frac{5}{8}$ s., a rate of approximately $\frac{1}{4}$ s. for 4. In l. 6, 8 arourae pay $1\frac{2}{3}$ s., the greatest variation of all from the normal rate; but as in the following line 3 arourae pay 1 s., it may be conjectured that in l. 6 $\alpha\beta/$ is a slip of the pen (the reading is certain) for $\beta\beta/$, which would give the same rate of 1 s. for 3 arourae. In one of the unpublished fragments of this account 4 arourae of irrigated land pay 1 s., and there are two cases of 1 aroura of unirrigated land paying $\frac{1}{6}$ s., a rate of $\frac{2}{3}$ s. for 4 arourae. In the first three fragments of 1429 there are two instances of the rate 1 s. to 4 arourae, two where 5 arourae pay 1 s., and in the two other cases the rate is respectively $1\frac{1}{8}$ s. and $1\frac{1}{6}$ s. for 4. All these rates apply to irrigated land. In the fourth fragment, where the wording is peculiar but apparently with no difference of sense, one instance gives a rate of slightly over

1 s. for 4, and another one of a little more than $\frac{2}{3}$ s. These are probably both for irrigated land. In 1478 there are no cases in which both the number of arourae and the sum of money are certain, but in one it is very probable that 2 arourae pay $\frac{1}{2}$ s., which would give the most usual rate of 1 s. for 4 arourae. In 1479 are two fragments giving data for the rate of land-tax. In one, in the first case the rate is 1 s. for 4; in the second case $1\frac{1}{2}$ arourae pay $\frac{5}{6}$ s., giving a rate of $2\frac{2}{3}$ s. for 4 (these two cases are perhaps for irrigated land, but this is not certain), and in the third case, which is the general total $\delta\eta\mu^o \gamma^7$, without distinction of irrigated or unirrigated land, the rate is approximately $1\frac{1}{3}$ s. for 4 arourae ($96\frac{1}{2}$ arourae paying $26\frac{2}{3}$ s.). The other fragment, in which the payments preserved are again for tax-paying land in general, has five instances of the rate of 1 s. for 4, three of that of 1 s. for 3, arourae. Finally, in 1416 a rate of $\frac{2}{3}$ s. per aroura is seen; but this is probably for vine-land, which was rated differently; see the introduction to 1339.

For these variations in the rate no conclusive explanation suggests itself. That they were not due to a practice of assessing larger properties at a higher rate is shown by the fact that though a larger number of arourae is usually assessed at a higher rate than 1 s. for 4 arourae, yet in one case a landholder holding 4 arourae pays only $\frac{2}{3}$ s., whereas there are instances of holdings of 4 and 2 arourae paying at the usual rate and several of small holdings paying at the rate of 1 s. for 3; moreover, in two cases 1 s. is paid on a holding of 5 arourae. The variations may have been determined by the varying fertility of the land or have been due to special circumstances of which we know nothing¹. It is unfortunate that there are not more instances preserved of the rate for unirrigated land; in the three cases which survive it is, in comparison with that for irrigated land, surprisingly high.

In regard to the rate of poll-tax, the evidence is given best by documents like 1426, because in them, if the explanation to be given directly is correct, the basis of the assessment is stated. In such documents, under the heading of poll-tax the name of the tax-payer is followed by some such expression as this:—*οὐν* x (in all preserved cases other than totals α) *ει/ κεφ^{αλ}* (or *κεφ^{αλ}*) y (or *οὐν* y); and afterwards comes an amount of money. *οὐν* is the abbreviation for *δνόμενα* or (incorrectly) *δνομα*; the formula means, therefore, ‘NN., x persons, for . . . y persons, z *solidi*. The word *κεφ^{αλ}* must almost certainly have reference to the poll-tax; and the obvious explanation, as the number following the first *οὐν* is always a whole number and that following *κεφ^{αλ}* is frequently a fraction, is that by way of equalizing the poll-tax as between rich and poor a fixed sum was indeed demanded, but for purposes of taxation a tax-payer might be reckoned as less or more than one person. That in later times at least the Arab custom was to graduate the poll-tax is well known, and the system suggested would be a convenient method of arranging this. As to the extension of *κεφ^{αλ}* there is some doubt; the earlier name for poll-tax was *ἐπικεφάλιον*, the later, as we have seen, *διάγραφον*, and there is no authority for *κεφάλαιον* as poll-tax (for the meaning of the word in Josephus, *Ant.* XII. 155, see Wilcken, *Ostr.* I. 241³); moreover the sense required is probably rather ‘poll-tax assessment’ than ‘poll-tax.’ The most likely extension is therefore some such form as *κεφαλισμός*.

If the above explanation is correct we can estimate the rate of poll-tax only from accounts where the *κεφαλ(ισμός)* is stated, as in other cases we do not know on what standard the quota was assigned (the *οὐν* of totals in 1420 ff. refers to the number of persons paying poll-tax, not

¹ Prof. Becker refers to Wüstenfeld, *Calcaschandi's Geogr. u. Verw. von Äg.* in *Abhandl. der Königl. Gesellschaft der Wissen-*

schaften zu Göttingen, 25, pp. 152, 154, from which it appears that distinctions were made as to the kinds of soil and kinds of crop.

to their assessment); but it must be confessed that, though the explanation seems very probable in itself, there are serious difficulties. The advantage of such a system would be that, instead of a varying rate of poll-tax per head, a uniform rate could be established; but as a matter of fact the rate, even allowing for the differences in κεφαλ(ισμός), varies, not only in different accounts, but even in the same accounts. The evidence of 1426 is at first sight confusing because in the largest fragment nearly all the figures for poll-tax have been altered; but as the totals of it and δαπάνη are usually left as they were, it is possible to reckon back to the original poll-tax from the totals and the sums for δαπάνη, and we get in the majority of cases a rate of 2 s. per head. In one or two cases, however, a different rate seems indicated; for a fuller discussion of the question, see the introduction to the account. In other fragments of the same account a rate of 3 s. per head is seen. The same rate of 3 s. appears in 1427; in l. 23 there is a slight error in the arithmetic (με for με δ'). In 1428 the normal rate appears to be 4 s., but in most cases there are variations from this, ranging from $2\frac{1}{2}$ s. to $4\frac{2}{3}$ s. (=, on the fraction system of papyri, $4\frac{1}{2}$ s.). In one case δν(ομα) α pays 3 s. In 1429 the only three instances show a rate of 4 s. The verso of fragm. 3 of 1430 relates to poll-tax and has the double ού, but the sums of money are quite out of proportion to the number of δν(όματα), and it almost seems as if they referred to some other tax. The most striking variations are found in one fragment of 1479 and in 1478. There are here many instances of $\frac{1}{8}$ ὄνομα paying 1 s., which gives the astounding rate of 8 s. per head, but other instances give rates of 4, 6, $3\frac{1}{3}$, and various fractional amounts.

Of these variations it is difficult to find any explanation; but it will be remembered that in Roman Egypt too the rate of poll-tax was different in different districts and on different classes of the population (see this *Catalogue*, II. 20, 53, and Wilcken, *Ostr.* I. 231 ff.). Possibly the theory given above as to the meaning of the formula ού x εἰ/ κεφλ ού y is wrong; but if so the formula seems inexplicable. From other sources it is doubtful whether much light can be obtained. It has already been said that the receipts for διαγραφή often represent the proportions $1, \frac{1}{2}, \frac{1}{4}$ solidus, but we cannot be certain that this represents a κεφαλ(ισμός) of $1, \frac{1}{2}, \frac{1}{4}$ ὄνομα. The Arab historians all represent the *jizyah* as fixed by 'Amr at two *dīnārs*; but if *jizyah* there means tribute, as suggested, no inference can be drawn.

Two other points in connexion with poll-tax remain to be mentioned. In the first place, while on the one hand many persons who pay land-tax do not pay poll-tax, there are others who pay the latter but not the former, and this second class is called οἱ ἀτελεῖς. The reasons for the distinction are not altogether clear. It is natural to suppose that those paying no land-tax were persons who held no land; or it may be that they were persons holding quite unproductive land, and therefore exempt from one of the taxes which they would normally be liable to pay; but it seems curious to call them specially οἱ ἀτελεῖς. Possibly the land-tax was regarded as the main impost, so that those who were exempt from it were regarded as ἀτελεῖς in a special sense. The reason for the non-payment of poll-tax by many persons is also doubtful. A possible explanation of both facts is that persons paying land-tax but not poll-tax were Muslims, and persons paying the latter but not the former were privileged non-Muslims who were exempt from land-tax; but one would expect the exemption to be rather from the poll-tax, and moreover the fact that the names are all Greek or Coptic names of the usual type makes it very unlikely that any of the taxpayers in these accounts were Muslims. Certainly all the persons in this collection who are described as *mawālī*, i. e. converts to Islām, have names of the Arabic type; and probably at

this date Muslims paid no taxes at all (see above, p. 167). If this explanation is ruled out, the fact that many persons did not pay poll-tax shows that the tax was very different from the later *jizyah*, which was levied on all non-Muslims; probably, as the δημόσια were paid in a lump sum by each χωρίον, it was left in the discretion of the local officials to assign the separate items as they thought best, and thus some persons were required to pay all the taxes, land-tax, poll-tax, and δαπάνη (see below), while others paid only two or one of them. This is rendered still more likely by the fact that on different occasions the same person is found differently assessed; e.g. Romanus son of Peter, who in 1420, 57, pays both land- and poll-tax, but in 1424, 19, only land-tax. The heading δ(ιὰ) τ(ὸν) ναυτῶν καράβων which occurs once or twice indicates that sailors serving with the fleet paid poll-tax as usual; an illustration of this is to be found in Or. 6230 (35) where sureties undertake to be responsible for the διάγραφον of the persons for whom they stand.

The other point is the position of women with regard to poll-tax. In the present collection there is not a single instance of a woman paying this tax, though women fairly often appear among tax-payers. The same seems to hold good elsewhere, with five apparent exceptions. These are UKF. 656, 697, 700, 702, 742. It is to be noticed, however, that in every case except UKF. 702 the woman paying the tax is described as the wife of somebody. In UKF. 656 the tax-payer is γαμε(τῇ) Δωλιπισωει. As this person Lolipisoei occurs in a number of similar receipts as paying διαγραφή it seems very probable that the payment by his wife in 656 was made on his behalf, possibly owing to his having died before the date of collection of the tax (cf. 1430, 136, note) or to his absence from home; and the other cases may well have been due to a similar reason. In UKF. 702 the tax-payer, as the text stands, is Κουτίλλα Γ^ε νεοτ^ε; but since over-written ε and α are at this period often almost indistinguishable, it seems not unlikely that the true reading is γ^α (= γαμετῇ) Νεοτ^ε. Thus these apparently exceptional cases can hardly outweigh the strong evidence which indicates that women were exempt from poll-tax (as indeed the name ἀνδρισμός implies) in the Byzantine and early Arab periods as in Roman times¹.

Another money-tax which occurs in many of these accounts is δαπάνη. As the name denotes, it was evidently a charge for the expenses of officials; that it was not intended for the Arab settlers seems to be indicated by the fact that their ρογά and ρουζικόν were taken respectively from the χρυσικά δημόσια and *embola*. It was probably a charge for the support of the local officials only, perhaps chiefly those actually engaged in the collection of the taxes, was not paid by a large proportion of tax-payers, and was usually of a somewhat small amount. It may correspond more or less with the ἀννῶνα of earlier times (Wilcken, *Ostr.* I. p. 155 ff.), except that it was for the support of civil officials, not for the troops.

Regarding the *embola* little need be said, as the tax is well-known from Byzantine times. In these papyri it denotes the whole corn-tax, the σιτικά δημόσια generally, and it is clear that it is kept quite distinct from the gold-taxes. Thus in PSR. V, VI δημόσια means, not public taxes generally, but gold-taxes, and in the first (ὑπὲρ) ἐμβολή(s) is added separately afterwards. Though, however, the *embola* was thus distinct from the δημόσια or *jizyah*, it is also clear from the letters that persons unable to find the required amount of corn might pay in money. The evidence does

¹ Prof. Becker writes that this was the rule throughout in Arab Egypt; cf. also S. Lane-Poole, *Egypt in the Middle Ages*, p. 7, though the uncertainty as to the meaning of the word

jizyah as applied to the period of the Arab conquest makes it difficult to draw conclusions from the statements of the Arab historians.

not show whether money thus paid in lieu of corn was counted in the *δημόσια* or in the *embola*, but as the amount of the *δημόσια* was constant from year to year the latter seems more probable.¹ In 1426 ff. the general *embola* is subdivided into two portions, described respectively as *τῶ(ν) ὀρρ(ίων)* and *δαπάνης*. The first is the corn intended for the barns of Babylon, some of which would probably be exported to Arabia, as in earlier times to Constantinople, while some was devoted to the *ρόυζικόν* of the Arab settlers. As the *δαπάνη* is thus contrasted with *τῶν ὀρρίων* it must have been corn expended on the salaries and maintenance of local officials, which is an additional reason for taking the money *δαπάνη* in a similar sense.

Another question concerns the meaning and extension of the word *μερ* which usually goes with *τόποι* and *γῆδια*. It might be for *μερισμός* as in B. M. Pap. 116 (a), vol. I. p. 222, ἀπὸ μερισμοῦ(ν) διαγραφῆς(ς) λαύρ(ας) κ.τ.λ., but *μερ*^o of 1422, 1, etc. and *μερ*^{ov} of 1481 show that *μέρους* is to be read. It is to be noticed that in cases where *δημ*^o is inserted *μερ* follows instead of preceding it; hence it is possible that it is to be taken as 'the *δημόσια* of part of *τόπος* N.' rather than as 'the share of the *δημόσια* for *τόπος* N.'; that is, it refers to the holding by the tax-payer of land *in* the *τόπος* but not of the whole *τόπος*. The omission of *μερ* in certain cases may sometimes be due to the fact that the tax-payer held the whole *τόπος*, but this was not always so, as may be seen, e.g. from a comparison, in 1419, of ll. 989 and 915 or ll. 1004 and 106. In UKF. 700, *μέρος διαγρ(αφῆς)*, and 701, *μέρο(ς) διαγραφῆ(ς)*, the word is clearly used in the same sense as *μερισμός*, the tax-quota.

The majority of these texts belong to the class here called *μερισμοί*. The word in this sense must be distinguished from its use as tax-quota; it means the assessment itself. As already said, the Government demanded only a lump sum for *χρυσικὰ δημόσια*. It appears from these papyri that the *μείζονες* and principal men (*οἱ πρωτεύοντες*) of each *χωρίον* met together and elected (*ἐπιλεχθ(έντων)*, 1420, 1, etc.) one or more persons to draw up an assessment. In this document the persons elected entered the names of all the tax-payers and assigned to them, no doubt in proportion to their means, the share of the various taxes which they were required to provide. This would give great opportunities for favouritism, and we can see from Qurrah's injunctions in 1356 that the Government was alive to the fact and prepared to punish any unfairness. On the basis of the assessment the tax-collectors would make their demands on the tax-payers.

After this general discussion of the taxation system it remains to notice some of the questions raised by 1419 in particular. In the first place, it is a little doubtful whether this account was really, like those whose arrangement it resembles, a *μερισμός*. The many cases where, after the specification of the *τόπος* and the amount of land-tax, various persons, usually not the same as the tax-payer under whose name the entries stand, are mentioned as paying certain proportions of the tax, might suggest that the account is rather one of actual payments than of rates of assessment. In some cases, however, these names seem to be later additions, and they may be so always, though they are usually by the original hand; and if so we may conclude that the account is really a *μερισμός*, but that in cases of payments by persons other than those named in the original assessment a note has been made after the actual collection of the taxes. Who these persons were, what was their relation to the tax-payer to whom the *τόποι* are assigned, and why they paid on his holdings, are somewhat difficult questions. They may be persons who had

¹ Cf. too Pap. Lips. 103, 6 ὑ(πέρ) ἀπαργυρισμοῦ (καὶ) ἐμβο(λή)ς τῶν ἀρτ(αβῶν) [ἰ. ἀρου(ρῶν)?] γ^{ov} (ἰ. μου?) εἰ ν(ομίματα) = (κεράτια) δς δ'.

acquired portions of the land in the supposed interval between the preparation of the assessment and the addition of the names, or agents of the tax-payer, through whom his payments were made, or tenants of the land, holding from him. As several of the names recur frequently, for different tax-payers, it is perhaps most natural to regard them as the names of agents, who made payments on behalf of many different persons.

The arrangement of the account is in the main similar to that of the following documents. It consists of a list of tax-payers, arranged in this case in alphabetical order, with their tax-payments and the τόποι on which they paid land-tax. In cases where a tax-payer held land in several τόποι the line giving his total assessment is followed, as in the other accounts of this class, by sub-entries giving the names of the τόποι with the amount assessed for each. As a typical instance of the arrangement l. 891 may be taken:—δ/ Μαρίας γαμ^τ Βικτωρ στρατιω^τ 8 μ^τ Πανδραλεκ επι 9 ιγ δ' σι αρ^τ α δ' 4 ν^ο α 9 θ δ' επικ^δ/ 9 δς δ' 4 ν^ο α 9 [ιδ 4]. First comes the name of the tax-payer, in this case a woman, and then the name of the τόπος or γήδιον in which she holds land. After this come a sum of money ($13\frac{1}{4}$ carats), an amount of corn ($1\frac{3}{8}$ artabae), a second sum of money (1s. $9\frac{1}{4}$ c.), a third preceded by επικ^δ/ ($\frac{7}{8}$ c.), and lastly a fourth (1s. $14\frac{1}{8}$ c.), which is the total of the second and third. It is quite certain that the first sum of money is the land-tax; but it is not so clear what επι can stand for. That it is επιζητούμενα or merely the preposition επί in the sense respectively of 'tax-quota' or '(assessed) at' seems unlikely because it is repeated every time and with the land-tax only. It must then apparently represent some word meaning *land-tax*, which elsewhere in these accounts, as we have seen, appears as δημόσια. The word επιγραφή, which in the earlier period meant land-tax (Wilcken, *Ostr.* I. p. 195 ff.), seems not to occur in that sense in Byzantine times; perhaps the most likely word is επιμερισμός; cf. the common expression δημόσια καὶ επιμερισμοί. It may be pointed out that in Pap. Lips. 103 of the Arab period a similar word επι precedes sums of money which may probably be the land-tax. In the same account these sums are followed, too, by a second sum of money and the quota of corn. The second sum of money is probably the same as the similar one in the present account.

The corn is of course the *embola*. It is nearly always wheat, only very rarely barley, and the amount in that case is small. It was probably¹ a tax on the land, like the money, and no doubt was assessed in proportion to the size of the holding. It is, however, impossible to establish a regular proportion between the payments in corn and money, perhaps because in many cases only part of the holding was used for wheat. Thus in l. 85 a person who pays 5 s. $\frac{7}{24}$ c. pays 17 artabas of wheat; but in l. 107, 17 artabas are paid by a person assessed at only 3 s. $19\frac{1}{2}$ c. in money (the reading here is, however, not absolutely certain). In l. 40 we have 1 s. $8\frac{3}{4}$ c. and 7 artabas, in l. 99, 1 s. $18\frac{1}{2}$ c. and $6\frac{1}{2}$ artabas. So again in l. 641 we have 12 c. and $1\frac{3}{4}$ artaba, in l. 752, 12 c. and 2 artabas, in l. 624, 13 c. and 2 artabas.

The other two sums of money are very difficult to explain. By analogy the first should be poll-tax, and there are two facts which might seem to countenance this supposition. On fragm. 1 *verso*, which is evidently part of a page of totals, the last entry of every line but the last is (ὑπέρ) ἀνδ(ρισμοῦ), which is poll-tax; and again in l. 826, after the specification of the holding and persons for whom payment is to be made, come the words σὺν νο(μίσμασι) ιβ (κεράτις) κγ τοῦ διαγραφ(άφου) νο(μίσματα) η (κεράτια) κ, νο(μίσματα) ις (κεράτια) ιγ, where the first is poll-tax.

¹ Cf. however 1426, where οἱ ἀτελεῖς, who pay no land-tax, pay *embola*.

The fragment referred to is, however, too incomplete to give any real information, and the second passage rather makes against the connexion of the second sum of money with poll-tax than otherwise. For 12 s. 23 c. are obviously not included in 8 s. 20 c., nor do they make up with that sum the amount 16 s. 13 c.; it seems, therefore, that the amount entered as poll-tax is not included in any of the subsequent amounts, and *σύν* must be taken as meaning not 'including' but 'in addition to.'¹ Again, in l. 15 a payment for *διαγράφου* is entered separately among a number of additional payments, and is evidently quite distinct from all the others. Thus it is clear that the second sum has nothing to do with poll-tax; a conclusion further confirmed by the facts that it seems in many cases far too large, that it is paid by women as well as by men, and that a certain proportion, though a very rough one, may be traced between it and the first sum. It seems as a rule to be rather more than two and a half times as large as the land-tax. It cannot be the land-tax *plus* the money value of the corn, for that would make the value of the corn far too high, and, moreover (*e.g.* l. 1216 ff.), it is paid by persons who pay no corn, but what it represents is at present quite obscure. It is to be noted that this sum is given only in the main entries; it is not represented in the sub-entries specifying the names and assessments of the various *τόποι*.

επικ^δ/ is as obscure as the previous entry. In l. 696 it appears to be written *επικυ^δ* and in 650 *επικο^δ*, but the extension is doubtful. The second suggests a connexion with *κῶδιξ*, *i.e.* a charge for book-keeping, but the amount seems too large for this. It would appear to be a kind of extra charge, analogous to the *προσδιαγραφόμενα* of earlier times, and here, too, a rough proportion to the previous sums can be established. It appears to be very slightly over a seventh of the second sum, and the first sum is not quite two and three-quarter times as large as it. It is no doubt a charge connected with the second sum, to which it is added. Since the last entry, the total, is the total only of the second and third sums, disregarding the first, and since the second, as we have seen, bears a certain proportion to the first, we may conclude that the second is in some way a repetition of the land-tax with additions; and this seems to be confirmed by ll. 515 ff., 836, where only two sums are given, the first clearly some form of land-tax, the second the *επικ^δ/*, and the proportion shows that the first corresponds to the second, not the first of the two sums which usually precede *επικ^δ/*. It may be added that amounts are in all cases given in *ἐχόμενα νομίσματα*.

Among the tax-payers appear not only individuals but churches, monasteries, and even (f. 12 ff.) *ἐποίκια*. Among some additional entries at the end of the main account are given (f. 29) various trade-guilds as paying two sums of money *plus επικ^δ/*. In very many cases, after the *τόποι* whose quotas make up the total amount at which a tax-payer is assessed, come additional entries not included in the total, usually preceded by (*καὶ ὑπέρ*). In some cases these words are followed only by the name of a *τόπος* or *γῆδιον*, but in others the place-name is followed by (*ὑπέρ*) with the name of a person; or a personal name precedes the place-name. These are apparently cases in which the tax-payer, probably by arrangement, makes payments on behalf of other persons; a frequent reason was probably absence from home of these other persons (*cf.* l. 16, note).

Both this account and those which follow will be of special interest to Coptic scholars from

¹ In passing it may be noticed that the payment is for citizens of Antaeopolis, from which it would seem to follow that, curiously enough, residents of one pagarchy holding land in another, paid

poll- as well as land-tax in the latter, unless it means 'in addition to the poll-tax paid by them to the officials of Antaeopolis.'

the large number of place-names which they contain. Most are in Coptic, but there are several in Greek, and it is interesting to note the various classes of names which occur. Some are purely topographical, as Πιαξ, Νβρρε, 'New Field,' and Χερσαμπέλου; others are personal names, as Βης Ξημ, 'Little Bês,' and Ἀββ(ᾶ) Πατερμουθίου; one τόπος is called Φητ, 'North'; and there are a number which bear the names of trades or professions, as Ἐλαιουργοῦ, Μυλ(ω)νάρχου, Χαλκοπράτου, Διακόνου, and the like.

It will be noticed that two main land-units are mentioned, the τόπος and the γῆδιον. The words presumably denote subdivisions of different sizes (but *cf.* note on 1420, 93), and the second seems likely to denote a smaller one than the first. That occasionally the same name is found now as a τόπος, now as a γῆδιον may be due either to the fact that the words were used somewhat loosely or that the same name was sometimes borne by different divisions (*cf.* 1419, 952, 954). In the former case, as γῆδιον is a less common word than τόπος, we are probably justified in regarding places to which both words are applied as γῆδια rather than τόποι, since the common word would be more likely than the rarer one to be used loosely. The relation of the rarer κτήμα and οὐσία to the above units is obscure.

The account is full of minor problems and points of interest, many of which are discussed in the notes. One striking feature of it is the large number of obvious blunders in arithmetic, and another the use of the five Coptic letters (ϣ, ϣ, Ϸ, Ϸ, ϣ).

It remains to say a few words as to the form of the book. When received at the Museum it was preserved in the original binding, and within this binding the leaves were folded over. The internal folios are the most complete, the outer ones being very fragmentary, and several fragments had already become separated from the rest of the book, and were found in other portions of the collection; a few were acquired in 1906, together with some other additional portions of the 'Aphroditofund.' In the way in which the book was made up it differs strikingly from the other books of the collection. In all other cases in which the method of binding is certain the practice was to fold a large sheet of papyrus once so as to form a quire of two leaves, and to lay these quires singly one above another, piercing them with holes (usually three, at top and bottom and in the middle) for the string; in fact, the ordinary arrangement of a book in folio sheets. In some cases a single sheet, half the size of the ordinary double sheet, was used; *cf.* Crum, *Catalogue*, p. 445. In this book however, instead of forming a number of quires of two leaves each, all the unfolded sheets of which the book was to be composed were laid one above another and the whole then pierced in the middle and folded; thus the whole book forms one huge quire. A similar arrangement seems to have been adopted with Oxy. Pap. 208 (now B. M. Pap. 782). The order of the earlier folios is somewhat uncertain. As some fragments were separated from the book it seems very likely that the outside folios may have become confused, and the alphabetical order is certainly wrong in one or two cases; but the fragments are given here in the order in which they were taken out when the book was separated. The fragment numbered folio 2 was certainly not the original second folio (*i.e.* the first folio of the account itself), because it has no general heading. The order of the later folios is certain. At the end are given some fragments which it has hitherto proved impossible to place.

Fol. 1.] Blank.

Fol. 1 b.]

I illegible line

Α[β]δελμα
[λεκ συμβο]υλου ιε
ινδ/ Ε

Fol. 2.]

+δ/ Αναστ[ασιου] ε]πι ι^{οι} ζ ρ[. σι α]_ρ^[τ] κας. δ' ν^ο ιη ρ. [

5 μερ τοπ^{ον} Παπ[καλε]ρνει επι [] σι αρ^τ β δ' ομο/ τ^{ον} α⁻ το^π δ/ Ι[ω^α
μερ τοπ^{ον} Νεμ^ερη[τ] επι ρ ι θ δ' σι αρ^[τ] γ
μερ τοπ^{ον} Ερμίου επι ρ ι σι αρ⁻ α δ ι ζ
μερ τοπ^{ον} Παβρι[γαρη]ς επι ρ δ δ σι αρ⁻ β/
μερ μου^ι Κεν[. . .]ριου επι ν^ο γ ρ κας σι αρ η δ/ Γεωργι^ο S Ιωβ
10 μερ τοπ^{ον} Νει[κ]λεται ομο/ επι ρ α σ[ι] αρ^[τ] [.] δ' [ο]μο/ δ' α⁻ τοπ^{ον} δ/ Ιω^α. []
μερ τοπ^{ον} Παπ[καλ]ερνει S Νεικλεται ρ γ ν ν κ/ επι ρ κ σι [α]_ρ^[τ] β δ δ'
μερ τοπ^{ον} Π[α]κ[. . .]τω επι ρ ζ δ' σι αρ^τ α ι β
S ρ αναλημφ^τ/ τ^{ον} [.] s ρ Ευφημιας
διοικ^η/ μερ τοπ^{ον} Ν[ε]ον Κυτ]ημ ρ Τβελει επι ν^ο α ρ κας σι αρ^[τ] ζ [ν^ο] δ^[ε δ'] ρ κ β επικ^δ/ ρ ι ζ [ν^ο ε ρ ι ε]
15 S ρ διαγραφ^τ/ τ^{ον} [.] - - - - - ν^ο δ

1-3. When the book was taken to pieces this fragment of the protocol was found in the middle, but it seems impossible that that can have been its original position. Wherever the order of folios in these account-books is quite certain, the protocol comes first, though it is not inconceivable that it should sometimes be the last folio; but that it should be placed in the middle can hardly be accepted without strong evidence. In the present case, as owing to the folding of the book in the middle the order of folios is sometimes confusing, and as the earlier and later folios are fragmentary and almost certainly somewhat out of order, several fragments having been separated from the book before it arrived at the Museum, it seems fairly certain that the protocol must have got into the middle by accident, having perhaps fallen out and been replaced. Had it been the middle folio originally it would be nearly complete, like the other folios from about the middle of the book.

As regards the reading, the restoration of the name 'Abd-al-Malik (b. Rifā'a) is certain because 'Abd-allāh b. 'Abd-al-Malik, the only other possible Governor, had no 15th indiction in his term of office, whereas 'Abd-al-Malik had; and the occurrence of the word *συμβο*υλου at the end seems to preclude the idea that 'Abd-al-Malik is the Khalif; moreover, during the Khalifate of 'Abd-al-Malik the Governor was 'Abd-al-'Aziz, who gave his own name but not the Khalif's. For a discussion of 'Abd-al-Malik's protocols see the introduction to 1462. This protocol is made up of two fragments, the portion read, except the doubtful A at the beginning, being on the second. It is not absolutely certain that fragment 1, with the character read as A, really belongs to the same line as fragment 2.

5. Πακαλερνει: a name of frequent occurrence, sometimes

as Παπκαλερνει.

ομο/: apparently for *όμοίως*.

α⁻: αὐτοῦ.

6. Νεμρηγ: this name also occurs several times, e.g. l. 117. The last letter is more like the Coptic η than νι, which is, however, just possible.

8. Παβριγαρης: cf. l. 737. There is not very much room here for γαρη, but the reading seems probable.

9. μονι: μοναστηριον. Very likely τόπος is accidentally omitted; in any case the reference can hardly be to the monastery itself.

10. ομο(ως): what this refers to is not clear. The name Νεικλεται seems to occur in the following line, though the third letter from the end is more like ψ than τ. The payments in the next line are for the tax-payer's wife; perhaps, therefore, *όμοίως* here means merely that this payment is, like the others, for Anastasius himself, and was inserted 'because of the occurrence of the same τόπος in the next line. The second *όμοίως* means that the payment was made by George and Job.

11. γυνικ/: ι. γυναικός. The word is often spelt like this in the present papyrus, the Greek of which is very bad. This then was a holding of the tax-payer's wife.

13. και υπέρ αναλημφ(θέν)τ(ος or -ων); or the τ may be for θ. There are so many senses in which *αναλαμβάνω* might reasonably be used that without further evidence it is difficult to decide upon its meaning in this particular connexion.

14. διοικ^η: διοικηθέντος? but the sense is not clear.

ε δ': the significance of this is not apparent. It is cancelled by a line drawn through it.

15. και υπέρ διαγράφου; cf. the introduction, p. 176.

- § εκκλησί[γιν^ο?]αρ^ο § εξ^δ/ επι ν^ο1 θ γ η υ σι αρ^τ λβ ν^ο κα γ κβ επικ^δ/ ν^ο [
 μερ τοπ^ον Κει[.] Σενου^θ απ^ο Πακανυος § πρ^ε επι ν^ο [. γ θ] σι αρ^τ ε [
 δ/ Ανδρεας Π[. . . .]s επι ν^ο β γ δ γ κδ [σ]ι [αρ]- [.] ν^ο ε γ ιβς επικ^δ/ [
 μερος^τ . [. .]ερθ το^π Πουαμζμου επι []'
 20 μερ τοπ^ον Τρ[ι]αδελφ/ [επι]'
 μερ τοπ^ον Πιηνε [επι]
 μερ τοπ^ον Πατνεχι [επι]'
 S § αναλημφ^θ § μ^ε το^π Τριαδελφ/ [] . ι/ επι γ [
 S § μερ τοπ^ον Πινε § ουσιας Αββ^ε Σ[ουρου^τ
 25 S § γηδ-/ Πμού Νπαζωμ [
 δ/ Κυρας Πιδιλιπος [
 μερ το^π Πουαμζμο[ν] [
 μερ τοπ^ον Τριαδελφ/ [
 S § α[ν]αλημφ^θ/ § μ^ε το^π Τριαδελφ/ [
 30 S § μερ τοπ^ον . [
] [

Fol. 2 b.]

- 32 [+ δ/ επι ν^ο] α γ η [σ]ι αρ^τ δ[γ ι β ν^ο] γ γ ι δ' ε[πικ^δ/ γ ι β ν^ο γ] γ κ β δ'
 33 α δ/ Παπο το γ
 33 [μερ τοπ^ον] Ταγαπη ε[π]ι γ β σι αρ^τ γ δ/ Αραου πρ^ε [τ]ο γ δ/ Φυλλω πρ^ε το γ
 [μερ τοπ^ον] Ταπραμα επι γ η σι αρ^τ α δ' οσαν^τ
 35 [μερ το]π^ον Πατνεχι επι γ κ β σι αρ^τ γ γ οσαν^τ δ/ Ιω^α [? Πακ]υμε το δ'
] Καλαπετ § Βικτωρ Ρωμανο επι γ α δ' υ σι αρ^τ ε κ δ' δ/ Αροου πρ^ε [
 Κ[α]λαπετ S Ουατρανιου § Σενου^θ επι γ ι ε σι αρ^τ β δ' δ/ τ^ο α^τ
 [δ/]ος τεκ^τ/ § μ^ε το^π Τασε επι γ ζ σι αρ^τ α ι β γ ι η επικ^δ/ γ β [δ' γ κ] δ'

16. εξ^δ: this word occurs frequently. In l. 184 it is apparently written εξεδ/ and in l. 785 εξ^δ. Sometimes, e.g. in l. 371, it precedes a new section of τόποι; there in each case the name of the τόπος is followed by (ιπέρ) with a personal name; so that εξ^δ may be taken as referring to these persons, for whom the person under whose name the previous entries stand pays. The word therefore is probably ἐξέδρων, i. e. 'persons away from home.' It seems, indeed, a rather literary word, but that is not in itself a decisive objection.

γ: the usual symbol in this account (and in this alone except 1431, 85) for δ.

17. πρ^ε: the extension and the reading of the over-written letter are doubtful. If Κεν- is the same name as μον(αστήριον) Κεν . . ριον in l. 9 we might perhaps take the word as πρεσβυτέρων, but this seems very unlikely.

18. γ: this fraction is written in the present account in a peculiar way, the pen not being lifted to make the fraction-stroke, so that a monogram is formed, much like an italic n with a long up-stroke. The stroke under this line is made in four or five separate strokes; so often in this account, both with the

simple stroke (—) and the fuller σ—.

19. μερος^τ: μέρος τόπου?

24. Πινε: ι. Πιννε.

ουσιας Αββ(α) Σουρου(ο)ς: cf. e.g. l. 789. It is not clear whether it is to be taken as a place-name (a monastery to which the ουσία belonged) or the name of an individual, but the former seems the more probable.

26. If this is a main entry it is very far out of alphabetical order; but the δ/ is smaller than is usual with headings, and the line has not the symbol σ— beneath it, so that it is perhaps only a sub-entry under 'Ανδρέας Π—.

32. The amounts here are the sum of the next three lines only; consequently ll. 36 and 37 are extra entries, not included in the total.

33 α: an overflow from l. 33.

36. Αροου: no doubt the same as the Αραου in l. 33.

37. Ουατρανιου: probably a form of ούετρανός; cf. note on l. 101.

38. τεκ^τ: τέκτονος.

- 39 [δ/] πρ^ε § μ^ε τοπ^{ον} Ι[.] . . [.] . το § επι γιγ^ι σι [α]ρ^τ ας γ^ι β^ο α γ . . [επικ^δ/ γ . .] § δ^ι
 ν^ο α γ ι γ § δ^ι υ
- 40 [δ/] Κωνσταντίνος § αλλ^ε επι ν^ο α γ η § δ^ι σι αρ⁻ ζ ν^ο δ γ ι ζ [υ επικ^δ/] γ ι § δ^ι
 ν^ο ε γ θ § δ^ι υ
- 41 [μερ το]π^{ον} Στμαρ^ωχ . [.]ει επι ν^ο α γ σι αρ^τ γ
 [μερ τ^{ον} αυ]- τοπ^{ον} § Ψυρε Κ[ο]υι επι γ ε σι [αρ^τ ? α]§
- 43 [μερ το]π^{ον} Μοχ^λη επι [γ] γ § δ^ι σι αρ β γ α φ^ε § Ανδρ[ε ? Βικτω]ρ
 γ β § σι αρ^τ §
- 44] [επι] σι αρ^τ γ
- 45] α ρ σι α ρ⁻ §
] τ^{ον} αυ^τ [σι α ρ^τ α § δ^ι
] σι αρ^τ α δ^ι
 ν^ο ι ε γ ι β § δ^ι επικ^δ/ ν^ο β γ ε δ^ι ν^ο ι ζ γ ι η §
] . ω ρ ο ς
 50] γ ι / επι ν^ο . [γ] ε β / σι αρ^τ ε υ

Fol. 3.]

- μ[ερ] αι ο ς επι []
 μερ το[π Π]αλι § . . β πει σε επι []
 μερ το[π Παρ . . § Ι ω β § Ι ω σ η φ επι []
 S § ο υ § Τ[σ ?] α μ ο μερ [τ^{ον} αυ^τ § το[π Πασικορει [επι
 55 § ο υ § Τ . . ρ ρ ο § [. .] φοι S Πα ρ ε ρ μ ο υ § Τ σ ν ε ι []
 § μ ο υ § [. .] α τ ο ς [] σι αρ^τ § .
 § μερ γ η δ / Τ . [. . .] [] σι α ρ [τ^ι] . § γ^ι
 μ[ερ . . .] ρ η β [Π ρ ε μ] α ν τ ι ν ο ὀ επι γ [] σι α ρ [τ^ι] . § δ^ι
 μ[ερ τοπ^{ον}]υ [Π ι] α ρ Ξ α κ ο υ λ § Μ α ρ κ ο ς ε[πι σι αρ^τ] α §
 60 μ[ερ . . .] κ § Ι ω
 [μερ] α χ ω § Μ α ρ κ ο [ς] Μ [η] ν α ε π [ι] σι αρ^τ .
 μ[ερ . . .] § Σ ε ρ γ ι [ο] § Μ η [ν] α ε [π] ι [] σι αρ^τ .
 μ[ερ . . .] . . [. .] Α ρ σ ε ν ο [ν] π § Ι σ [α] κ ε π ι . . . [σι αρ^τ] α .
 μ[ερ] § ν^ο Πα κ ο ς
 65 μ[ερ . . .] κ ε ρ [.] ε ρ . . α ν ο υ β §
 μ[ερ τοπ Α μ] α Μ α ρ ι α ς § ν ι Λ ε ο ν τ ι [ου]

39. το (ημισυ): the bearing of this is not clear; perhaps 'half the τόπος.'

40. The amounts here are probably the sum of the next three lines only. The γ in l. 43 after the carat sign is the most likely reading, but is not certain. The amount of corn in this line is incorrect, however many lines we include in the total; but mistakes of addition are common in this account.

43. α φ^ε: α φ' ὄν.

Βικτωρ: this seems a fairly likely reading. An Andrew, son of Victor, who may be the same person, occurs in 1426, 13.

49. Not Θεο[δω]ρος.

51-77. The whole of this page has been cancelled, both by lines drawn across it and by (imperfectly) washing it out.

52. Παλι; cf. 1420, 162, 244.

53. After Παρ is a space, so that Παρ is perhaps a separate word.

55. Πα ρ ε ρ μ ο υ: the third letter is apparently ρ rather than either τ or θ (for Πα τ ε ρ μ ο υ τ).

59. Ξ α κ ο υ λ: not Ξ α μ ο υ λ; cf. Crum, *Ostr.* 481 (p. 18).

63. Perhaps Π α ρ should be supplied before 'Α ρ σ ε ν ο υ π, as a τόπος of the name occurs several times; but in ll. 984, 988 a τόπος 'Α ρ σ ε ν ο υ π is mentioned. It is not clear whether it is the same place. Π α ρ means 'the field.'

- [μερ τ]ο^π Πρ[εμ]αντινοο^ν § υ^ω Αν[δρεου] § ιγς σι αρ^τ · ιβ [
- [μερ το]π^{ου} Πιαθ Χ^κουλ § Τε · [] [
- μερ το^που Πιαθ Αρχ[αγγ^λ] § υ^ι^ω
- 70 μ[ερ το]π^{ου} . . . αμπ [
- μ[ερ το]π^{ου} Απετολ Πιαθ . . . [
- με[ρ το]π^{ου} Πανσιλεμ [
- τοπ^{ου} . . . δ/ Γεωργιος [
- τοπ^{ου} . . . ελη § Ανθ[υ]φ[ι]ου
- 75 τ^{ου} [αν^τ το^π] § εκκλλ Θεοδο[ρου]?
- μ[ερ του] αν^τ Βικτωρος § [
- μ[ερ] ερε § [

Fol. 36.]

- [+δ/ Α]βρα[αμ] ε[πι] ν^ο α γ ε υ [σ]ι [α]ρ^τ γ] [δ' ν^ο γ] γ β επικ^δ/ γ ι δ'
- ο
- γυ/ ν^ο γ γ ι β δ'
- 80 [μερ] τοπ^{ου} Ταριστ[ου] [επι] γ ε δ' σι αρ^τ § δ/ γυνη Θανατει το § δ/ Κυρος γοτ^{το §}
- [μ]ερ τοπ^{ου} Πιαθ [.] [επι] γ γ δ' [υ] σι αρ^τ α δ/ Ισακ
- μερ τοπ^{ου} Παπαλ[.] [επι] γ ι ε σι αρ^τ β [δ/ Μ]αρκ^ο/ το δ' δ/ Ταρχοντια το δ'
- [δ/ Β]ικτωρ το δ' δ/ Μακ^ο/ το δ'
- [μ]ερ τοπ^{ου} Καποοχ[ε] [επι] γ α σι αρ^τ δ' δ/ [Αν]δρεο διοικ^τ/
- 85 [δ/] Ερμανωτο[ς] [επι] ν^ο ε γ δ' κδ' σι αρ^τ ιζ⁹ ν^ο ιβ [επικ^δ/ ν^ο] α γ κς γυ/ ν^ο ιδ γ ι ε δ'
- σ
- [μερ το]π^{ου} Αβακτ^ο [επι] ν^ο α γ β σι αρ^τ δ δ/ Βοττος
- [μερ το]π^{ου} Γιγινι^ο S Χωρ^{ου} διδ[ασκαλου] [επι] ν^ο α γ β σι αρ^τ . κδ δ' / α^τ/
- [μερ τοπ^{ου}] Πιριων [σι αρ^τ] § δ^τ / α^τ/
- [μερ] Γ[ρ]ατια^ν [επι] ν^ο α γ β σι αρ^τ] § δ/ Ανδρεο διοικ^τ/
- 90 [μερ] [επι] ν^ο α γ β σι αρ^τ] δ/ Βοττος
- δ^τ / α^τ/
-] δ/ Μαρκος το ε' δ/ Μακ^α/ λ^τ
-] δ/ Βοττος
-] δ/ Τωευρι
-] ν^ο ε γ ε δ' επικ^δ/ γ ι η [δ'] [γ]/ ν^ο ε γ κ γ

69. Πιαθ Αρχαγγ^λ: a τόπος Ἀρχαγγ(γέ)λ(ου) without the Πιαθ occurs in 1421, 99, 1422, 50. Αρχαγγ^λ seems a fairly likely reading here; it is probably impossible to distinguish the letters after χ, but such slight traces as there are do not seem inconsistent with αγγ^λ or αγ^λ.

70. Hardly Χερσαμπελου.

72. Πανσίλεμ: it is not clear whether this is the same as

Πανσίλεμ (ll. 850, 938).

75. Θεοδору: this seems more likely than Θεοδοσιου, as Theodorus was a very popular saint (Crum). The mis-spelling is of course common.

80. νοτ: νοταριον; but the reading is doubtful.

87. Γιγινιου: Σισινιου seems impossible.

- 96 $\delta/\Delta\alpha\delta$ $\gamma\theta\varsigma$ $\gamma]\beta$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\delta\varsigma\delta'$ $\delta/$ $\text{Μενσωγη } \gamma \cdot [\delta]/$ $\text{Ανθερ } \gamma\iota\varsigma\delta'$
- 97 $\delta/\Delta\alpha\delta$ $\gamma\epsilon\varsigma$ $\gamma]\kappa\gamma\delta\delta'$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\gamma\acute{\epsilon}$ $\delta^{\tau}/$ $\alpha^{\tau}/$ $\gamma\iota\beta\varsigma\upsilon$ $\delta/$ $\text{Ανθερ}/$ $\gamma\varsigma$
- 98 $\delta/$ $\Phi\iota\lambda\omicron\theta\epsilon\omicron\varsigma$ $\lambda\omicron\iota^{\tau}$

Fol. 4.]

- $\gamma + \delta/$ $\text{Ασενεθ } \Sigma$ $\text{Κομα}[\varsigma]$ $\epsilon\pi\iota$ ν° $\alpha\gamma\iota\eta\varsigma$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\varsigma\acute{\gamma}$ $[\nu^{\circ}]$ $]\alpha\varsigma$ $\epsilon\pi\iota\kappa^{\delta}/$ $\gamma\iota\epsilon[$
- 100 $\mu\epsilon\rho$ τοπ^{ov} $\text{Τξευν}[\varsigma]$ $\epsilon\pi\iota$ ν° $\alpha\gamma$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\gamma\delta$ $\delta/\text{Κ}[\omicron]\mu\alpha\varsigma$ $\gamma\iota\alpha$ $\delta/$ $\text{Ασενε}[\theta$ $\gamma\iota\gamma]$
 $\mu\epsilon\rho$ το^{τ} $[\text{Χα}]\lambda\kappa\omicron\pi\rho^{\tau}$ $\epsilon\pi\iota$ $\gamma\iota\delta\varsigma$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\beta[\acute{\epsilon}]$ $\text{το } \delta\delta^{\tau}/$ $\alpha^{\tau}/$
 $\gamma\eta\delta/$ $[\cdot \cdot \cdot]$ ϵ $\epsilon\pi\iota$ $\gamma\delta$ $\sigma\iota$ $\alpha\rho^{\tau}$ $\beta/$ $[\omega]\sigma\alpha\upsilon^{\tau}$
- $\gamma\delta/$ $\text{Αντο}[\nu\iota\omicron\upsilon\varsigma \text{ } \text{? } \text{Ζηνο}]β\iota\delta \Sigma$ $\alpha\lambda\lambda^{\omega}$ $\epsilon\pi\iota$ ν° $\varsigma\gamma\iota\gamma\iota\beta$ $\sigma\iota$ $\alpha\rho^{\tau}$ κ ν° $\iota\varsigma\gamma\iota\gamma$ $\epsilon\pi\iota\kappa^{\delta}/$ ν° $[\sigma]$
- 105 $[\mu\epsilon\rho$ $\text{Χερ}]σ\alpha\mu^{\tau}$ Σ $\text{Πανισκε } \Sigma$ $\text{Πια}\beta$ $\text{Κημ } \Sigma$ $\text{Σαμα}[\cdot \cdot \cdot]$ $\epsilon\pi\iota$ ν° $\varsigma\gamma\zeta\delta'$ $\sigma[\iota$ $\alpha\rho^{\tau}]^{\tau}$ $[\sigma]$
 $[\mu\epsilon\rho$ ττωνη $\epsilon\pi\iota$ $\gamma\gamma\delta\gamma$ $\sigma\iota$ $[\alpha\rho^{\tau}]^{\tau}$ $\cdot \cdot \delta/$ $\text{Ἰσακ } \Sigma$ $\text{Πετ}[\rho\omicron\upsilon\upsilon$
 $[\mu\epsilon\rho$ $\text{Πια}\beta$ $\text{Μηλ}\beta$ $\epsilon\pi\iota$ $\gamma\beta\upsilon$ $\sigma\iota$ $\alpha\rho^{\tau}$ γ $[\delta^{\tau}/$ $\alpha^{\tau}/$
- $\gamma\delta/$ $\text{Αθνασι}[\omicron\upsilon \cdot \cdot \cdot \cdot]\rho\omicron\kappa\omicron\varsigma$ $\epsilon\pi\iota$ ν° $\gamma\gamma\iota\theta\varsigma$ $\sigma\iota$ $[\alpha]\rho[\tau^{\tau}]$ $\iota\zeta$ ν° $\theta\gamma\gamma$ $\epsilon\pi\iota\kappa^{\delta}/$ ν° $\alpha\gamma$ $\gamma\iota[$
 τοπ^{ov} Αββ^{τ} $\text{Βικτωρος } \Sigma$ Αββ^{τ} $\text{Ταυρινος } \Sigma$ $\text{Πα}[\cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot]\kappa/$ $\Phi \cdot \cdot \lambda\omicron\upsilon$ $\epsilon\pi\iota$ ν° $\alpha\gamma\kappa$ $\sigma\iota$ $[\alpha\rho^{\tau}$
 $\epsilon\pi\iota\kappa^{\delta}/$ $\gamma\iota\eta\varsigma$ $[\sigma]$
- 110 $\gamma\delta/$ $\text{Ανδρεας } \Sigma$ $\text{Δανιηλ } \epsilon\pi\iota$ ν° $\alpha\gamma\kappa$ $[\sigma\iota$ $\alpha\rho^{\tau} \cdot \cdot \delta']$ ν° $\epsilon\gamma\delta'$ $\epsilon\pi[\iota\kappa^{\delta}/$
 $\mu\epsilon\rho$ το^{τ} Αββ^{τ} $\text{Βικτωρος } \Sigma$ $\cdot [\sigma]$
 $\mu\epsilon\rho$ τοπ^{ov} Παταπε $[\sigma]$
 $\mu\epsilon\rho$ $[\sigma]$

Fol. 4 δ.]

$[+ \delta/$ $]\omega\mu\alpha\upsilon\omega^{\tau}$ $[\epsilon\pi\iota$ ν° $\gamma\gamma\varsigma\delta'$ υ $\sigma\iota$ $\alpha\rho^{\tau}$ $\ddot{\gamma}\eta$ $[\nu^{\circ}]$ η $[\gamma\varsigma\delta'\upsilon]$ $\epsilon\pi\iota\kappa^{\delta}/$ ν° $\alpha\gamma\delta\varsigma\delta'\eta$

96. $\delta(\iota\alpha)$ Μενσωγη : to get the β (for ν° $\alpha\gamma\beta$) at the beginning, unless that is part of $\kappa\beta$ or $\epsilon\beta$, which does not seem likely, we require to read $\epsilon\iota\delta'$ here, which is apparently impossible. ς might be read, in which case we have merely one of the obvious arithmetical blunders so common in this account.

98. This is a continuation of l. 97.

99. γ : the meaning of this symbol, which is of frequent occurrence both here and in other accounts, is not clear. It might be merely a sign of revision, like the simple stroke, though it is apparently by the original hand, or a paragraph-mark, but cf. ll. 741, 743, which make both suppositions improbable.

Κομας: cf. the following line, where the end of the word is preserved. It perhaps = Κοσμάς .

100. $\text{Τευν}[\varsigma]$: $\text{Τ}[\rho]\nu\epsilon\iota$ (l. 295, etc.) seems impossible. The

last letter is very doubtful, but cf. l. 357.

101. Χαλκοπρ^{τ} : a word of fairly frequent occurrence; = Χαλκοπράτου ; for the application of the name of a trade to a τόπος cf. $\text{Μυλ}(\omega)\nu\acute{\alpha}\rho\chi(\omicron\upsilon)$ in l. 281 and often, and probably Οὐατρανίου (l. 37, etc.), with several other instances, both Greek and Coptic.

103. $\varsigma\gamma\iota\gamma\iota\beta$: if the reading in l. 106 is correct this should be $\varsigma\gamma\iota\gamma\acute{\epsilon}\kappa\delta'$.

104. $\text{Χερσαμπ}(\epsilon\lambda\omicron\upsilon)$: cf. l. 699, $\text{Χερσαμπ}(\epsilon\lambda\omicron\upsilon)$ (καὶ) $\text{Τρεν}(\epsilon\iota)$, l. 918, $\text{Θωλε } \eta\tau\omicron\iota$ $\text{Χερσαμπ}(\epsilon\lambda\omicron\upsilon)$, etc. For the fourth name Σαμαχηρε (see l. 123, note) seems hardly possible.

113. The clerk has begun to write a line too many.

114. $]\omega\mu\alpha\upsilon\omega^{\tau}$: *sic*; not $\text{Ε}]\omega\mu\alpha\upsilon\omega^{\tau}$.

115

$\gamma\iota/\nu^{\circ}$ θ ρ ι α ς δ' /
 [μερ] τοπ^{ov} Παρασσ επι ρ θ δ' ι σι αρ^τ α ή δ/ Ανδ[ρ]εο διοικ-/
 [μ]ερ τοπ^{ov} Νεμξης επι ν^ο α ρ δ σι αρ^τ γ δ' ι δ/ Βοτ[το]ς
 [μ]ερ τοπ^{ov} Λουκανο επι ρ κας δ' σι αρ^τ γ δ' ι δ^τ/ α^τ/
 με[ρ] τοπ^{ov} Ταπιας επι ρ γ σι αρ^τ δ^τ/ α^τ/
 120 μερ τοπ^{ov} Πλαο^υς επι ρ β δ' σι αρ^τ δ' οσα[ν^τ]
 μερ τ[οπ]^{ov} Πτιρι πρ^α επι ρ ιδ σι αρ^τ β δ^τ/ οσαν^τ

[δ/].[. .] Ρωμανο επι ρ ι ζ γ ι β σι αρ^τ βς δ' ν^ο α ρ κα δ' επι[κ^δ/ ρ . . ς ι γι/ ν^ο . ρ .] δ' ι υ

σ

μερ τοπ^{ov} Σαμαχηλ S Τλεξνε S Ταγαπη επι ρ ι α σι αρ^τ ας δ' [δ/ . . . ρ ας γ
 δ/ Ρ[ω]μανο ρ γ β/ το ε

125

[μ]ερ] τ^{ov} αυ^τ ς Θανασιας [επι ρ] γ β/ σι αρ^τ ι β δ/ Γεωργιω Πατξω . . . [[τ[ο].']]
 [μερ] Χαλαπετ [επι ρ] βς δ' σι αρ^τ γ ι β δ/ Σαροου^τ [[. . . τ ν^ο ς]]
 ν^ο ι α ρ] ι ας επι κ^δ/ ν^ο α ρ ις δ' γι/ ν^ο ι γ ρ δ'

σι] αρ^τ γ δ/ Ταυρινος ρ ς δ/ Γεωργιό πρ^ε ρ α γ δ/ Δανιλ^{4 βς ι}
 [[. δ']] δ/ Αθανασι/ ρ α γ λο^π δ/ τ^ω κο . . .

130

σι] αρ^τ β δ/ Δανηηλ διακ^ο/ το γ δ/ Ταυρινε το γ δ/ Αθαν το γ
 ρ] τ σι αρ^τ ς δ/ Γεωργιου πρ^α S Τα^υρινε το δ' δ/ Δανηηλ το δ' ι
 ρ] γ ι σι αρ^τ ς δ/ Αθανασιος το δ' ι

133

] ρ θ σι αρ^τ ες δ/ Γεωργι/

133 α

S Ταυρινε το γ

134

] ρ γ σι αρ^τ ς

135

] ρ δς δ' σι αρ^τ ς δ'

] ρ γς σι αρ^τ ς

] δ' σι αρ^τ ς δ'

] σι αρ^τ γ δ/ Αννας

Written in the right margin and enclosed by lines at the top and left side :—

140 δ/ Γεωργιω πρ^α κ κη
 δ/ Δανηηλ διακ^ο/ κ λδς δ'
 δ/ Παρ[ε]ρ[μου] κ ιβ
 δ/ Μουσαιο πρ^α κ ιβ
 δ/ Θεοφιλη κ δ δ'

121. πρ^α : probably *πραγματεντοῦ*; so too in l. 131, etc.

δ^τ/ οσαν^τ : a confusion of δ^τ/ αν^τ and οσαν^τ.

123. Σαμαχηλ : no doubt the same as Σαμαχηρε (1420, 22, etc.). The latter is the proper form (Crum).

125. The characters after Πατξω look like γ β/ or possibly ρ β γ, but no sum of money is required as the fraction is used. That first written has been washed out and το ε written instead in the previous line, perhaps by another hand. The characters after Πατξω seem to be by the same hand.

127. ρ ι α ι : after this δ' has been written, but it is so faint that

it seems to have been washed out; or it may have been inserted by another hand. It would make the total correct, assuming (what is almost certain) that δ' there is a slip of the pen for δ.

128. Δανιλ : *sic*.

129. κο . . . : just possibly *κομα*/ (*sc. κομαρχών*), but the μ is excessively doubtful. λο^π (= *λοιπόν*) is corrected from το^π.

130. Δανηηλ : *sic*.

139–145. κ : *κεράτια*. For amounts of carats larger than 24 cf. ll. 197, 198, 679–681, etc., and UKF. 682 and 701.

- 145 δ/ νι^ω Ειρηνης κ δ δ'
 δ/ Τκαμι κ δ δ'

Fol. 5.]

- γ ού Αγι/ Ορο[
 γ Γεωργιω ΠατΣω [
 μερ/ τ[οπ^ο
 μερ/ τοπ^ο Κ[.]λ[
 150 δ/ Βικτωρος πρ^ε Στρον^ο επι ν^ο δ γ θς γ [
 σ—
 μερ/ τοπ^ο Αββ⁻ Μιχαηλ [επι
 μερ/ τοπ^ο Χωρ^ο Ενωχ ε[πι
 μερ/ τοπ^ο Πσομρμρε επ[ι
 μερ/ τοπ^ο Μελιτσε επ[ι
 155 δ/ Δανιηλ... μερ/ τοπ^ο Κακαλεπτ Αθανασιον επ[ι
 μερ/ τοπ^ο Σινελοολε [
 μερ/ τοπ^ο Κορνηλι^ο ε[πι
 μερ/ τοπ^ο Τειαιε [
 δ/ Μουσης πρ^ε γ β. μερ/ τοπ^ο Πανυχατ^ο [
 160 [δ/ Τε]κρομ^π γ α δ' μερ/ τοπ^ο Πανώς Ψυρ^ο [
 σ—

Fol. 5 b.]

- ν^ο δ γ ις β/ επικ^δ/] γ ις ιβ ν^ο ε γ η δ'
] γι/ ν^ο ε γ ας δ'
 ν^ο ε γ η δ' ε]πικ^δ/ γ ις ν^ο ε γ βς δ'
] επι ν^ο α γ κας δ' σι αρ^τ ε γ αφ^ω δ/ Μαρίας γς γ
 165] σι αρ^τ δ' δ/ Δανιηλ τος δ/ Αθανασιον τος

146 ff. Foll. 5-9 are peculiar, being placed the opposite way not only to the remaining sheets of this book but to the constant practice in the books of the present collection. The sheets are always placed in such a way that when the book is opened the inside pages of each double sheet are the *recto* of the papyrus, the outside pages being the *verso*; thus, as regards the papyrus, the four pages of each double sheet go: *verso, recto, recto, verso*. The same rule is followed with a single sheet, the *recto* always facing to the middle of the book. These five folios, however, have the *verso* facing to the middle; and that they are rightly placed at present is proved by their shape. It is to be noticed that the alphabetical order of the present folio is wrong. The names Daniel, Moses, and Tecrompias in ll. 155, 159, and 160, do not count, as they are not main headings, but l. 150 seems clearly to contain a main heading; yet several A folios follow this. Possibly, therefore, this folio has got misplaced.

146, 147. In a different hand, very small.

150. πρ^ε: πρεσβυτέρου; for Στρονθ(οῦ) cf. 1422, 50, note.

155. δ(ια) Δανιηλ: what follows is probably τ^ον^ο αυ^τ, the second word being run into μερ/.

Αθανασιον: this, though by the same hand, is written smaller than the rest, and was perhaps a later addition. Apparently Κακαλεπτ is a personal name, and Athanasius the patronymic. As 'Αθανασίου seems to have been an after-thought we may probably conclude that the τόπος Κακαλεπτ which elsewhere occurs was the same place.

159, 160. The marginal notes in another hand, different from that in ll. 146, 147.

160. Ψυρον: perhaps this is to be taken, not as part of a double name for the τόπος, but as a statement that Παῦς is in the ἐποίκιον of Ψυρος.

Fol. 6.]

μ[ερ
 μερ/ Πρμ[
 γηδ/ Ψεμρε [
 μερ/ τοπ^{ov} Κριπι[τος
 170 μερ/ τοπ^{ov} Χαλκοπρ^τ επι ρι [
 μερ/ τοπ^{ov} Παροβ S Πιαρ, Αρα^π επι ρι [
 μερ/ τοπ^{ov} Τριαδελφ^ο/ επι ρζ [
 δ/ [? Ανου]φι^{ov} Σαλσελτορ, επι ν^ο η ρ α δ' [
 σ—
 μερ/ τοπ^{ov} Παλωπαανης επ[ι
 175 μερ/ τοπ^{ov} Τσαμητ S γηδ Ταβεσ[ρατ?

Fol. 6 b.]

8 lines of figures. Of no importance. Much faded, and probably washed out.

Fol. 7.]

ς εξεδ/ μ[ερ?
 185 μερ Που[
 μερ Βης δ/ αν^τ [
 + δ/ Ανδρεας Καλλινικ/ επι ν^ο1. [
 σ—
 μερ τοπ^{ov} Πιαρ, Χαρης επι ρ η δ' [
 μερ το^π Πταρ^αβαλ επι ρι [
 190 τοπ^π Πιαρ, Καλο^ο επι ρ γ [
 μερ το^π Φητ επι [
]ατε ς μ^ε Πιαρ, Χαρης επ[ι
 μερ Πταρ^αβαλ επι [
] Πιαρ Καλου επι [
 195] επι [
] μερ τοπ^{ov} Σακαμαρει επ[ι
 δ/ Ψοτε επι ρ νζ [
 ς Βικτωρ ρ μ [
 δ/ Πετρος ρ κ [

167. Possibly the same as Πρημης (l. 1279).

175. Ταβεσρατ: cf. l. 296.

184. εξεδ/: the last letter might be χ, but δ is the more probable even on palaeographical grounds, and there can be

little doubt that this is the εξ^δ so common in this account.185. Που[: perhaps Που[αμρ^{ου}.190. τοπ^π: sic.

197-199. By a different hand.

Fol. 7 b.]

200

γ] ιθ δ' σι αρ^τ βς γ
] δ' υ
] γ δς

205

] σι αρ^τ ς γ S μερος Πιηνε επι γ δς σι αρ^τ ς [
] δ' S μερ Πατνεσι επι γ γ β/ σι αρ^τ [
] γ ζ δ' υ
] γ δς
] μερος Τριαδελφ/ επι γ α γ ι β σι αρ^τ [
] επι γ ις γ ι β σι αρ^τ ας
] δ' υ
] ς

210

Fol. 8.]

[δ/

[μερ το^π Αββ-] Μακαριον επι ν^ο α γ [
 [μερ το^π Πετρος Ταπηου επι ν^ο α γ [
 [μερ το^π] Πατανουββει επι γ [
 215 [μερ το^π] Πιαρ, Πετω επι γ . [
 [μερ το^π] Πατασινου επι γ δ [
 [μερ το^πov. Ευηθιου ς πατρ επι γ δ [
 [μερ τ^π Καπ] οοξε S Πιωδε Κονι S Πουαμδμου ε[πι
 Ψιβ] ανωβερ - - - - - [

220

[δ/

] . . . [
] Βικτωρος επι ν^ο δ γ ε δ' [
 σ

225

[μερ το^πov] Χαρισμει επι γ ι γ γ [
 [μερ το^πov Π] σ[ο] μντοου επι γ ζς [
 [μερ] εδνει επι γ ε [
 [μερ] επι ν^ο α γ [
 μ[ερ] επι γ ας δ' [
 μερ [] επι γ . [
 μερ το^π Μ[ο]χλ. χ επι γ θ [
 μερ το^πov Μοχλ. χ πρ^α Αγι/ Μαρίας επι γ ι [
 230 μερ Ψεμρε S Ουατρανιδ επι γ ι [
 μερ το^π Αββ- Μακαριδ επι ν^ο α γ [
 σ

217. πατρ: παρός.

218. Καποοοξε: cf. l. 817.

220. A strip of papyrus is torn off here.

223. Πσθομντοου: cf. l. 1086.

229. πρα(γματευτου): this seems to be the reading rather than πρε(σβυτερου). 'Aγίας Μαρίας is probably the monastery or ερος of that name.

δ/ Αθανασιος Παπα επι ν^ο δ γ κς κδ' [

	μερ τοπ ^{ον} Ερικονει	επι	γ ι [
	μερ το ^π Τεπωτ	επι	γ δ [
235	μερ το ^π Παρε ^υ βαλ	επι ν ^ο	α γ · [
	μερ το ^π Ονεσωτος	επι	γ [
	μερ γηδ/ Παυοντε	επι	γ δ [
	[μερ τ]οπ ^{ον} Ταφες	επι	γ δ [
	[μ]ερ τοπ ^{ον} Ιερακιον	επι	γ · [
240	Δαδ μερ το ^π Ιερακιον δ/ Δαδ	επι	γ η [
	μερ Βης Σημ δ/ τ ^{ον} αυ ^τ	επι	γ [
	μερ Ονεσωτος δ/ τ ^{ον} αυ ^τ	επι	[

Fol. 8 b.]

			]. δ [σι α]ρ ^τ
	ν ^ο	ρ . α γ ι ε	σι αρ ^τ ς η δ' [
245			] σι αρ ^τ ρ ξ ε β/
			] σι αρ ^τ ρ κ η δ ι β
			] σι αρ ^τ ι η δ'
			] σι αρ ^τ ε
			] σι αρ ^τ ς
250			] σι αρ ^τ ι α γ
			] σι αρ ^τ γ
			] σι αρ ^τ ς
			] σι αρ ^τ ς
	ν ^ο	η μ θ γ ι α	σι αρ ^τ γ σ ξ ε γ · [
255	ν ^ο	ς η ν α	γ ι ε σι αρ ^τ γ ς η δ' κ ρ ^θ αρ ^τ [
	επικ ^δ / ν ^ο	ς η ν γ β	σι αρ ^τ β χ ξ θ ι β κ ρ ^θ αρ ^τ ι η
			σι αρ ^τ ξ ξ
			σι α]ρ ^τ ρ κ γ δ
			σι α]ρ ^τ μ δ
260			σι αρ ^τ μ ς
			] β
			] δ δ
			] μ ς ς
			] α δ

239. Ιερακιον: for 'Ιερακίωνος; cf. 1421, 49.

244-247. The sums here seem too large to be anything but totals, perhaps for the *εποικια*; cf. l. 254 ff.

254. The money here is the regular total of the *χρυσικὰ δημόσια* for the whole *διοίκησης*. Hence the wheat must be the regular total of the *επιβολα*. The next line seems clearly to give the totals for *κόμμη* 'Αφροδιτώ, and the next one gives a smaller sum, which, from l. 425, seems to be the *επιε^δ*/. In the succeeding

lines are probably contained sums for the *εποικια* and perhaps *πεδιάδες*. The relation of ll. 267 and 268 to the rest is not clear. The corn in l. 267 is the same as in l. 255, but not so the money, nor can the amount be made up by adding that in the following line.

257. ξξ: cf. l. 429; but in l. 428 is a sum τξξ, which may perhaps be the same as the present one rather than ξξ.

265

] =
] ιε
] δημ^ο μ^ο ν^ο γπη γ δ σι αρ^τ γζη δ'
] ν^ο βχλθ γ ιδς
] δ αναλημπ⁹

Fol. 9.]

270 [+δ/

] . ψβρουε ε[πι] δ σι αρ^τ γ γ []
 δ/ τ^{ου} αυ^τ δ Βικτωρ πρ^ε / [.] γ β δ []
 γ η δ/ Πατωλ δ/ Ιωβ επι γ γ δ' σι αρ^τ δ γ η []

[μ]ερ τοπ^{ου} Τουαιδοειν επι γ ι δ' σι αρ^τ ας γ μ η

274 [μ]ερ τοπ^{ου} Πατωλ δ Παλω επι γ ζ δ' σι αρ^τ ας

274 α

275 μερ τοπ^{ου} Πατωλ ομο/ επι γ θ σι αρ^τ δ γ ι β ^{μερ Πατ[ωλ?]}

[μ]ερ τοπ^{ου} Παρωγ δ Ιωβ επι γ ς σι αρ^τ α δ/ Αν[]

μερ τ^{ου} α^τ/ τοπ^{ου} δ Ιωσηφ επι γ ς σι αρ^τ α δ^τ/ α^τ/ []

[δ/ Ανδ]ρεας Ψιγης επι ν^ο α γ ι α δ' σι αρ^τ ες γ ι β ν^ο γ γ ι θ [επικδ/

σ

280 μερ τοπ^{ου} Θεοδοσιου επι ν^ο α γ β δ σι αρ^τ δς []

μερ τοπ^{ου} Πιαδ Χαρης επι γ η δ' σι αρ^τ α γ ι β []

[μ]ερ τοπ^{ου} Κεαφα δ Μυλοναρ^χ δ Βης Σημ επι γ α δ' σι αρ^τ ες []

[μ]ερ τοπ^{ου} Ππιν επι γ β δ σι αρ^τ γ []

[μ]ερ τοπ^{ου} Τλαλ επι γ β δ δ' σι αρ^τ γ []

285 [μ]ερ τοπ^{ου} Αγι/ Βικτωρος [επι] γ δ β/ κδ' σι αρ^τ γ ι β κδ' []

μ[ε]ρ τοπ^{ου} Τεπωτ δ Θεοδοσιος [επι] γ γ δ' σι αρ^τ δ []

μερ τοπ^{ου} Τσαμητ δ Παπκαλελ[νει επι] γ ι β δ' σι αρ^τ α []

μερ τοπ^{ου} Πιαδ Παλει δ Δοκοορ[] η β/ κδ σι αρ^τ α δ' []

δ/ Πιερρος μερ Πιαδ Χαρης δ Πιερρος Μακα[ριου]] δ δ' γ . []

290 μερ τοπ^{ου} Παρωγβαλ δ τ^{ου} αυ^τ []

μερ τοπ^{ου} Πιαδ Καλο[ου] []

μερ τοπ^{ου} Φητ δ/ τ^{ου} α^τ/ []

269. In a different hand and very faint ink.

270.] . ψβρουε : it seems impossible to read απ[ο] Ψυρον.

271. / [.] : it is not clear whether this is the carat sign. The carats come after the lacuna, and *ἐν* does not seem to have been written.

272. In spite of the line drawn beneath it, this can hardly be a heading, as the sums in it are obviously not the total of the following lines. It is not clear, therefore, whether επικ^δ/ is to be read after γ η.

γηδ(ιον) : this seems to be the reading ; but Πατωλ is called τόπος in ll. 274 and 275. In ll. 828, 845 it appears (as Πατωρ) as a γηδιον. The occurrence of γηδιον and τόπος so close together here seems to indicate that neither word is a mistake, but that

there were two places, one a γηδιον and one a τόπος, both called Πατωλ (cf. the introduction, p. 177).

275. ομο/ : ὁμοίως ; cf. l. 5, etc.

278. The sums are the totals for ll. 279 and 280. There is a larger space than usual between ll. 280 and 281.

281. Κεαφα : the name recurs in l. 356, where it is written Κεφα, but here an α seems to precede the φ.

283. γ β δ γ δ : the order of fractions is curious, but ; seems to be a correction from β/ and perhaps one or both of the other fractions may have been meant to be cancelled. Perhaps γ δ is merely another way of writing β/ (the same fraction), but if so it is without a parallel in the collection.

δ/ Αθανασιον Πιμ^ε πρ^ε επι ν^ο β γ ι γ δ' [

σ

	μερ τοπ ^{ov} Ερτατωρει	επι [
295	μερ τοπ ^{ov} Τρενει	επι [
	μερ γη ^δ / Ταβησζατ	επι [
	[μερ τοπ ^o]ν Ενωχ	επι [
	μ[ε]ρ τοπ ^{ov} Πρα Νζιπον Σ	Πιαζ Καλ[οου
		επι [
300	μερ τοπ ^π Πανταπανη	επι [
	μερ τοπ ^π Πασινου	επι [

Fol. 96.]

Traces of 1 line.

	ε]πι γ ι ζς	σι αρ ⁻ β δ' [δ/ Α]ρατα το δ/ Χριπι το δ
	] επι γ ζς	σι αρ δ' γ δ/ Α[ρ]ατα
305	] μερ τοπ ^{ov} Αβανιν επι γ .	σι αρ ^τ δ' γ ε επικ ^δ / δ' γ [ε] δ']
	] επι γ ι ε	σι αρ ^τ β δ' ν ^ο α γ ι δς επικ ^δ / ε δ' ν ^ο α [γ κ δ']
	[μερ τοπ ^{ov} Πανα]χωρει	επι γ η δ' υ
	[μερ τοπ ^{ov} Αββ- Π]ατερμ ^θ	επι γ β δ' υ
	]	επι γ β δ' υ
310	]ο ^ν	επι γ γ
	[μερ τοπ ^{ov} Παν]αχωρει	επι γ β δ' υ
	[μερ τοπ ^{ov} Αββ- Π]ατερμ ^θ	επι γ δ' υ
	]	επι γ δ
	? Καπρ]ο ^ν	επι γ δ
315	[δ/	ε]πι ν ^ο ι α γ ας δ' σι αρ ^τ λε γ ι β ν ^ο κ η θ δ' επικ ^δ / ν ^ο δ γ . [
	[μερ τοπ ^{ov} ? Βη]σσ[α]ριωνος	επι [] υ ις σι αρ ^τ ας
	[μερ]ικοοτε	επι γ ι γ []
	[μερ τοπ ^π ? Π]ιαζ Βοττος	επι ν ^ο α [] λς
	[μερ τοπ ^{ov} Λου]κανου	επι γ [] β/
320	[μερ τοπ ^{ov} Αββ- Σ]ενοβι ^{ov}	επι ν ^ο β [] ζς δ μερ τ ^π Αββ/ Σενοβι ^{ov} δ
	του δουκ/ επι γ ι δ	σι αρ ^τ
321		ας γ κ δ'

293. δ' : corrected from δ'.

298. A space is left after δ'.

302. It is very unlikely that more than one line is lost.

305. δ' : the carat sign is omitted ; so too in l. 306.

306. This line, though a main entry (with the name of a tax-payer), can hardly be a heading giving a total sum of which the following lines specify the details. Taking the money, if this is the total of the next three lines it should be 14½ c., if of the next four 17½ c., instead of 15 c.; and the corn also does not seem to be the total of the following lines. The latter, therefore,

are probably additional entries.

314. Καπρου μο/ : probably meant for Κάπρου όμο(ως). Hence the reading Καπρ]ο^ν at the beginning.

316. τοπου : Βησσαρίωνος is a τόπος in ll. 611 and 1121, but in l. 1406 a γηδιον of the name occurs.

318. τον(ου) : Βόττος was a τόπος (l. 824), but perhaps Πιαζ Βόττος was a different place.

320. δουκ(ος) : a very doubtful reading, the more so as one would expect ευκλ' to precede it.

321. A continuation of l. 320.

- 322 [μερ]πω^τ επι [] § [μερ] γηδ/ Πῶντε § τ^{ov}
 α^τ/ επι ρ α § δ' υ σι αρ^τ δ'
 323 §]β/ σι αρ^τ δ' κδ
 σι] αρ^τ β §
 325]. ρ ι ς § επι κδ/ ρ β δ' ρ ι η § δ'
 σι α] ρ^τ §
] §
] υ
] β/
 330]'
] ι β'
] ι β

Fol. 10.]

] Μ[ο]υσαιῶ § Ι[

γ δ/ γυνη Κερχουσε § γηδ/ Πατ[

- 335 δ/ Γεωργιου πρ^ε διοικ^τ/ απο τω ετω επι ν^[ol] ε ρ δ[
 σ—
 μερ τοπ^{ov} Ταπιας επι ρ ι δ σ[ι αρ^τ
 μερ τοπ^{ov} Στρατῶ επι ν^o α ρ ι δ [
 μερ τοπ^{ov} Αββ^τ Ερμαυ^τ επι ν^o γ [
 γ δ/ Γεωργιος \S Ισακ' Ταπιας ομ^o επι ν^o α ρ ι σι αρ^τ δ § δ' [
 σ—
 340 μερ τοπ^{ov} Π[ο]ναμ^oμῶ επι ρ ι θ [
 μερ τοπ^{ov} Ταπιας επι ρ ι ε [
 γι/ ν^o α ρ ι σι αρ^τ δ § δ' [

Fol. 10 b.]

- δ/] ι^[ol] Καλεελε
 ν^o β] ρ κ επι κδ/ ρ ι γι/ ν^o γ ρ ς
 345]. Δουκαι το δ' δ/ Ιω^a Καλεελε το δ'

322.]πω^τ: probably not Τε]πω^τ, as in that case one would expect the top of the ε to be visible.

332. It is not likely that more than two lines are lost after this, but there might be three or only one. As it is so uncertain no estimate of the missing lines is made in the numeration.

335. τω ετω: ἔ. τοῦ αὐτοῦ; cf. 1480, 10, etc.

339. (και) Ισακ: in a different, coarser hand, and blacker ink.

342. This system of giving the total at the foot as well as in the heading of each section is not followed in the earlier part of the account, but is almost consistently adopted from f. 21.

343. δ/] ι^[ol]: perhaps δ/ Καλεελε is in itself a more likely reading, but cf. l. 345.

] αφ/ § Μαρια γβ
] γ κδ' ν° η επικδ/ ν° α γ δ
] γι/ ν° θ γ δ
 350] επι γ ι β σι αρ- α δ' ή S § ού ἰωσηφ Ταλωτει επι γ κ θ § ις
] επι γ ι γ σι αρ' β S § Θεκλας επι γ ζ §
] επι ν° β γ ε δ' σι αρ' θ S § νι/ Ελισταβετ επι γ β §
] S § τ°ν α' / § υιος αυ' επι γ ε
] S § τ°ν α' / § ἰωσηφ . . . γ α
 σι α] ρ- ι β § γ κ δ' ν° η επικδ/ ν° α γ δ ν° θ γ δ

Fol. 11.]

355] μερ τοπ°ν Χαρισμε επι γ ι ε ψ σ[ι αρ'
]. § μερ τοπ°ν Κεφα § Μυλοναρ^χ S B[ης Σημ
 [S T]ένεψ α γ β § δ/ Μαρκος γ β § δ/ Ανδρ[εα
 Κυ]ριακο^ν [ε]πι ν° η γ η γ ι β σι αρ' κ ζ ν° κ γ ε[
 360 [μ]ερ τοπ°ν [Π]ιαθ Κωμητι επι ν° . . . σ[ι αρ]^τ [
 [μ]ερ τοπ°ν Λο[υ]κανο^ν επι [.] γ [.] α § σι αρ'^τ [
] . . . [. . .] τ επι ν° α γ β § σι [αρ]^τ [
 [? μερ τοπ°ν Αββ- Πατερ]μουτ επι γ ι ε § σι [αρ]^τ [
 [μερ τοπ°ν Μυλο]ναρ^χ § Αγι°/ Ψεμπνου^θ επι γ κ γ § σι [αρ]^τ [
] ψου επι γ δ γ ι β σ[ι αρ]^τ [
 365 [μερ τοπ°ν Πατ]νεχει επι γ ι δ' σ[ι αρ]^τ [
 [μερ τοπ°ν Πιω]θ ε Πνομ επι γ ε σ[ι αρ]^τ [
] ουλοολε επι γ ι θ δ' [
 Πια]θ Μηλθ επι γ ι η [
 [μ]ερ τοπ°ν Ιατρ^ο επι γ ε [
 370 μερ τοπ°ν Βης Σημ S Ουεσ[ω]^τ επι γ ι [
 S § εξ^δ μερ τοπ°ν Πιαθ Ντοου § ἰσακ επι γ § . [
 μερ τ°ν α' / τοπ°ν § Αντος επι γ § [
 μερ τ°ν α' / τοπ°ν § Ρου^θ επι γ β § . [
 S § ού γαμ^τ Διωνυσι^ο § μ^ε τοπ°ν Βης Σημ S Μυλοναρ^χ S Κεφα επ[ι
 375 μερ τοπ°ν Βης Σημ ω^τ [. . . . τ] § Ιω^α Παπρου^θ επ[ι
 δ/ Δροσις § μερ τοπ°ν Χαδιτος επι γ η § σι αρ'^τ [
 δ/ Δανειτ Παιανε § τοπ°ν Παιανε επι ν° α γ θ . σ[ι αρ]^τ

353. The dots are in the MS.

355. This is probably the first line, but some distance above it are traces of ink which might just possibly be part of a lost line.

357. This line must be a continuation of the previous one. ν° is apparently omitted before the first sum. For the conjectural reading S T] cf. l. 100.

363. Αγιο(ν) Ψεμπνουθ(ιου): probably the monastery which occurs in l. 1002.

367. ουλοολε: perhaps the same as Σινελοολε in l. 156, etc.

369. το^[τ]: the το is only doubtful, but as no heading seems to come here, 'Ιατροῦ is more probably the name of a τόπος than the description of a person.

371. Ντοου: the dot (which here in the MS. is a curved line) is a sign that a vowel-sound is to be supplied; other instances are in ll. 751, 781, 792, etc. This is the normal Coptic system (Crum).

375. ω^τ: obscure; perhaps intended to be deleted.

376. Χαδιτος: for this name see 1448, 20, note.

δ/ Δαυειτ Καλαμπαζ

επι ν° α γ γ δ' [ζ κ δ'

σ—

μερ τοπ^{ov} Αββ^τ Πατερμ^o

επι γ ιδς γ [

380

μερ τοπ^{ov} Ψανπαποι

επι γ ι γ υ [

Fol. 11 b.]

Traces of 1 line.

] σι αρ^τ α γ δ/ Αβρααμ [] δ' σι αρ^τ κας ν° ιδ γ κ β δ' [επι ν° α γ ι θς σι αρ^τ ς δ/ υιων [Α]ρρ[ου]

385

] επι ν° α γ ι α δ' σι αρ^τ ε γ δ^τ/ α^τ/επι γ κ γ σι αρ^τ γ δ' γ δ/ Ερμανω^τ γ ι [] επι γ β δ' σι αρ^τ ς δ/ υιων Αροου το [επι γ ι η σι αρ^τ β δ' δ/ Φιλο^o Πααμ τ[οεπι γ ε σι αρ^τ ς δ' δ^τ/ α^τ/ το ς

390

επι γ ι ας σι αρ^τ ας γ] επι ν° α γ α δ' σι αρ^τ δ ν° β γ ι ςς επικ^δ [/] γ β δ' γ δ/ Αγι/ Ηρακλειο^v γ ε β/ [] ς σι αρ^τ α γ ι ε επικ^δ/ γ β [γι/ γ ι ζ]δ/] Θεοδοσιο^v Πθαθακι το ς

395

] σι αρ^τ ς γ ν° δ γ ι επικ^δ/ γ ι ες [γι/ ν° ε γ ας]

] γ β γ δ/ Φιλημων γ δ β/ δ/ Τααμ γ δ

] δ' [δ]

? γ η δ/] Πατωρ επι ν° α γ ι α σι αρ^τ ς δ' ν° γ γ ι θ] επικ^δ/ γ ι γ δ' ν° δ γ η δ'

400

] γ ς δ' σι αρ^τ ς δ' κ δ' γ ι ες επικ^δ/ γ β γ γ ι ζς] επι ν° α γ ι β δ' σι αρ^τ δ δ' υ ν° γ γ κα επικ^δ/ γ ι γ ς

] ς γ ν ν η ν° δ γ ις

δ/] Μηνας Φυδ το δ' δ/ Μηνας Ψοτε ς γ ν ν η το δ'

δ/ Φι]λοθεος το ε' δ/ Πατερμου^o το ε' δ/ Μαριαμ το ε'

Fol. 12.]

405 δ^τ/ εποικ/ [δ^τ/ εποικ/ Σακοορ[ε

381. There can scarcely have been more than one line.

392. Αγ(ου) Ηρακλειου: apparently a monastery making part of the payment. Α τύπος called (presumably) after this occurs in 1474.

400. γ ις: γ omitted.

402. The money is the total for the previous line: ς γ ν ν η has nothing to do with this, and is apparently to be inserted after Φουον in the next line.

405 ff. From here the order of folios becomes certain, as the two halves of the various sheets were still connected when the book was opened. The corresponding half of this folio is f. 32, that of f. 13 is f. 31 and so on. Though these halves are only fragments, the others are nearly complete. As f. 11 brings us to Δ in alphabetical order, it is probable that this folio is E and that the places here mentioned are sub-entries under a heading δ^τ/ εποικωρ.

δ^τ/ εποικ/ Αγι/ Πινου^τ [
 δ^τ/ Εμφ[υ]^τ [

Fol. 12 δ.]

] σι αρ^τ γπ κρ^θ αρ^τ ιη
 [2 lines.]

412

] κ[ρ]^θ α[ρ]^τ ιη
] κρ^θ ιη

Fol. 13.]

415 απ^ο μου^ς Φ[α]ρ[οου
 απ^ο μου^ς Αγι/ Μ[α]ρ[ιας
 απ^ο εποικ/ Πακαυν^ς [
 απ^ο εποικ/ Πιμην [
 απ^ο τ^ω Εμφυ^τ [
 απ^ο εποικ/ Βο[υνω]ν [
 420 απ^ο εποικ/ Κερ[αμ]ξ^ο [
 απ^ο εποικ/ Σακ[οο]ρε
 απ^ο επ[οι]κ/ Ψυ[ρου]
 απ^ο [

Fol. 13 δ.]

425] οη γ δς δ' σι αρ^τ ξξς δ'
 επ]ικ^δ/ ν^ο , εσιγ γ β σι αρ^τ βχξθ
]ς δ' σι αρ^τ ξδ
] σι αρ^τ βψλας δ'
] σι αρ^τ τξξ
] σ[ι α]ρ^τ ξξ
 430 σι αρ^τ ρ]κγς
]ς

408. This is not the bottom of the folio, but as it is followed by a blank space it is possibly the last line.

417. Πιμην: *sic*.

420. Κερμεου: *sic*, apparently.

425. βχξθ: the same sum, except for the fraction $\frac{1}{4}$, which occurs in l. 256. Hence the restoration there.

430. ρκγς: cf. l. 258.

Fol. 14.]

435 Ⲫ μονύ Τ[αροου
 Ⲫ μονύ Φαροο[υ
 Ⲫ μονύ Βαμβαρου [
 Ⲫ μονύ Αγι/ Μαρίας [
 Ⲫ μονύ Αββ' Σενου⁹ [
 Ⲫ μονύ Αββ' Εντιου [
 Ⲫⲧ τεκ^{90ν}/ Πδουκυρ^{9ν} [
 Ⲫ αστῖκ/ Ανταῖ^{9ν} [
 440 Ⲫⲧ κτητωρ [
 Ⲫ υπατ⁹ τ. [
 Ⲫ [

Fol. 14 b.]

Π]ακος επι γ βς σι αρ^τ Ⲫ
 [2 lines.]
 Ⲫ ν^ο ιβ γ ιδς
 Ⲫ^{9ν} επι γ γς σι αρ^τ Ⲫ δ/ Απολλ 'πρ^ε
 Ⲫ. γ δς [.] η σι αρ^τ Ⲫ δ' δ^τ/ α^τ/
 δ]/ α^τ/

Fol. 15.]

450 + δ/ Ανασ[τασίας
 μερ Χαδ^τ/ [
 μερ γηδ/ Φιβ Φα[μ
 δ/ Ανδρεας Αβανι[ου?
 δ/ Αβρααμ Παλε. [
 —
 455 μερ το^π Π[
 μερ Αβ[β⁻
 μερ Καπ[
 μερ το^π [

438. Ⲫⲧ τεκ^{90ν}: *l. ἐπὶ τῶν τέκνων.*439. αστικ/: *ἀστικῶν, i. e. 'townsmen' of Antaeopolis.*

441. The letter after τ is probably either ω (τῶν) or ο (τοῦ).

443. Πακος: it is doubtful whether this is a place- or a personal name, but perhaps the latter is more likely. Πάκος as a personal name is common, but there is no τόπος Πάκου except Πάκου Νκωμ in 1420, 184.

450 ff. This folio contains names beginning with Α, so that it is alphabetically out of place; but that its position is correct is shown by the fact that it was still joined to f. 29. Why it should contain Α is not clear; in f. 16 the proper order (Ε) is resumed.

453. Αβανιου: or perhaps Αβανιν. Α τόπος 'Αβανιν occurs in l. 305.

- δ/ Αρετος Πι[ν]ουτ[ιωνος]
 460 μερ το^π Π[
 μερ το^π Α[
 μερ Τεβω[τ ?
 μερ τοπ^{ov} Κ[
 δ/ Απολλως Βικτωρ [
 465 μερ τοπ^{ov} [
 μερ το^π [
 μερ το^π [
 μερ το^π Λου[κανου ?
 δοικ^θ/ μερ τοπ^{ov} Αββ¹⁻¹ Σ[ε[νου^θ ?
 470 μερ το^π Βης Σημ S Α·[
 μερ το^π Ταπια S Νέμπ[ε
 μερ τοπ^{ov} Βης Σημ S γ[αμ^τ ?
 μερ τ^{ov} αυ^τ το^π S Κω[νσ]τ[αντ]ι[νου
 διοικ^θ μερ το^π Πιαθ Κο[.]·[·]
 475 μερ γηδ/ Λουκανου S τ^{ov} α/[τ
 [[S S μερ ·····[]]
 δ/ Ψυρε S Κυραμδ··[
 μερ το^π · [·]
 μερ το^π [·]
 480 μερ τ[ο]^π [·]
 μερ τ[ο]^π ·····[S^(τ) αυ^τ
 μερ το^v α^τ/ το^π S B[
 μερ γηδ/ Φητ Nδi[
 μερ το^π Πιαθ Καλο[ου
 485 μερ γηδ/ Πωοντ[ε] S [·]
 ····· Αββ⁻ Σουρον^τ [·]

Fol. 15 b.]

] γζδ'
 γζ[γ] επικ^δ/ γ α ε γ θ
] Ενωχ Μαξει
 490] Ανθερίας επι γ γ δ' σι αρ^τ S
 Ανδρ]εο διοικ^τ/
 ν^ο γ γ ι θ δ'] επικ^δ/ ι γ γ γ ν^ο δ γ η δ ι β

469. δοικ^θ : sic.

474. Κο[: the remains do not suggest Κολλούθου (ll. 973, 1153) nor Καλόου (l. 484 below).

476. This line, though apparently cancelled, was a later insertion, but in the same hand as the rest.

477. This can hardly be a main heading, as it is so much out of alphabetical order. For Κυραμδ . . Mr. Crum suggests κυρα Mδ . ., taking κυρα as the title (= κυρία), but it is not used elsewhere in this account, unless l. 26 is an instance.

483. Possibly Nδi[ακ/ (= διακόνου); cf. ll. 739, 1035. If so, (καί) must be supplied before it.

486. S ουσίας is not impossible, but is a difficult reading.

492. ι γ γ : the carat sign is omitted before ι γ. γ is a correction. The carat sign which follows it must be a slip of the pen. The κ of επικ^δ is a correction from δ. As a space is frequently left between one section of the account and another, the estimate of ten lines after this is of course only conjectural.

[10 lines.]

503

σι αρ^τ] β δ'] σι αρ^τ β/

505

] σι αρ δ κδ

] σι αρ^τ δ'] σι αρ^τ α ι βν^ο ς γ ι β δ'] επικ^δ/] γ κ β δ' ν^ο ζ γ ι α δ' υ

[[]]]

510

] ος το . [.]

] Ενωχ επι γ . . [.]

Κ] ολλου^ο το υ

Fol. 16.]

] επι γ^{λο} γ γ ι . [γ ι/ ν^ο ς] επι ν^ο ε γ ι α ν^ο ι ε .επικ^δ/ ν^ο β γγ ι/ ν^ο ι ε [

515

] ν^ο κ ζ γ ι δεπικ^δ/ ν^ο δ γ δ δ'γ ι/ ι^ο λ[α γ ι δ δ']

σ

] ασωτρι ς τοπ^{ου} Αγαθου[ος S] Αταλειν^ο ς γ β σι αρ^τ ν ε ι επικ^δ/γ ι/ [ν]^ο ς γ κ[] Μασουλει ς τοπ^{ου} Πλαθν^ο θ σι αρ^τ [επικ^δ/]

γ ζ

γ ι/ [ν^ο θ γ ζ]μερ] τοπ^{ου} Αγαθωνοςν^ο η[επικ^δ/] ν^ο α γ δγ ι/ ν^ο θ γ ζ δ

520

μερ το] π^{ου} Ερ^αηρεν^ο α γ ι β[επικ^δ/]

γ ε δ'

γ ι/ ν^ο α γ ι ζ δ'

].

ν^ο α γ η[επικ^δ/]

γ δ δ'

γ ι/ ν^ο α γ ι β δ δ'[? μερ του α] ι^ο τ^οπ^{ου}ν^ο α γ η[επικ^δ/]

γ δ δ δ'

γ ι/ ν^ο α γ ι β δ δ'δ^τ/ τεκ^ι/ Παρουα ς το^π Μο^υσης ς ν ε ν γ ηεπ[ικ^δ/]

γ α ζ

γ ι/ γ θ [ζ]

δ/ εκκλ^ι Ερμει^ο δ^τ/ οικονομων επι ν^ο ς γ κ σ[ι αρ^τ]. . . ν^ο ι ζ γ ι ζ επικ^δ/ν^ο β γ ι δ γ ι/ν^ο κ γ ζ

525

δ/ εκκλ^ι Νοτινης δ/ Μηνας δ Ζαχαριας πρ^ε επι ν^ο ζ σι αρ^τ [.]ν^ο ι ε γ ι η επικ^δ/ν^ο β γ ζ β/S ς ον⁻ Ψιβανωβετ γ α δ δ'σι αρ^τ κγ ι/ ν^ο ι η [γ β ζ]δ/ εκκλ^ι Αποστολον δ/ Ανδρεας πρ^ε S αλλ^ε επι ν^ο δ [γ . .]σι αρ^τ ζ ν^ο ε γ γ δεπ[ικ^δ/]

γ ι η

[γ ι/ ν^ο ε γ κ α δ]

530

δ/ εκκλ^ι Θεοδοκου δ^τ/ οικονομων επι ν^ο β γ η [] ν^ο ζ [. . .] επικ^δ/ν^ο α γ β δ'γ ι/ ν^ο [

509. This line has been washed out.

510. Perhaps in a different hand.

513 ff. Apparently a single sheet. If it was ever double the second half is lost.

514. γ ι/ ν^ο ι ε: sic, apparently, or possibly ι θ, but in either case it is obviously wrong.

515 ff. For the sums in these lines cf. the introduction, p. 176.

516. τοπον Αγαθωνος: the clerk wrote τοπ^{ου} παγ. and then crossed out the first π instead of the second.

Αταλει: or κ]αταλει, as an abbreviation of some form of καταλείπω?

ν ε ι: this seems a large amount of corn, but the reading is almost certainly right.

518. σι αρ^τ: as there is a small space between this and the

lacuna, it seems likely that no figures were inserted, but this is not certain.

524. εκκλ(ησιας): now comes a list of churches paying the taxes. It will be noticed that they pay both money and corn, as well as the επικ^δ.

525. This seems to be a repetition of the total in the previous line; but the κ is perhaps to be read η.

526. Νοτινης: cf. l. 1076, and Νοτινου in 1432, 15. Νοτινή or Νοτινός is a curious personal name, but Νοτινου or Νοτινής as a division of the pagarchy does not occur in any other context, and in any case 'the church of the southern division' is a rather strange description of a church. Perhaps, therefore, we should take the words as personal names.

530. Θεοδοκου: ι. Θεοτόκου.

[] μϷ
γλ/ [] ἐπι []

Fol. 16 b.]

[δ/ εκκλῆς Ἀγί/ Μαρι[ας] τ^η κωμ^η δ/ [.] . . . ω . [. . . .] ἐπι ς^ο γ γ ι . [σι αρ^τ ι γ ι β^ο
γλ/ ς^ο ι γ ι γ ?

- 535 [μερ τ]οπ^ον Ἀμα Μαρίας ἐπι ν^ο β γ [.] σι αρ^τ η δ' ι ζ^ο
μερ τοπ^ον Πετρ^ε Ταπηου ἐπι γ ι σι αρ^τ γ δ'
μερ τοπ^ον Πιαθ^ε Εθαμτει ἐπι γ [.] σι αρ^τ β μ γ δ/ Φιλο^ο Πανε
γλ/ [. . . .] ν^ο ι γ ι γ
- [S δ ανα]λημ^ο δ οὐ Ψιβανωβ^ε - - - - - γ β δ' ι γ δ/ γυνη α[ν^τ
540 [S] δ μερ τοπ^ον Τεπωτ δ γυνικ^ο/ ἐπ[ι]] σι αρ^τ δ'
S δ μερ τοπ^ον Ποθαδ δ τ^η α^τ/ [ἐπι]] δ' σι αρ^τ α δ'
S δ μερ τοπ^ον Βης δ- / α^ο [ἐπι]] δ' ι σι αρ^τ α δ' κ δ'
S δ μερ τοπ^ον Τιων Ταωρ [ἐπι]] . σι αρ^τ δ δ'
[δ/ εκκλῆς Ἀγί/ Πινουτι^ω δ^τ/ οικονομω[ν ἐπι]] η σι αρ^τ ι β ν^ο η γ ι ζ ἐπικ^δ/ []
545] οὐ^τ Μικιστη τεκ^τ/
] δ οὐ Ενωχ τοπ^ον Μαξ^{ει}
] τοπ^ον Πωοντε
[δ/ εκκλῆς Ἀρχανγελ^ο δ/ Δαυειτ πρ^ε ἐπι ν^ο γ γ . δ' σι αρ^τ ι β S κρ^ο αρ^τ α δ ν^ο η γ ι δ δ'
ἐπικ^δ/ ν^ο α γ ζ γλ/ ν^ο ι γ β δ δ'
550] δ αναλημ^ο δ ον^τ Ψιβανωβ^ε - - - - - γ γ
[δ/ εκκλῆς Ἀγί/ Ἰωανν^ο δ/ Θεοδοσιος πρ^ε ἐπ[ι] ν^ο β γ θ σι αρ^τ θ ν^ο γ γ β ἐπικ^δ/ ν^ο γ κα δ'
σ —
μ[ερ] τοπ^ον Τεπωτ ἐπι [.] γ ι θ σι αρ^τ ζ δ/ Θεοδ^ο/ πρ^ε
μ[ερ] τοπ^ον Πιηνε [ἐπι]] γ ζ δ' σι αρ^τ α δ/ Ἰω^α Πατ^οιμε
555 μ[ερ] τοπ^ον Πω[ο]ντε ἐπ[ι]] γ γ δ' σι αρ^τ α δ/ Σενον^ο πρ^ε
[δ/ εκκλῆς Ἀγί/ Μαρκο[ν]] . σι αρ^τ η γ ν^ο ε γ κ β δ ἐπικ^δ/ γ κα γλ/ ν^ο γ γ ι θ
] δ' σι αρ^τ δ δ' ι γ ζ ἐπικ^δ/ γ α γλ/ γ η

Fol. 17.]

- 560 [δ/ εκκλῆ] δ^τ/ οικονομων ἐπι ν^ο α γ ι γ [] ἐπι
[] ἐπ[ι] ν^ο α γ δ δ' σι αρ^τ []
γ ι γ δ' []

531. μϷ: $\frac{1}{4}$.

533. The figures here are very doubtful. It would be equally possible to read ν^ο ι γ ι γ [ς, which occurs in l. 538; but that, though it follows γλ/, cannot be the total of ll. 535-537, and the same sum seems to occur in l. 534. Probably, therefore, it was the sum formed by the addition of the sum which follows the corn and the ἐπικ^δ/; but nowhere else is that given alone in the total, without the first sum of money and the corn.

539. δ/ γυνη αυ^τ shows that this is an ordinary tax-payer, not a church, but it is not clear why there is no general heading such as usually occurs. This line can hardly give the total of which the following lines give the details; on the other hand

(ὕπερ) γυν(α)ικό(ς), in l. 540, must refer to the wife of the taxpayer here named.

542. δ- / α^ο: if rightly read, this must be a miswriting of the usual δ- / α^τ = δὲ τοῦ αὐτοῦ.

551. πρ^ε: in l. 553 the word looks more like πρ^ο, but here πρ^ε is more likely. A priest, too, is the most natural person to represent the church.

553-555. In one of these lines there must be a single *solidus* to make the amount given in l. 551. There is more room for it in 553 and 554 than in 555.

555. πρ^ε: or πρ^ο.

557. The stroke of ἐπικ^δ/ and the carat sign are run together.

[δ/ εκκλ·]ς/ δτ/ οικονομων επι ν° α γ ι β []
 [δ/ εκκλ· Αγι/ Β]ικτωρος Ψυντορο^{ov} επι ν° β γ ι ζ []
 [.]αρον^τ επι ν° γ γ ι β γ []
 [.] δ αλλ° επι ν° α γ κ γ δ []

σ—

565 μερ τοπ^{ov} Καπρō επι []
 μερ τηδ- / Πλαος επι []
 δ/ Θεοδοσιος δ Ψυρ[ε]
 δτ/ ατ/ ζ τοπ^{ov} Καπρο^ν []

δ/ Ευδοξιας Ανδρεας νομικō ζ μερ τοπ^π Ανκο[ο]λ[ε]?

570 δ/ Ενωχ πρ^ε ζ τοπ^{ov} Ελισαβετ Μουσης επι []

570 α δ/ []

γ δ/ Ευδοξιας Ελλωτος επι ν° α γ []

σ—

μερ τοπ^{ov} Αββ- Σενοβιō επι []
 μερ τοπ^{ov} Πιαδ Καλοō επι []
 μερ τηδ/ Πωοντε [επι

Fol. 17 b.]

575 ν° . γ ι γ δ' .. σι [αρ^τ
] γ ι β σι αρ^τ β ν° α γ ζ []
 σι α]ρ^τ ι δ ε ν° θ επικ^δ/ ν° []

σ]ι αρ^τ ης δ/ Μηνας νομικō το δ/ Κυριλλ[ος το δ]

] σι αρ^τ α δ/ Μηνας το δ/ Κυριλλος το δ

580] σι αρ^τ γ δ/ Ουερσενουφ/ το δ' δ/ Ερμανω[ς το .]
 δ/ Μηνας [το .]

] . σι αρ^τ δ/ Μηνας το δ/ Κυριλλος το δ' δ/ Ερ[μανως το δ']

] . σι αρ^τ β/ δ/ Μηνας το δ/ Κυριλλος τ[ο

] β δ σι αρ^τ δ/ Μηνας το δ/ Κυριλλο[ς

585] γ ι β σι αρ^τ α δ/ Μηνας δ ζ μ[ερ τοπ^π

] σι αρ^τ γ δτ/ ατ/ μερ τοπ^π Ταριστ^{ov} []

σι α]ρ^τ δ' ι

σ]ι αρ^τ κ γ ν° ι η γ α επικ^δ/ ν° β γ ι ε δ'

γ ι/ ν° κ γ ι δ'

590 ν°] α γ κα σι αρ^τ ε γ δ/ Πακος

αφ/ Θεοδωρ^{ov} γ γ σι αρ^τ α

επι ν°] α γ ι δ' σι αρ^τ ε ι δ/ Πακος γ κ ε γ δ/ Θαισιας γ γ δ

562. Αγι(ου) Βικτωρος Ψυντορου: a τόπος called after this church occurs in l. 1267. Ψυντορου should, from its form, be a place-name (Crum); cf. l. 533, 'Αγι(ας) Μαρίας τῆ(ς) κώμη(ς). Hence 'the church of St. Victor at Psintoorus.'

566. τηδ-: sic. τ was no doubt written for τοπ^{ov} and not corrected; cf. l. 574, where the clerk wrote το for τοπ^{ov}, then corrected ο to η, but forgot to alter τ.

567. Ψυρε: for this name cf. l. 477.

569. νομικου: as Eudoxia must be a woman, this goes with 'Ανδρέας.

Αγκολε: the supplement is made on the assumption that the name is the same as Ανκορε in l. 667. But there is not much room for two ο's. Perhaps Αγκολ[ε].

570 α. This was at first overlooked, and is therefore numbered 570 α to avoid confusion.

588. β γ ι ε δ': this should be the reading to make the total right, but a down-stroke below the lacuna suggests ι rather than δ'.

592. ν° α γ ι δ': the sums specified at the end of the line add up to ν° α γ ι γ.

			δ/ Φιλο ^θ γ δ β/
	]	γ θς	σι αρ ^τ α δ/ Πακος γ η ε δ/ Θασιας γ β/
595	επι]	ν ^ο α γ β δ'	σι αρ ^τ γ δ/ Πακος δ/ Φιλο ^θ γ β/
	επι]	ν ^ο α γ ε δ'	σι αρ ^τ γ δ/ Πακος
	επ]	ι δ'	σι αρ ^τ ας β/ μϷ δ/ Ἰωβ
	επ]	ζ δ'	σι αρ ^τ ας δ ^τ / α ^τ /
	επι]	ς δ'	σι αρ ^τ α δ/ Σερον ^θ πρ ^ε
600	επι]	γ α δ'	σι αρ ^τ ιβ δ/ Πακος
	]		λο ^τ Δανηλ ξ γυνικ/
	]		το ^π Σανδκοτει το ιβ δ'
	]		Πατρειχι το θ' β/
	]		Καστωρ το ε ας δ'
605	]		Πιαξ Σελσιλ το θ' γ
	]	σι αρ ^τ ξ	Φεξ σι αρ ^τ β/
			Σεζμεζκινδι . . δ'

Fol. 18.]

	ε]	πι ν ^ο γ γ ι ε	σι αρ ^τ ιδ κδ' ν ^ο θ γ ε επικ ^δ / ν ^ο α γ ης δ' γι/ ν ^ο ι γ ιδς δ'
609	[μερ τ]	οπ ^[ov] Φητ	επι ν ^ο α γ ας δ' Ϸ σι αρ ^τ δ ε δ/ Ἰω ^α Κορνηλιος γ ι α δ'
			δ/ Ἰωσηφ γ ι α δ'
610			δ/ Πδουκει γ γς
	[μερ]	τοπ ^{ov} Βησσαριων	επι ν ^ο α γ θ σι αρ ^τ ε δ' δ/ Μαριας το ξ δ/ Ἰωσηφ το ξ
	[μ]ερ	τοπ ^{ov} ΠαροϷ	επι γ ι ας σι αρ ^τ β δ/ Ανδρεας διοικ ^τ /
	μερ	τοπ ^{ov} Πιαξ Πετω	επι γ ες δ' Ϸ σι αρ ^τ ξ δ' Ϸ δ/ Ερμανως
	μερ	τοπ ^{ov} Τβλλει	επι γ ις δ' σι αρ ^τ ας δ' δ/ Ἰωσηφ
615	]	ωσφνγωρ ξ μερ	τοπ ^{ov} Πατανοοβε επι γ ι η δ' σι αρ ^τ β β/ ν ^ο α γ κβς επικ ^δ / γ ες δ' γι/ ν ^ο β γ ε δ'
617	[δ/ ?	Επιμ]αχος ξ μερ	τοπ ^{ov} Κασπιτο επι ν ^ο [...] δ' σι αρ ^τ δ γ ι β ν ^ο γ γ γ δ' επικ ^δ / γ ις δ' Ϸ
618			γι/ ν ^ο γ γ ιδ
619	γ δ/ Ε[ν]ωχ	Νεσοομ ξ αλλ ^ο ξ	τοπ ^{ov} Καπρ ^ο επι ν ^ο [...] δ' σι αρ ^τ ε γ ν ^ο δ γ δς δ' επικ ^δ / γ ιδς δ'
620			γι/ ν ^ο δ γ ι θς
621	γ δ/ Ερμανως	Πωρησ ξ μερ	Παλλανιο επι γ η δ' σι αρ ^τ α δ' γ κς επικ ^δ / γ γ δ'
			γι/ γ κγ[ς δ']
622	δ/ Ελισταβετ	Ενηθιο ξ μερ	τοπ ^{ov} Ευ ^η θιο επ[ι ν ^ο β] γ δ σι αρ ^τ ε δ' ν ^ο ε γ ι επικ ^δ / γ ι θ δ'
			γι/ ν ^ο ε γ [ε δ']
623			δ/ Ελισταβετ γ κδ β/ δ/ Φιλο ^θ γ ι γ γ δ/ Αθανασιος γ ι δ

595. δ(ια) Φιλοθ(εου) γ β/: this is a continuation of the previous line, and has nothing to do with the present one.

601-607. This account apparently relates to a payment by some tax-payer previously mentioned. The fractions at the end may refer to either wheat or money.

609. ν^ο α γ ας δ' Ϸ: the items at the end of the line and in l. 610 add up to ν^ο α γ β.

615. Πατανοοβε: sic, not Πατανουβε.

618. ν^ο γ γ ιδ: Ϸ has not been written.

- 625 δ/ Ζαχαρίας Πατθηκε δ' με τοπ^{ον} Κερμαντιὸ ἐπὶ γιγ' σι αρ^τ β ν^ο α γ θ δ' επικ^δ/ γ δ δ' υ
 626 δ/ υιων Πατθηκε γ ς δ' υιων Οννοφριὸ γ ς γι/ ν^ο α γ ι δ' [δ' υ]
 627 δ/ Ωρονωγχις πρ^ε δ' Παριας κ/ ι ε δ' Πβητ γ η δ' δ' Βης Σημ [...]. γι/ ν^ο δ γ α δ'
 δ/ Τσαχο γ α δ' Σιμων γ α δ' [/] Αγατολιὸ γ [

Fol. 18 b.]

+ Ζυγος ἐπὶ ν^ο γ γ ς [σι αρ^τ ι β υ] μή ν^ο η γ θ επικ^δ/ ν^ο

σ —

- 630 τοπ^{ον} Καστωρ ἐπὶ ν^ο β γ βς σι αρ^τ ζ δ' [/
 μερ τοπ^{ον} Τρενις δ' Ψαλεκ ἐπ[ι] γιγ' σι αρ^τ β ις [/
 μερ τοπ^{ον} Ακετος δ' Πιαδ Παρυεχ ἐπὶ γιε σι αρ^τ β γ δ' Ανδ[ρεας
 γι/ ἐπὶ ν^ο γ γ ς σι αρ^τ ι β υ μή ν^ο η γ θ επικ^δ/ ν^ο [/
 Ζηνοβίου Παυλου ἐπὶ ν^ο β γ ι η γ σι αρ^τ ι ις ν^ο ζ γ β δ' υ επικ^δ/ ν^ο α γ ς [/ γι/ ν^ο η γ γ ..]
 635 μερ τοπ^{ον} Ιερακιον ἐπὶ γ κ γς σι αρ^τ γ δ' Ενωχ
 μερ τοπ^{ον} Πκαριον ἐπὶ ν^ο α γ ι θ γ σι αρ^τ ς ις δ' Μηνας Φνὸ το β/ [/
 δ' μερ τοπ^{ον} Ιερακιον δ' πρ^ε ἐπὶ γι β σι αρ^τ ας δ' δ' Ενωχ
 δ' μερ τοπ^{ον} Χωρου διδασκαλὸς
 δ' μοναστηρ/ Ταροουτ' δ' με^ε Νεου Κτημ^ε ορος ν^ο α γ ζ [/
 640 δ' τ^{ον} αυ^τ ον' δ' με^ε Νεοφν^δ γ ε . [/

Ζαχαρίας Φιλιζ ἐπὶ ν^ο ι β [σ]ι αρ^τ ας δ' ν^ο α γ ζ επικ^δ/ ν^ο γ δ δ' [/ γι ν^ο α γ ι ας]

- μερ γηδ/ Νίαδ Σίμουκει ἐπὶ γ ις σι αρ^τ ας δ'
 μερ τοπ^{ον} Ψιλιζ ἐπὶ γ ς δ' σι αρ^τ ι β
 μερ τ^{ον} αυ^τ τοπ^{ον} δ' υι^ω/ Πεκρανκος ἐπὶ γ ς δ' σι αρ^τ ι β
 645 δ/ Ταυρινε το γ δ/ Ζαχαρίας το γ δ/ Βαλθολομ^ε δ' Προκλας το γ
 δ/ Ζαχαρίας ἐπὶ γ ις ι β σι αρ^τ ας γ
 Ζηνοβιος τοπ^{ον} Πκαίδ δ' γηδ/ Νίαδ Χαχ ἐπὶ ν^ο α γ ι β σι αρ^τ ες υ ν^ο γ γ κ επικ^δ γ ι [γ]
 δ/ Πετρος το β/ δ/ Ζηνοβιὸ δ' Αθαν^α το γ ν^ο δ γ θς
 Ηρακλειος δ' Κολου^ο δ' τοπ^{ον} Σεινελοολε ἐπὶ ν^ο α γ κα δ' σι αρ^τ γ γ κ δ ν^ο δ γ ι θ
 650 επικ^ο δ' γ ις δ' υ ν^ο ε γ ι ας υ

625. γι/ κ.τ.λ. : a continuation of the previous line.

626. Αρτοφακ^ο : this occurs as the name of a τόπος in 1420, 167, and may be so here (*i. e.* Zenobius came from the τόπος); but the meaning and origin of the word are doubtful. It is perhaps just possible that it is a nickname = ἀρτοφάγος, in which case the τόπος must have got its name from a former owner.

627. κ/ : a variant of the usual γ; cf. l. 139 ff.

δ/ δ' : the repetition of δ/ is probably a mere slip of the pen, but the second might be read Αχ, as the beginning of a name.

γι/ κ.τ.λ. : a continuation of l. 626.

629. Ζυγος : a rather curious name, but the ο is almost certain and the ς probable, and a name Ζυγε (Ζυκη) occurs in Crum, *Ostr.* 104 (p. 49) and elsewhere.

636. Πκαριον : probably the same as the Πκαρόν which occurs fairly often. At the end β/ is corrected from ι.

637. πρ^ε : if this is *πρεσβυτέρων* it is not clear to whom the reference is; cf. l. 17.

638. 88 : ζ. 58. The dot in this line is in the MS.; so in l. 640.

639. δ' Νέου Κρήματος ὄρους, the last word being no doubt used in the same sense as in 1416, 58, etc., of a monastery in the desert. Νέου Κρήματος is probably the τόπος so called.

640. ον' : *ὁνόματος*, 'to the same account.'641. ἐπὶ ν^ο ι β : ν^ο is a slip of the pen for γ.

ας δ' : this should be ας δ' 5.

645. Βαλθολομ^ε : a good instance of the Coptic confusion of λ and ρ; = Βαρθολομ^ε.

646. The relation of this line to the rest is obscure.

648. ν^ο δ γ θς : this is the total of l. 647.649. ν^ο α γ κα δ' : this is the total of the items in ll. 651-654.650. ν^ο ε γ ι ας γ : this should be ν^ο ε γ ι α δ' γ.

δ/ Κ[ολ]λου⁹ €[π]ι γ κς γ ιβ
 δ/ [? Ανδρ]εον επι γ ις
 δ/ [.] επι γ γ
 δ/[.] επι γ ις γ

Written in the right margin, opposite l. 642:—

655 μερ Παλλανιῶ § Ψαχω
 επι γ γς γ σι αρ^τ § δ/ Ζαχαρι[as]

Fol. 19.]

επι ν^ο] β γ ιδ σι αρ^[τ] τ[ς] δ['] ν^ο] ε γ γ επι κ^δ/ ν^ο γ κα δ' ι ν^ο ζ γ δ' ι
 [μερ το]π^ον Παραβ § γ η δ/ Πιαδ Αρσενουπ επι ν^ο α γ ιθ δ' σι αρ^τ δς
 μερ τοπ^ον Πμου Νλακων επι γ ιε σι αρ^τ β δ' δ/ Γεωργιο[ν]
 660]πποννιτος επι ν^ο γ γ ε σι αρ^τ ης ιβ ν^ο η γ ε επι κ^δ/ ν^ο α γ δς δ' ν^ο θ γ θς [δ']
 σ—
 μερ τοπ^ον Ελαιουρ^τ επι γ ιδ σι αρ^τ ας δ' α φ^ω δ/ Μαρκος γ γς
 δ Ιω^α Θεοφιλε γ α δ[']
 μερ τοπ^ον Τεπωτ επι γ η σι αρ^τ α ιβ δ/ Τααμ γ ας
 μερ τοπ^ον Τσαμητ § Παπκαλερνει επι ν^ο α γ § σι αρ^τ β δ/ Θεοφιλε το §
 665 Ανδρ^ε πρ^ε το §
 μερ τοπ^ον Τβσε επι γ ιδς σι αρ^τ β δ/ Θεοφιλε
 μερ τοπ^ον Πιαδ Παλει § Ανκοορε επι γ ιζ γ ιβ σι αρ^τ βς δ' δ/ Θεοφιλε το §
 δ/ Ανδρ^ε πρ^ε το §

669 [δ/ Θεοδοσι]ος Πισαθακη § γ η δ/ Πιαδ Αρσενουπ επι γ ιε σι αρ^τ ας δ' ν^ο α γ ιδ επι κ^δ/ γ ε
 ν^ο α γ [ι θς]

670 [δ/ Θεο]δοσιος το γ δ/ Τσωνη το γ δ/ Θεοδωρος το γ
 [δ/ Α]σενεθ επι γ ις σι αρ^τ βς [ν^ο α γ] ιζ επι κ^δ/ γ ε ν^ο α γ κγ

σ—
 μερ τοπ^ον Μυλοναρ^χ επι γ ιγ σι αρ^τ β
 μερ τοπ^ον Ψουσινε επι γ γ σι αρ^τ §

δ/ Θεοδοσιος Τααμ επι ν^ο η γ ιε σι αρ^τ κθ[ν^ο] κα γ κς επι κ^δ/ ν^ο γ γ ε ν^ο κε γ δ[ς]

675 μερ τοπ^ον Πρα Νζιπων § Τριλοοζε § Ξικνε επι ν^ο α γ ζς σι αρ^τ ε δ'
 μερ τοπ^ον Πρηπιτω επι γ ιθς σι αρ^τ γ
 μερ τοπ^ον Πατανουββει — — επι ν^ο δ γ ιε σι αρ^τ ιγς γ ιβ

655, 656. These apparently contain an additional payment made by Zacharias but for another person, so that the amount is not included in the payment by Zacharias in l. 641.

657. ν^ο β γ ιδ: the correct sum is ν^ο β γ ι δ'; the clerk has written δ instead of the fraction by inadvertence.

660. ν^ο γ γ ε: this should be ν^ο γ γ ε γ ιβ.

ης ιβ: this should be θς ιβ.

ν^ο α γ δς δ': the first δ corrected from ι.

662. This is apparently a continuation of l. 661. δ(ιδ) Τααμ γ ας in l. 663 may be so too, but it does not in any case make up the whole amount of 14 carats. The rest, we may suppose, was paid by the person named in the main entry in l. 660.

669. Θεοδοσιος: for the restoration cf. l. 394.

674. σι αρ^τ κθ: the sum should be κης γ ιβ. Possibly nothing has been written after κθ, but there seem to be traces of something.

μερ τοπ^{ov} ΠκαουκϚ - - - - - επι ν^o α ρ κα σι αρ^τ ες δ'

680 δ/ Θωμας Ϛ μερ το^π Πατανουβει S Πρα Νξιπον επι ρ νς σ[ι] αρ^τ []'
 δ/ Σοφια Ϛ μερ το^π Τλιλοολε επι ρ λξ β[/]
 δ/ Τααμ το^π ΠκαουκϚ S Πατανουββει επι ρ ς γ []
 δ/ τ^{ov} αυ^τ Ϛ το^π Πρεπιτω - - - επι ρ ι θ[]

Fol. 19 b.]

+ Θεοδωσια Γεωργιου επι ν^o η ρ ι β[σ]ι αρ^τ κξ ν^o κ ρ ι δ επι ι κ δ /

685 μερ τοπ^{ov} Πανλανιου επι ν^o α ρ γ σι [α] ρ [τ γ]
 μερ τοπ^{ov} Εργοντες S αλλ Πανλανιδ επι ρ ι η δ' σι αρ^τ β γ
 μερ τοπ^{ov} ΤανκαϚ επι ρ η δ' σι αρ^τ α
 μερ τοπ^{ov} Χαλκορρ^α επι ρ ι α δ' σι αρ^τ ας
 μερ τοπ^{ov} Βης Σημ S Ουεσωτος επι ρ ι η σι αρ^τ β β /
 μερ τοπ^{ov} Ταπουβις επι ν^o α ρ κα σι αρ^τ ς

689 a δ' / γη ρ ι κ / Διονησιδ ζ' Ιω^α Πασ[]
 690 μερ τοπ^{ov} Πατασινου επι ν^o ρ ρ δς δ' σι αρ^τ ις

δ/ [Γ]εωργι/ Πακυμε

Θαυμαστη Μακαρι^{ov} επι ν^o β ρ ι ε σι αρ ζς ν^o ς ρ ι ε επι κ δ / ν^o ς ρ κ γ [

μερ τοπ^{ov} Τσαμητ επι ν^o α ρ ες σι αρ^τ γ δ/ Αθαλ[ασιου
 μερ τοπ^{ov} Πιωζε Πναμ S Πιωζε Θαμ επι ρ ι ζ σι αρ^τ βς δ/ Πτηρ[ου
 695 μερ τοπ^{ov} Πιαζω επι ρ ι ςς σι αρ^τ β
 696 Ιακωβι^{ov} Ενωχ S αλλ' επι ν^o ι ε ρ ι γς σι αρ[τ ν β γ ι β] ν^o λ θ ρ ι ς η επι κ ν^δ ν^o ε ρ ι θ η
 γι / ν^o μ [ε] ρ ι [α δ']

697 μερ τοπ^{ov} Βαναν επι ρ ι η σι αρ^τ β γ α Φιλοθεος
 μερ τοπ^{ov} Αββ' Βικτωρος επι ρ ςς σι αρ^τ ς δ' δ/ τ^{ov} αυ^τ
 μερ τοπ^{ov} Χερσαμπελ S Τρενει επι [ι] ρ βς δ' σι αρ^τ γ δ' / αυ^τ
 700 μερ τοπ^{ov} Πωαρκ επι ρ δ σι αρ^τ ς η δ/ Φιλο^o
 μερ τοπ^{ov} Θανασια επι [ι] ρ ες ι β σι αρ^τ α δ/ τ^{ov} τεκν^υ Ιακωβ
 μερ Παβακτης [επι] ρ κ γς σι αρ^τ γ β / δ/ Φιλο^o
 703 μερ τοπ^{ov} Πχιχιτος επι ν^o β ρ ης σι αρ^τ ε δ/ Ιακωβ το ς
 δ/ Πεσοο^{ov} S Παυλου το ς
 704 μερ τοπ^{ov} Πθαθακη επι ν^o α ρ ας σι αρ^τ δ α Θαυμαστη

678. ΠκαουκϚ: the character at the end might be υ; so too in l. 681; but to read υ, here and elsewhere, excludes any possible Coptic etymology (Crum).

679-682. These are the details of the payment in l. 674. $\frac{1}{2}$ is to be supplied in either l. 681 or l. 682 in the lacuna.

680. Τλιλοολε: note that this corresponds to Τριλοορε in l. 675. The latter form means 'bdellium', a gum (Crum).

685. αλλ(ου): i.e., apparently, a different τόπος called Παν-
 λανιου.

689 a. ζ': apparently ζ is right rather than the symbol ζ. See note on l. 741.

695. Πιαζω: in l. 1054 this appears as Πιαζω.

697. α Φιλοθεος: δ/ frequently becomes very much like α, but this seems clearly to be α, not δ/; cf. ll. 704, 711.

699. Χερσαμπελ(ου) (και) Τρενει: the ς and the preceding λ are run into one, but ς seems intended, as Χερσαμπελου and Τρενει were distinct τόποι.

702. The dots are in the MS.

705	μερ τοπ ^{ου} Βησνατητ	επι	γ η υ	σι αρ ^τ α δ/ Πατκοορε
	μερ τοπ ^{ου} Πιας	επι ν ^ο	α γ κ βς	σι αρ ^τ ζ ι β δ/ υι/ Σαβιν ^ο
707	μερ τοπ ^{ου} Πιας Αρσενουπ	επι	γ ις	σι αρ ^τ β β/ δ/ Δαυειτ
	Πορφανος			
708	μερ τ ^{ου} αυ ^τ τοπ ^{ου} Σ πατρος	επι ν ^ο	α γ η	σι αρ ^τ ε δ/ Μακαρε
	μερ τοπ ^{ου} Παβερ S Τρενι	επι ν ^ο	α γ ι θ	σι αρ ^τ ε γ δ/ υι ^ο / Ιακωβ
710	μερ τοπ ^{ου} Βελεκαου	επι	γ η	σι αρ ^τ α δ' δ/ τ ^{ου} αυ ^τ
	μερ τοπ ^{ου} Ταντ[.]λε.	επι	γ δς υ	σι αρ ^τ β/ α Φιλοθεος
	μερ τοπ ^{ου} Πκαλοο[υ]	επι	γ β δ' υ ις	σι αρ ^τ γ δ/ υι ^ο / Ιακωβ
	μερ τοπ ^{ου} Κε[.....]	επι	γ κ βς	σι αρ ^τ β υ δ/ Φιλοθεος
	μερ τοπ ^{ου} Πι[αδ ?] Μ[η]λ[ε] -	επι	γ ις	σι αρ ^τ βς δ/ τ ^{ου} αυ ^τ
715	μερ τοπ ^{ου} Ψανβοι[...]	επι	γ ες	σι αρ ^τ α δ/ τ ^{ου} αυ ^τ
	μερ τοπ ^{ου} Ευη[θ]ιο[υ] S ? Τρεν[ε] S Φηγε[?] S Μαρσα[β]ου			
717	[	επι ν ^ο	α γς δ' υ ι β μ υ	σι αρ ^τ γς δ' δ/ Σενο ^ο
	Μαρσαβου			
718	§ Σ ουσιας Αββ ⁻ Σουρου ^τ δ/ Φ[ι]λ[ο]θεος			] - σι αρ ^τ γ υ

Fol. 20.]

]x επι γ κ γ κδ[σι αρ^τ] γ β/ ν^ο β γ θ δ' υ ε[π]ικ^δ/ γ ης δ' ν^ο β γ ι η υ

720	[μερ τοπ ^{ου} Πρε]μαντινο ^ο	επι	γ ι β δ' υ	σι αρ ^τ β
	[μερ τοπ ^{ου}] Παπκαλελνει	επι	γ δ δ'	σι αρ ^τ β/
	[με]ρ τοπ ^{ου} Βης Κουι	επι	γ βς δ'	σι αρ ^τ ς
	[μ]ερ γ η δ/ Ψεμε S ι ζωτερι Πμου Νλακ/ επι γ γ δ'	σι αρ ^τ ς		
	γ/ επι γ κ γ κδ σι αρ ^τ γ β/ ν ^ο β γ θ δ' υ επικ ^δ / γ ης δ' ν ^ο β γ ι η υ			
725	§ μ[ε]ρ τοπ ^{ου} Ελαιουρ ^τ § Θεοδοσιος Πν[ε]ε επι γ α δ' σι αρ ^τ δ'			
	τ]οπ ^{ου} Πατσιδημει επι γ ι γ δ' σι αρ ^τ β ν ^ο α γ ις επικ ^δ / γ ε ν ^ο α γ ις			
	[μ]ερ τοπ ^{ου} Πατσιδημει	επι	γ ε δ' υ	σι αρ ^τ ς δ' δ/ Θεοδωρος το ς δ/ [Ισ]ακ το ς
	[μ]ερ τοπ ^{ου} Τειαιε	επι	γ γς δ'	σι αρ ^τ ς δ/ Θεοδωρος
	[μ]ε[ρ] τοπ ^{ου} Μυλοναρ ^χ	επι	γ δς	σι αρ ^τ ς δ' δ/ Θεοδωρος γ γ δ' δ/ Ισακ α[δ']
730	]ας τοπ ^{ου} Μυλοναρ ^χ επι ν ^ο α γ ι[.] σι αρ ^τ γ β/ ν ^ο β γ ι γς υ επικ ^δ / γ ης δ'			
	ν ^ο β γ κ β δ' [υ]			

705. Βησνατητ: this might just possibly, here and in l. 746, be Βησνατης, but in 1420, 34, the name is clearly Βησνατητ. ΔΑΣΗΤ, ΔΕΣΠΑΤ = χαλκός, but the final ητ is obscure (Crum).

δ(ια) Πατκοορε: a correction, in a different hand. The original reading, νι^ο/ Μαρσαβο^ο, has been crossed out.

710. Βελεκαου: no doubt the same as the Βελεκαυ of 1420, 7, etc.

718. The supplements in the money in l. 717 and in the wheat in l. 696 are made on the supposition that this line is an extra payment, as is usual where a line begins (και) (ιπέρ).

719. γ κ γ κδ': this should be γ κ βς υ.

723. The second name is extraordinary but the reading seems certain. No doubt § should follow it.

725. At the end of this line a line and a half (beginning with δ/) has been written in the margin and then washed out.

726. γ ι γ δ': this should be γ ι γς υ.

729. α δ': the carat sign omitted.

730. τοπον Μυλοναρχ(ου): probably the place from which the tax-payer came.

- 731 μερ τοπ^{σι} Μυλοναρχ̄ επι γ[-]β/ σι αρ^τ β/ δ/ Βικτωρος
 μερ τοπ^{ου} Ψουσινρε επι γδς σι αρ^τ β/ δ/ τ^{ου} αυ^τ
 μερ τοπ^{ου} Πατισιδημει επι γιεδ' σι αρ^τ β γ δ/ Ιεζεκιας
 Ἰωαννας Απολλωτος επι ν^ο εγιη[δ]' σι αρ^τ κβ/ ν^ο ιδ γις επικδ/ ν^ο βγγ γ ν^ο [ις γιθς γ]
- ο —
- 735 μερ τοπ^{ου} Πιαζ Σελσελσιρ επι ν^ο α[γγ σ]ι αρ^τ ε δ/ Ανδρεας διοικ/
 μερ τοπ^{ου} Πιωζε Πναμ επι γβς σι αρ^τ γ γ
 μερ τοπ^{ου} Παβριγαρης επι γβδ' σι αρ^τ γ
 μερ τοπ^{ου} Πρα Νξιπων επι ν^ο α γβς σι αρ^τ δ
 μερ τοπ^{ου} Πδιακ/ επι ν^ο α γ κας σι αρ^τ ζ δ/ Ανδρεας δικ^τ/
 740 μερ τοπ^{ου} Ελαιουρ^τ - - επι γς δ' σι αρ^τ α
 μερ τοπ^{ου} Ευηθιου ξ πατρος επι[ν^ο α] γδδ' σι αρ^τ β/ γ^τ ονς Μαρίας Απολλω^τ

Written in the right hand margin, opposite ll. 722 and 723 :—

ὅν Ψον Κονι & Σαραπιων[ος]

Opposite l. 733, but a little lower :—

3γ^τ οὐδὲ Μαρθα[ς]

Fol. 20 b.]

+ Ἰωσηφ Θωμας S αλλ^ω επι ν^ο γ γ ς δ' σι αρ^τ ια ς γ ν^ο η γ [

- | | | | | |
|-------|--|-----|----------------------------|--|
| 745 | μερ τοπ ^{ov} Πμου Νλακων | επι | γ ι ε | σι αρ ^τ β δ / δ / |
| | μερ τοπ ^{ov} Βησνατητ | επι | γ η | σι αρ ^τ α δ / Γ ε ω ρ γ ι ου |
| | μερ τοπ ^{ov} Ελαιουρ ^τ | επι | ν ^ο α γ α | σι αρ ^τ δ δ / . [|
| | μερ τοπ ^{ov} Παραβ S Πιαθ, Αρσενουπ | επι | γ ι β δ / | σι αρ ^τ β δ / Β ο [τ ρ ος |
| | μερ τ ^{ov} αυ ^τ & πατρος | επι | γ η δ / | σι αρ ^τ α ε δ / τ ^{ov} [αυ ^τ |
| 750 | μερ τοπ ^{ov} Βης Σημ | επι | γ ε δ / | σι αρ ^τ δ δ / Κυρος [|
| 750 α | | | | S Α β γ [α α μ |
| | μερ τοπ ^{ov} Παταριβαλ | επι | γ δ | σι αρ ^τ β / δ / Κυρος . [|
| | γ Ιωσηφ τοπ ^{ov} Φαμχοι & μερ τοπ ^{ov} Παραψ | επι | γ ι β | σι αρ ^τ β ν ^ο α γ ζ επικ ^δ / γ δ δ [ν ^ο α γ ι α] |
| | Ιωσηφ Ταλοτει | επι | ν ^ο β γ ι ζ ι ε | σι αρ ^τ η δ γ ν ^ο ε γ κ γ δ / επικ ^δ / ν ^ο α [|

734. κ β/: this should be κα' γ.

739. Πδιακ/: probably a combination of the Greek substantive with the Coptic article, 'of the deacon'; cf. l. 912.

δικ^τ / : sic; l. διοικητοῦ.

741. τ : cf. l. 743. The over-written τ seems to imply that the symbol stands for some definite word, and suggests the possibility that the word may be *ḡret*, which in this case would be a reference to an entry elsewhere, and in other cases (e.g. l. 752) a sort of note of interrogation, implying that the entry

needed verification.

746. Βησνατητ: *cf.* l. 705, note.

750a. It is not clear whether this is a continuation of l. 750 or l. 751.

751. Παριϋβαλ: for the dot *cf.* note on l. 371. It is actually over the β. The word means 'the red-eyed' (Crum).

752. Ἰωσηφ τοποῦ Φαμχοῖ: *i.e.* 'Joseph of the τόπος of Phamjoi.' The word means 'the shipwright' (Crum).

757 [Ι]ωσηφ Πβητ επι ν^ο α γ ις δ' σι αρ τ γ ν^ο δ γ ης επικ^δ/ γ ι ε δ' γι/ ν^ο δ γ κ γ δ'

σ

μερ τοπ^{ον} Κακλετ επι ν^ο α γ ι γ σι αρ τ ες γ

759 μερ γηδ/ Νιαξ Ιωνας επι γ γ δ' σι αρ τ σι/ Κολλου^ο δ μογ^ς

759 a μογ/ Ταροου

760 Ιωαννης Βικτωρος επι ν^ο β γ ι ης δ' σι αρ τ θς δ' ν^ο ζ γ ας δ' η επικ^δ/ ν^ο α γ δς δ'

σ

μερ τοπ^{ον} Νεικλεται επι γ ι η σι αρ τ βς δ/ Τροσις το ε' δς μ^τ

μερ τοπ^{ον} Βης Κουι επι γ η δ' σι αρ τ α δ' το ε' δ/ Τροσις

μερ τοπ^{ον} Τλειλοοξει S Πρα Νξιπορ S Φηγε επι ν^ο α γ ις σι αρ τ τ το ε' δ/ Τροσις

765 μερ τοπ^{ον} Νεικλεται δ Αναστασιος επι γ ε σι αρ τ β/ το ε'

μερ τοπ^{ον} Νεικλεται δ Ευδοξ/ επι γ δς σι αρ τ β/ το ε'

S δ αναλυμπθεν^τ δ [τοπ^{ον}] Πανουχοολ ν^ο ι γ ζς δ' - - - σι αρ τ με

δ μερ τ^{ον} αυ^τ τοπ^{ον} δ Καλ[ου?] S Μαρι[ας] - ν^ο β - - - σι αρ τ θ

δ τοπ^{ον} Πχειρας [] - - - γ κ β - - - σι αρ τ κς

770 τοπ^{ον} Πανουχοολ δ/ Τροσις σι αρ τ η

σ[ι] [αρ]τ β/

Fol. 21.]

] δ αλλ^ω επι [ν^ο α γ ια σ]ι αρ τ^ι ες [ι β] ν^ο γ γ ι η επικ^δ/ γ ι γ ι β γι/ ν^ο δ γ ζ ι β
[μερ τοπ^{ον} Νεμ]ξ ης επι γ τς σι αρ τ α ι β δ/ Θεοφανη γ γ δ' δ/ Ευπραξια γ γ δ'
μερ [τ]οπ^{ον} Τειαε επι ν^ο α γ δς σι αρ τ δς δ' ατ/ γ δς δ' δ' ατ/ ομο γ δς δ'

775

δ/ Τρεσε γ θς δ/ νιων Φιλο^ο γ θς

γι/ επι ν^ο α γ ια σι αρ τ ες ι β ν^ο γ γ ι η επικ^δ/ γ ι γ ι β γι/ ν^ο δ γ ζ ι β

[δ/ Ιωανν]ης Ερμανω^τ δ γυνικ^ω/ επι ν^ο β γ ι θ σι αρ τ ι η μή ν^ο ζ γ γ δ' επικ^δ/ ν^ο α γ α ν^ο η γ δ δ'

σ

μερ τοπ^{ον} Νεκλεται S Παπκαλε^ελε επι γ κ σι αρ τ βς δ' δ/ Ευφυμια

μερ τοπ^{ον} Αββ' Ιωβ επι γ τς δ' σι αρ τ α ι β δ/ Ιω^α

780

[μ]ερ τοπ^{ον} Νεμξ ης επι γ ι θς σι αρ τ γ δ' δ' ατ/

[μ]ε[ρ] τοπ^{ον} Πρμπετω επι γ ζ δ' σι αρ τ α ι β δ/ Ευφυμια

[μερ το]π^{ον} Πιαξ Ερμει^ο επι γ ι σι αρ τ ας ις δ/ Ιω^α

μερ τοπ^{ον} Βης Κουι επι γ κς σι αρ τ δ' ατ/

γι/ επι ν^ο β γ ι θ σι αρ τ ι η μή ν^ο ζ γ γ δ' επικ^δ/ ν^ο α γ α ν^ο η γ δ δ'

757. ν^ο α γ ις δ': γ is too much; so too in l. 760.

759. ι(ων) Κολλουθ(ου) (νπερ) μον(αστηριου?): the last two words are in very faint ink. The whole is perhaps in a different hand from the rest.

762. δ(ια) Τροσις κ.τ.λ.: this, as well as the similar entries in ll. 763 and 764 and το ε' in ll. 765 and 766, is in a different hand, distinct both from the main account and that of l. 759. l. 770 is probably by the same.

δ μ^τ: υπέρ μετόχων.

764. Φηγε: the third letter looks more like σ than ν, but Φησε nowhere occurs and Φηγε (= Φειέως; cf. 1432, 71) several times.

765, 766. The relation of these two lines to the previous entries is obscure, as also the significance of το ε'.

767. αναλυμπθεν^τ: l. αναλημφθέντος.

768. ν^ο β. The β is a correction from α.

769. Probably nothing has been written in the lacuna.

777. Ιωαννης: a John son of Hermaōs occurs in 1421, 37, 1431, 67.

γυνικ^ω: l. γυναικός.

ι η μή: this should be ις κδ μή or ις ις.

778. Παπκαλεε: cf. Πατκαλεε in l. 1182 and 1421, 44, but the π here and τ there are certain.

- 785 S ξ $\epsilon\zeta^{\delta}$ εκκλλ- Αββ- Μουσαιο δτ/ ατ/ επι ν° δ γ ις σι αρτ ις ν° ι γ κ βς δ' επικδ/
 ν° α γ ιδ δ' ν° ι β γ [ιγ]
 786 γ δ/ Ιωαννδ Ανουφω ξ μερ τοπ^{ov} Πιηνε [επι] γ γς σι αρτ γ η δ' επικδ/ γ α δ' ν° γ θς
 . . / S ξ μερ τοπ^{ov} Τουαανενιν ξ υιων Πατμ[.]λ[.]κλει επι ν° α γ ια σι αρτ ε δ'
 S ξ μερ τ^{ov} ατ/ τοπ^{ov} ξ Θεοδοσιος πρ^ε επι γ ζ δ' σι αρτ α
 S ξ μ^ε τοπ^{ov} Πιηνε ξ ουσι/ Αββ' Σουρου^τ . . . ν° α γ γ
 790 δ/ Ιωαννης δ Ιουστινη επι γ κας δ' σι αρτ γς ν° β γ ζς επικδ/ γ η ε ν° β γ ι [ε β/]
 —
 μερ τοπ^{ov} Ευηθιο επι γ ις δ' σι αρτ βς
 μερ τοπ^{ov} Πκομ Ντοδ επι γ ε σι αρτ α
 γι/ επι γ κας δ' [σι αρτ γς] ν° β [γ] ζς επικδ/ γ η ε ν° β γ ι ε β/

Fol. 21 b.]

+ δ/ Ιωιθ επι ν° α γ β δ' σι αρ δ ες [ν° ? γ γ] ιθ επικδ/ γ ι

- 795 μερ τοπ^{ov} Τειαιε δ Πιαζ ρουι επι γ κ σι αρτ γ ε δ/ Θεοδωρ^{ov}
 μερ τοπ^{ov} Πτολημε επι γ ε δ' σι αρτ α δ/ Μακαριο ελαιουρ-
 δ/ Ιωαννης Κορνηλιος επι ν° α γ ι β 'δ' σι [αρτ] ε ν° γ γ κ επικδ/ γ ι γς γι/ ν° [δ γ θς]
 —
 798 μερ τοπ^{ov} Τεγνη επι ν° α γ α δ' σι αρτ γς S ξ μερ τοπ^{ov}
 Φητ ξ Ερμαω[ς]
 799 μερ τοπ^{ov} Νιαζ Τωβιας επι [γ] δς σι αρτ γ
 800 μερ γ η δ/ Φητ ξ υι^ω Καλλ[ι]νικ^ω/ επι γ ες σι αρτ α
 γι/ επι ν° α γ ι β δ' σι αρτ ε ν° γ γ κ επικδ/ γ ι γς γι/ ν° [δ γ θς]
 δ/ Ισακιο γλυφ^τ επι ν° β γ η γ [σι] αρτ ε δ' ν° ε γ κα επικδ/ γ κς ή [γι/ ν° ε γ ις ζ γ]
 —
 μερ τοπ^{ov} Τσαμητ επι [ν° α] γ ις σι αρτ γ δ/ Ισακ
 804 μερ τοπ^{ov} Τασε επι [γ] ιδ σι αρτ β ι β δ/ Ιω^α Μαρκω γ η
 γ ι β δ/ Διοσκορ/ γ ες ι β
 805 μερ τοπ^{ov} Πατουρσολε S Πιαζ [. .] ο επι γ ζ δ' γ σι αρτ α γ δ/ Ισακ γ ε γ ι β δ/
 Φοι β S Μουσης
 806 γ α γ ι β
 γι/ επι ν° β γ η γ [σι] αρτ ε δ' ν° ε γ κα επικδ/ γ κς γ γι/ ν° ε γ ις ζ γ
 S ξ $\epsilon\zeta^{\delta}$ δτ/ αυτ
 τοπ^{ov} Πιαζ Κελβαυλε' ξ Αθ[α]νασιος επι γ ες δ' γ σι αρτ α

787. . . / : in a different hand. The overwritten dot is in the MS.

Τουαανενιν : Τουαανιν *might* be 'the (female) Greek' (Crum).
 789. The dots are in the MS.

790. Ιουστινη : perhaps more likely a Coptic form of the masculine name = 'Ioustine' (cf. 1432, 99) than a Greek feminine 'Ιουστινη.

794. Ιωιθ : Ι. 'Ιουδιθ.

798. The earlier part of this line seems to be a correction.

799, 800. Three lines have been washed out in the right margin opposite to these lines.

802. γλυφ^τ : no doubt some derivative of γλίφω ; perhaps intended for γλίπτου.

ν° β γ η γ : this should be ν° β γ ζς δ γ.

σι αρτ ε δ' : this should be ες κδ. The δ' is a correction from ε.

805. γ ζ δ' γ : the items at the end add up to γ ζς γ.

Fol. 22.]

810	][r] ι ζ v° ι επικ ^δ / v° α γ ι α γι/ v° ι α γ ι α σ ^ν γ κ γ δ' Χωρ ⁻ Ο β ρ ^ε
	[μ ε]ρ τοπ ^[ou] Πιριωνος επι γ ι ες σι αρ ^τ α δ δ'
	μερ τοπ ^{ou} Πρεμαντινοδ επι γ δ σι αρ ^τ β/
	μερ τοπ ^{ou} Βαφ ^ε επι γ ε δ' σι αρ ^τ ζ
815	μερ τοπ ^{ou} Α β β ⁻ Μακ ⁻ Σ Ψεμρε επι γ β δ' σι αρ ^τ γ δ/ Ανδρεας διοικ ^τ /
	μερ τοπ ^{ou} Τεπωτ επι γ ας σι αρ ^τ ι β
	μερ τοπ ^{ou} Καποοχε επι γ δ σι αρ ^τ β/
	μερ τοπ ^{ou} Σακαμαρε επι γ ι δ σι αρ ^τ α
	μερ τοπ ^{ou} Πικνε επι γ ι θ σι αρ ^τ β ζ
820	μερ τοπ ^{ou} Πλαιν δ Θερκοουε επι γ θ σι αρ ^τ α
	γι/ επι v° γ γ γς σι αρ ^τ η ζ v° ζ γ ες επικ ^δ / v° α γ βς [γ]ι/ ι ^[o] η γ θ
	[μ]ερ τοπ ^{ou} Ψαιωτος επι γ ζ σι αρ ^τ ζ
	[μ]ερ τοπ ^{ou} Νεμσε δ Ταπιας επι γ [] σι αρ ^τ ζ
824	μερ τοπ ^{ou} Βοττος επι γ [] σι αρ ^τ ας γι/ επι γ κ γ δ' σι αρ ^τ βς v° β γ θ επικ ^δ / γ ης v° [β γ ι ζς]
825	γι/ επι v° δ γ βς δ' σι αρ ^τ ι ζ επικ ^δ / v° α γ α γι/ v° ι α γ ι α μ ^τ κ/ κ γ δ' Χωρ ⁻ Ο β ρ ^ε .
826	ο μ' Σ δ κτημ ^τ Καρκαρδ δ αστικ ^o / Ανταιδ συν v° ι β γ κ γ τ ^{ou} διαγρ/ v° η γ κ v° ις γ ι γ επικ ^δ / v° α γ ι [γς] v° ι η γ βς σι αρ ^τ ζ
827	εισι/ ενενεχ ^o απο πλι ^{ou} τ ^{ou} χωρι ^[ou] Α φρο ^δ δ κουφ ^o τ ^{ou} α ^τ / ον v° β γ ι ζ γι/ v° ι η γ βς σι αρ ^τ θ
828	γ δ/ Ι ω β Παρεας δ γ η δ/ Πατωρ επι γ [. σι αρ ^τ] γ ι β γ κ βς επικ ^δ / γ γ δ' v° α γ ας δ' δ δ/ [.]

810. This line is intended to correspond not with l. 821 but with l. 825. The following lines, 812-820, give the sums paid by this tax-payer, the total of which is contained in l. 821, but the amount here given includes, as appears from l. 811, 23½ carats paid by another person (?), which are accounted for in 822-824. In 825 the sum of 10 *solidi* which in the present line follows the wheat is omitted, probably by inadvertence.

811. Χωρ⁻ Ο β ρ^ε: it is not clear whether this is a place- (χωρίου Ο β ρ^ε) or a personal name, but the latter seems the more probable, as we should naturally expect this extra sum to be paid by or for another person. If a personal name, the first is probably Χώρου; cf. l. 638, τόπος Χώρου διδασκάλου.

819. Πικνε: *not* Πηνε.

821. η ε: this should be η ζ.

825. This line gives the total of the payments in ll. 812-820 plus the 23½ carats and 2½ artabas of wheat specified in detail in ll. 822-824 and repeated as a total at the end of l. 824. The sum of wheat is incorrect; 8½ + 2½ gives 10½, not 10½. The επικ^δ/ (which should be v° α γ ι α) is the sum of that in l. 821 and that in l. 824, but not so the sum of 10 s. preceding it (here omitted). This appears to be arrived at by inadvertently taking the total 2 s. 17½ c. in l. 824 as the sum to be added to the 7 s. 6½ c. of l. 821, instead of 2 s. 9 c. In fact the 8½ c. επικ^δ/ of l. 824 has been reckoned twice over.

μ^τ κ/: μετὰ κερατίων.

826. ο μ': ὁμοίως?

αστικ^o(ν) Ανταίου: cf. l. 439, note. The rest of this line and l. 827 are very difficult. συν . . . γ κ would seem to mean 'including 12 s. 23 c. for poll-tax, 8 s. 20 c.'; but in that case it is inexplicable that the second sum is smaller than the first, which it is assumed to include. That v° η, not v° κ, is right is indicated not only by the appearance of the letter itself, which is much more like η than κ, both here and in l. 1363, where this entry seems to be substantially repeated, but also by the fact that the following sum, which seems to correspond with that which usually follows the wheat, would, if we read κ, be smaller than the original sum, contrary to the universal rule. Consequently we must suppose that σύν is equivalent to 'in addition to,' and that the sum following it is not included in any of the subsequent items; cf. the introduction, p. 176. The supplement at the end of l. 826 is taken from l. 1364; the wheat is misplaced. The general meaning of l. 827 seems to be that the payment there recorded is made to supply a deficit due to a sum having been remitted; we may probably read εισί(ν) ἐνενεχθ(έντα) ἀπὸ πλ(ε)ίου(ς) τοῦ χωρίου (sc. τῶν χωρίων?) Ἀφροδ(ιτῶ) (ὑπὲρ) κουφ(ισθέντ)ος(ς) (or κοίφου) τοῦ α(ὐ)τ(οῦ) ὀν(όματος). The total, 18 s. 2½ c., which does not appear in the corresponding place in l. 1365 (where too the sum after ὀνόματος is v° β γ ζ, not v° β γ ι ζ), is not the sum of this payment of 2 s. 17 c. and the 16 s. 13 c. entered in l. 826, but simply the total already given in that line.

829. δ/: the lacuna is so small that it seems likely that nothing was written after this.

- 830 δ/ Ἰερημίας § μερ τοπ^{ov} Πατκηλτ επι ν^{ol} α γ ης σι αρ^τ ες ν^o γ γ ι α επικ^δ/ γ ι β ν^o γ γ [κ γ]
 δ/ Ἰωαννης το^τ Σασον S αλλ^w επι γ κ γς σι αρ^τ γ γ κ δ' μ η ν^o β γ ι ας επικ^δ/ ης δ' γ ι/ ν^o β [γ κ δ']
- 832 μερ τοπ^{ov} Σασον επι γ ι γς σι αρ β κ δ' δ/ υιων Διανε γ η ε'
 δ/ υῖων Ἰω^a γ ε γ ι β
- 833 μερ τ^{ov} α^τ/ § εκκλ⁻ Αγι/ Μαρίας επι γ γς γ σι αρ^τ γ γ μ η δ/ υῖων Διανε
- 834 μερ τοπ^{ov} Τανκεψ επι γ ς σι αρ α δ/ Μακ[-/] τ[ο] γ δ
 Κυρος το γ δ/ Φιλο^o τ[ο] γ
- 835 γ ι/
 S § αμπελικ^w/ συνπρ^o ν^o β γ γ επικ^δ/ γ ζς γ ι/ ν^o β γ ις
 γ ι/ επ[ι] γ κ γς σι αρ] γ γ κ δ' μ η ν^o δ γ δς επικ^δ/ γ ις ν^o ε γ ς [ς]
- Fol. 22 b.]
- + δ/ Ἰακωβιῷ S Οννοφριῷ § τοπ^{ov} Πανκο[υ]λ [επ]ι ν^o δ γ ι γ σι αρ^τ ι ζ [
- 840 δ/ Πτολημε το § δ/ Φνε το υ δ/ Αθαν^a το υ
 δ/ Ανδρεας το δ'
- δ/ Ἰωαννης § μερ τοπ^{ov} Ρυπαριῷ επι γ ς β/ σι αρ^τ α γ ι ζ επικ^δ/ γ βς γ ι/ γ [ι θς]
 δ/ υιων Ἰω^a το γ δ/ Περμω το γ δ/ Κολλου^o το γ
- δ/ Ἰωσηφιῷ S αλλ^w § τοπ^{ov} Τραπετει επι ν^o β γ ι θ σι αρ^τ ζ ι β ν^o ς γ κ βς επικ^δ/ ν^o [α γ δ']
 γ ι/ ν^o ζ γ κ β δ'
- 845 [δ/] Ἰωαννης Καβιῷ § γ η δ-/ Πατωρ επι γ βς δ' σι αρ^τ γ ι β κ δ' γ ζ επικ^δ/ γ α γ ι/ γ η
 δ/ Φοιβ- Σαυκολῷ § γυνικ^w/ § μ^e τοπ^{ov} Τανκεψ επι γ βς γ σι αρ^τ γ
 S § αμπελικ^w/ γ ης δ'
- δ/ Ἰωαννης Παπνου^o επι ν^o α γ ις ις μ η σι αρ^τ ες ν^o δ γ ς επικ^δ/ γ ι δς δ' ν^o [δ γ κς δ']
- μερ τοπ^{ov} Πρα Νιπον επι γ [] σι αρ^τ ας δ/ Ἰω^a
- 850 μερ τοπ^{ov} Πανδιλμε επι γ δς δ' σι αρ^τ ς δ' δ^τ/ α^τ/
- μερ τοπ^{ov} Πταρεψβαλ επι γ δ σι αρ^τ ς δ/ Κυρος γομικ^o/
- 852 μερ τοπ^{ov} Βης Σημ επι γ η σι αρ^τ α δ' δ/ Απολλω S Θεοδοσια
 S υιων Φοιβ-

830. Πατκηλτ: probably the same as Πατκερτ in 1474, the η being equivalent to ε and the λ to ρ.

831. γ κ γς: this should be γ κ γ γ. It is, however, possible that a γ follows ς in l. 834, in which case the correct sum is γ κ γς γ.

832. γ η ε': this fraction, $\frac{1}{2}$, has already occurred two or three times, e.g. l. 404, in statements of the proportions of a payment made by more than one person, but not previously as a money-fraction. In no case where it is possible to check its value by the arithmetic does it give a correct result; here for example $\frac{1}{2}$ is required to make 13 $\frac{1}{2}$ c. The figure, however, seems clearly to be ε'. For the fraction cf. Tebt. Pap. 509, where it occurs in a sum of barley.

835. The total has not been filled in. It is given in l. 837 with the addition of l. 836.

836. αμπελικω(ν) συνπρ(α)θ(εων): apparently a charge on certain vineyards sold by John; more probably the ordinary tax, paid by John either on behalf of the purchaser or by way of

arrears, than a tax on the sale; cf. l. 1172, 1416, 29 ff., 1330, all of which make it probable that vine-land was taxed at a special rate.

837. ν^o δ γ δς: this, which is the sum of the 2s. 3c. in l. 836 and the 2s. 11 $\frac{1}{2}$ c. in l. 831, should be δ γ ι δς. That the omission of the ι is a mere slip of the pen appears from the total, in which it is counted.

γ ις: this, the sum of the επικ^δ/ in ll. 836 and 831, should be γ ις δ'.

838. Πανκουλ: cf. 1420, 14.

841. Ρυπαριον: not *Ριπαριον (and cf. l. 1047), which may, however, be meant; cf. Crum, *Catalogue*, No. 1077 (p. 452 δ), τόπ(ον) *Ριπαρ(ιον) (Crum).

846. This payment is perhaps part of the main sum given in l. 845.

849. Πρα Νιπον: the name which usually appears as Πρα Νριπον.

853	μερ τοπ ^{ον} Ονεσωτος	επι 95 δ' σι αρ ^τ α δ/ Ιω ^α
	μερ τοπ ^{ον} Πιωζα Πνομ	επ[ι] σι αρ ^τ δ ^τ / α ^τ /
855	γι/ επι ν ^ο α 9 ις ις μη σι αρ ^τ ες ν ^ο 895 επικ ^δ / 9 ιδς δ' ν ^ο 89 κς δ'	
S 8	εξ ^δ / 8 μερ τοπ ^{ον} Πκαουκ ^ι 8 γυνικ ^ο /	επι 9 ιε σι αρ ^τ α
S 8	μερ τοπ ^{ον} Πακισ S Σαυμοδ	επι 9 ζ β/ σι αρ ^τ α
	μερ τοπ ^{ον} Τειαιε	επι 9 η γ σι αρ ^τ α δ' λς
	μερ τοπ ^{ον} Νικλετει	επι 9 ια [σ]ι αρ α β/
860	μερ τοπ ^{ον} Ελαιουρ ⁻	επι 9 βς σι αρ ^τ γ δ/ Κολλου ^ο Μηνας
	μερ τοπ ^{ον} Παβρικαλς	επι 9 δ' σι αρ ^τ ες
	μερ τοπ ^{ον} Πιωζε Πνομ ^ι	επι 9 α γ σι αρ ^τ δ'
	μερ τοπ ^{ον} Νικλετει 8 Κολλου ^ο Μηνας	επι 9 ια σι αρ ^τ α β/
	μερ τοπ ^{ον} 8 Πακος δ μ ^τ	επι [9] 5 δ' ις σι αρ ^τ α
865	μερ τ ^{ον} α ^τ / τοπ ^{ον} 8 γυνικ ^ο / 8 Π[.].[.]. επι 9 β [] μη σι αρ ^τ γ	
	[γι/ ν ^ο] η ιβ ις μη σι αρ ^τ θ λς	

Written in the right margin, probably through lack of space at the foot:—

μερ τοπ^{ον} Πναμ 8 Απολλω επι 9 βς σι αρ^τ γ
S 8 ουσι/ Αββ⁻ Σουρου^τ 8 μ^ε τοπ^{ον} Πναμ 9 ια δ'

Fol. 23.]

869	+δ/ Μηνας Ισακιδ	επι ν ^ο η 9 ας σι αρ ^τ λβς γ κδ' ν ^ο κ 9 ις επικ ^δ / ν ^ο γ ν ^ο
	κγ 9 ις δ'	
870	—	S κρ ^ο αρ ^τ δ δ'
871	μερ τοπ ^{ον} Πουαμζμο ^ν	επι 9 ιδ σι αρ ^τ β ιβ δ/ Ενωχ το γ δ/ Μαριαμ το γ
	δ/ Θεοδοσι/ το θ'	
872		δ/ Μηνας το θ' δ/ Θεκλας το θ'
	μερ τοπ ^{ον} Παναχωρει	επι 9 ης σι αρ ^τ α δ' οσα ^τ /
	μερ τοπ ^{ον} Ψουσιρε S Αββ ⁻ Ιακωβ	επι 9 δς σ[ι] αρ ^τ β/ οσα ^τ /
875	μερ τοπ ^{ον} Αββ Δανηλ	επι ν ^ο α 9 ις σι αρ ^τ ες δ/ Γεωργιδ 9 κς δ/ Παμουν 9 θ
	μερ τοπ ^{ον} Πανυχατδ	επι 9 ες σι αρ ^τ δ' δ/ υιων Πουσει
877	μερ τοπ ^{ον} Ψαιτα Κουι	επι ν ^ο α 9 ις σι αρ ^τ ε β/ δ/ Ιω ^α 9 ις γ ις δ/ Μαρκος 9 η
	δ' δ/ Ενωχ 9 η [.]	
878	μερ τοπ ^{ον} Παναζ'ριδ	επι ν ^ο α 9 α σι αρ ^τ γς δ/ Θεοδ ^ο / δ/ Μαριαμ 9 η ε'
		S Ηλιας
880	μερ τοπ ^{ον} Μουσης 9 νε	επι 9 β σι αρ ^τ γ δ/ Ιω ^α Καλεελε

854. Πιωζα Πνομ: usually spelt Πιωζε Πναμ.

861. Παβρικαλς: *l.* Παβριγαρς.

864. μ^τ: μετόχων. The name of the τόπος is omitted.

867, 868. These lines are included in the total, as appears from the total for wheat.

869 ff. This, which belongs to the same sheet as f. 22, is the first of the folios forming the second half of the book, *i.e.* those which are the second halves of folded sheets.

869. λβς γ κδ': the γ should be δ'.

ν^ο κγ 9 ις δ': there is not a δ' in either of the sums which make up this amount.

873. οσα^τ: *l.* ώσαύτως, *i.e.* paid in the same proportions.

878. ε': *cf.* note on l. 832. This is a continuation of l. 877.

If ε' really does mean $\frac{1}{2}$, the fraction required at the end of l. 877 is $\frac{3}{2}$. It is difficult to see how this would be expressed.

879. A continuation of l. 878.

- μερ τοπ^{ον} Πατανουβε επι ν^ο α γ ε ς σι αρ^τ ι δ^ρ S κρ^θ αρ^τ δ δ^ρ δ/ Θεοδ^ο/ S Ηλιας
 μερ τοπ^{ον} Πωοντε επι γ ε ς σι αρ^τ ς γ δ/ Μαρκ^ο
 μερ τοπ^{ον} Αββ^β- Ιακωβ επι γ κ [σι] αρ^τ α ς γ δ/ Φιλο^θ το β/ δ/ Θεοδ^ο/ το γ
 μερ γηδ/ Χαδιτος επι γ β [στ]ι [α.]ρ^τ γ δ/ Θεοδοσι^ο/ S [Η]λιας
 885 γι/ επι ν^ο η γ α ς σι αρ^τ λ β ς γ κ δ^ρ ν^ο κ γ ι ς επικ^δ/ ν^ο γ ν^ο κ γ γ ι ς δ^ρ
 S ξ αναλημ^θ ξ τοπ^{ον} Πατανουβε γ ε ι ς δ/ Θεοδοσι^ο/
 γι/ δ/ Ηλιας γ λ β ς δ^ρ γι/ ϑ δ/ Θεοδοσιος γ ν β β/
 σι αρ^τ ζ β/ κ δ^ρ ο μ^ο δ^ρ/ α^τ/
 S κρ^θ αρ^τ β γ γι/ σι αρ^τ ι ς κ δ^ρ κρ^θ αρ^τ β γ
 890 γ δ/ Μαρίας Στρον^θ ξ μερ τοπ^{ον} Στρον^θ επι γ ς σι αρ^τ γ ι ε ς επικ^δ/ γ β γ γ ι ς γ
 891 γ δ/ Μαρίας γαμ^τ Βικτωρ στρατιω^τ ξ μ^ε Πανδ^αλεκ επι γ ι γ δ^ρ σι αρ^τ α δ^ρ γ ν^ο α γ θ δ^ρ
 επικ^δ/ γ δ ς δ^ρ γ [ν^ο] α γ [ι δ γ]
 892 γ δ/ Μαριαμ Αθανασιο^ν επι ν^ο β γ η σι αρ^τ ς ς γ ν^ο ε γ κ α ς δ^ρ επικ^δ/ γ κ ς ν^ο ς γ ι η δ^ρ
 —————
 μερ τοπ^{ον} Βοττος επι ν^ο α γ β ς σι αρ^τ δ
 μερ τοπ^{ον} Τσαμητ ξ Πιαβ Νβρρε επι ν^ο α γ ε ς σι αρ^τ β ς δ^ρ
 895 γι/ επι ν^ο β γ η σι αρ^τ ς ς γ ν^ο ε γ κ α ς δ^ρ επικ^δ/ γ κ ς ν^ο ς γ ι η δ^ρ
 895 a γ λ χω^ρ ον σι αρ^τ α ς γ γ
 896 S ξ τοπ^{ον} Πατου^οο^{λε} ξ Στεφαν^ο επι [γ] α ς γ σι αρ^τ α [S ξ ιω^α]τερ/ Τειαι επι
 γ θ σι αρ^τ ς
 897 S ξ μερ τοπ^{ον} Πιαβ Νβρρε ξ Τσερε Κ[ου] επι γ β ς δ^ρ σι αρ^τ ς]

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γ δ/ Μαριαμ Αθανασιο^ν επι ν^ο β γ η σι αρ^τ ς ς δ^ρ ν^ο ε γ κ α ς δ^ρ επικ^δ/ γ κ ς ν^ο ς γ ι η δ^ρ

—————

- μερ τοπ^{ον} Βοττος επι ν^ο α γ β ς σι αρ^τ δ
 900 μερ τοπ^{ον} Τσαμητ ξ Πιαβ Νβρρε επι ν^ο α γ ε ς σι αρ^τ β ς δ^ρ
 γι/ επι ν^ο β γ η σι αρ^τ ς ς δ^ρ ν^ο ε γ κ α ς δ^ρ επικ^δ/ γ κ ς ν^ο ς γ ι η

886. The dots are in the MS.

887-889. These three lines seem to give the totals of the above payments made by Elias and Theodosius respectively, but as the proportions are in the case of some of the individual items not exactly specified, it is impossible to test this. If the sums of corn in l. 889 preceded by γι(νεται) give the combined total of the payments by the two men, it would be necessary to assume that ὁμο(ως) δ(ιὰ) τ(ού) α(ὐ)τ(ού) in l. 888 refers to Theodosius and gives his payments of wheat. In that case the reading there required is σι αρ^τ βγ, but this is quite impossible; and, moreover, we should have to read at the end of l. 889 the figures δ δ^ρ, as it appears from l. 881 that the barley was paid by the two jointly. The traces are very faint, but δ δ^ρ seems impossible, and it is fairly easy to read γ. Probably, therefore, the entry at the end of l. 888 gives some additional item, which is the more probable because there is a space between it and what precedes, and it seems to begin with S (= και); and the second half of l. 889 will then give not the total of the payments by both persons, but only those of Theodosius for wheat and barley. ὁμο(ως) διὰ τοῦ

αὐτοῦ therefore goes with what precedes it. The ϑ in l. 887, if that is the reading, is simply the symbol for *total* (ὅλον); it is slightly easier to read θ, but that would be quite obscure.

890. σι(του) αρ(αβαι): the amount of wheat has not been inserted.

892. ς γ γ: this should be ς γ δ^ρ, as in l. 898. In the money β is a correction from α.

895 a. The relation of this line to the rest is obscure. The stroke before λ may not be the carat-sign. χω^ρ ον is presumably χω^ρις ὀνόματος.

896. ιω^ατερ/: cf. l. 905. It is perhaps a distinguishing epithet of τῆπος, but ιω^ατερου seems to give no sense, and perhaps we should read (ε)σωτερ(ικῶν), meaning inhabitants.

898 ff. The lines 898-901, 903, 905 are repeated from the previous page.

898. ς γ δ^ρ: it will be noticed that this sum, here and in l. 901, is correct; cf. ll. 892, 895.

901. ν^ο ς γ γ η: the δ^ρ does not seem to have been written.

S 8 εξ ⁶⁰ S 8 μερ τοπ ^{ov} Τσαμητ ομ ^ο 8 ου ^τ Θανμαστη Μακαρι ^ο επι ν ^ο α ρ ε ς σι αρ ^τ γ μερ τοπ ^{ov} Πιαβ Νβρρε 8 Τσεερε Κουι επι ρ β ς δ ^τ σι αρ ^τ 8 μερ τοπ ^{ov} Πατουοορε 8 Στεφαν ^ο γαμ ^τ επι ρ θ ς σι αρ ^τ α γ ι β δ/ Ανδρ ^ε διουικ ^τ /	
905	S 8 ισωτερ ^ο / τοπ ^{ov} Τειαιε επι ρ θ σι αρ ^τ ε S 8 αναλημ ^ο 8 ον Ψιβαν ^ο βετ ——— ρ η ς υ [. . . ρ γ ς δ ^τ] γι/ επι ν ^ο β ρ β ς δ ^τ σι αρ ^τ δ ς γ ι β ν ^ο ε ρ ς δ ^τ υ επικ ^δ / ρ ι η ς ν ^ο ε ρ α δ ^τ υ γι 0 επι ν ^ο δ ρ ι ς δ ^τ σι αρ ^τ ι α β/ ν ^ο ι α ρ δ ς υ επικ ^δ / ν ^ο α ρ ι ε ν ^ο ι β ρ ι θ ^τ υ δ/ Μακαριο ^ν Μασουλει S Ανασστασια επι [ν] ^ο γ ρ ς β/ κ δ ^τ σι αρ ^τ ι α ς υ ν ^ο η ρ ζ ς γ επικ ^δ / ν ^ο α ρ ε 910 σ ——— ν ^ο θ ρ ι β ς γ μερ τοπ ^{ov} Ψουσιρε επι ρ κ β ς δ ^τ σι αρ ^τ γ γ δ/ Φιλο ^ο μερ τοπ ^{ov} Διακ ^{ov} / επι ρ γ σι αρ ^τ 8 δ ^τ / α ^τ / μερ τοπ ^{ov} Αββ ⁻ Ιακωβ επι ρ η ς δ ^τ σι αρ ^τ α δ ^τ / α ^τ / μερ τοπ ^{ov} Μυλοναρ ^χ επι ρ δ γ σι αρ ^τ β/ δ ^τ / α ^τ / 915 μερ τοπ ^{ov} Παναχωρε επι ρ ι ς ς σι αρ ^τ β ς δ ^τ / α ^τ / μ ^ε τοπ ^{ov} Πατελοολε S Μουσης 2νε επι ρ ι δ σι αρ ^τ β υ δ/ Ερμαω ^ς μερ τοπ ^{ov} Πνονος επι ρ ε ς σι αρ ^τ α δ ^τ / α ^τ / 918 μερ τοπ ^{ov} Θωλε η τοι ^ς Χερσαμ ^π επι ρ δ γ σι αρ ^τ β/ δ/ [νι ^{ov} το] β/ δ/ Θεοδοσι ^ο το γ 919 γι/ επι ν ^ο γ ρ ς β/ σι αρ ^τ ι α ς υ ν ^ο η ρ ζ ς γ επικ ^δ / ν ^ο α ρ ε ν ^ο θ ρ ι β ς γ S 8 εξ ⁶⁰ S 8 μερ τοπ ^{ov} Ταβι ^ι .] 8 επι ρ ι β δ ^τ σι αρ ^τ α ς S 8 μερ τοπ ^{ov} Αβ[β ⁻ Ι]ακωβ 8 Μηνας επι ρ ι γ γ σι αρ ^τ α ι β S 8 μερ τοπ ^{ov} α ^τ / ον 8 [π]ατρ ^ο α ^τ / επι ρ γ σι αρ ^τ γ ι β κ δ ^τ S 8 μερ τοπ ^{ov} Κ[.] δ . . . [. .] επι ρ ζ ς σι αρ ^τ α κ δ ^τ] . σι αρ ^τ ι η γ ν ^ο ε ρ ι η δ ^τ 925] σι αρ ^τ δ ι β

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+ δ/ Μαρίας Φοιβαμμ^{ωνος} πρ^ε επι ρ ι η υ σι αρ^τ γ γ ν^ο α ρ κ γ επικ^δ/ ρ ς δ^τ υ ν^ο β ρ ε ς δ^τ υ

σ ———

μερ τοπ ^{ov} Τριαδελφ ^ο	επι ρ ζ ς δ ^τ υ σι αρ ^τ α δ/ Μαρίας
μερ τοπ ^{ov} Χαλκοπρ ^τ	επι ρ γ ς σι αρ ^τ 8 δ/ Μακαρι ^ο
μερ τοπ ^{ov} Κριπιτος	επι ρ α ς γ σι αρ ^τ γ δ/ Μαρίας

902. ον^τ: δνόματος.

Θανμαστη: this seems more likely to be a name than an epithet going with Μακαρι^ο; cf. ἰλλούστριος as a name, known in Coptic, and κράτιστος in 1432, 66 (Crum); so too Μεγιστ(ε) = Μέγιστος, l. 1004.

904. δ(ια) Ανδρε(ου) διοικ(η)τ(ου): in another hand.

907. This line gives the totals of ll. 902-905, disregarding l. 906. In the sum of money-payments q is omitted.

908. The sum of ll. 907 and 901.

909. Ανασστασια: sic, apparently.

ν^ο γ ρ ς β/ κ δ^τ: this should be ν^ο γ ρ ζ ς. In l. 919 κ δ^τ is omitted.

ια ς υ: this should be ι α ς δ^τ κ δ^τ.

912. Διακω(νου): probably the same as the τόπος Πδιακ/ of l. 739.

918. ητοι Χερσαμπ(ελου): it is not clear whether this means that Θωλε is another name for the τόπος often called Χερσαμπέλου, but that would seem to be the sense. The name also appears as Θεολε, Θορε, and Θωρε. In ll. 1037, 1173 it is assigned to a γη^{διον}.

το β/ : perhaps the β/ also was meant to be cancelled.

920. Ταβι^ι: or Ταμη^ι.

(υπερ): the name has not been filled in.

924. ν^ο ε ρ ι η δ^τ: this and the wheat in the next line are by another hand, almost certainly that of δ/ Ανδρ^ε διοικ^τ/ in l. 904.

926. ρ ι η υ: this should be ρ ι η ς υ.

γ γ: this should be β ς γ.

927-931. Probably all the names at the ends of these lines, and certainly Ππαπα, are by another hand.

- 930 μερ τοπ^{ον} Πατερ^{ων}βαλ επι γ β β/ σι αρ^τ δ/ Αθανασι^ω Παπα
 μερ γηδ/ Πω^{ον}τε επι γ β δ/ σι αρ^τ δ/ Μαρ^{ια}ς
 γι/ επι γ ι η υ σι αρ^τ γ γ^ν α γ κ γ επικ^δ/ γ ε δ' υ^ν β γ ε[δ' υ]
 [δ/ Μαρ^ι]ας Απολλωτος επι ν^ο ι ε γ κας σι αρ^τ ξ κ δ' ν^ο μ γ ι ζ επικ^δ/ ν^ο ε γ κ β ν^ο μ γ ι ε
 ο
- 934 μερ τοπ^{ον} Τει^αε επι ν^ο α γ ι σι αρ^τ ε δ' δ/ Απολλω^ς το δ/
 Ιωσηφ το δ
- 935 μερ τοπ^{ον} Ναβε^{ρων}αι επι ν^ο γ γ β σι αρ^τ ι α υ δ/ υιων Ιωσηφ
 936 μερ τοπ^{ον} Φαμ^{ων}οι επι ν^ο ζ [γ ι]β[ς] σι αρ^τ κ θ δ/ Απολλω^ς το δ/
 Ιωσηφ το δ
- 937 μερ τοπ^{ον} Νεκλα^{τει} επι γ ι α σι αρ^τ α β/ δ^τ/ α^τ/ οσαν^τ
 μερ τοπ^{ον} Πανσι^λμε επι γ β σι αρ^τ β/ δ^τ/ α^τ/ οσα^τ/
 μερ τοπ^{ον} Ελαιου^ρ επι γ ι γ σι αρ^τ β γ δ/ υιων Ιωσηφ
 940 μερ τοπ^{ον} Ελαιου^ρ δ Πακος επι ν^ο β γ β[ς] σι αρ^τ ζ γ δ/ Περμω το δ υ δ/
 Μηνας το υ δ/ Ιω^α το [δ']
- 941 μερ τοπ^{ον} Τλευ^η δ Φη^{νε} επι γ ι τ σι αρ^τ β[ς] δ/ Απολλος δ/ Ιω^α [[S]]
 Απολλο [το] δ/ Ωγκι το δ
- 942 γι/ επι ν^ο ι ε γ κας σι αρ^τ ξ κ δ' ν^ο μ γ ι ζ επικ^δ/ ν^ο ε γ κ β ν^ο [μ γ] ι ε
 S δ ε ξ^δ δ μερ τοπ^{ον} Τεπω^τ επι γ δ δ' υ σι αρ^τ δ' δ/ Απολλω^ς
 S δ μερ τοπ^{ον} Ονεσω^{τος} επι γ γ υ λ β σι αρ^τ δ' δ^τ/ α^τ/
 945 μερ γηδ/ Πω^{ον}τε επι γ β ι ε σι αρ^τ δ' ι ε δ^τ/ α^τ/
 μερ τοπ^{ον} Βη^ς Ση^μ επι γ γ ε σι αρ^τ δ' δ^τ/ α^τ/
 μερ τοπ^{ον} Παραβ δ Πια^β Αρσενου^π δ γυνικ^ο/ επι γ κας υ [σι] αρ^τ β δ' δ/ Ιωσηφ
 μερ τοπ^{ον} Στρο^ν δ Πεβω S Μαριαμ· επι γ α δ/ Ιωβ αδελφ^ο

Written in the right margin, by another hand :—

- δ/ Ιωσηφ γ ρ ι θ δ'
- 950 S δ ου^ς Θεοφι^{λε} γ κ β δ'
 δ το^ν Ναβε^{ρων}αι γ μ θ
 δ το^ν Ελαιου^ρ γ κ δ
 δ ου^ς Πεβω γ ε δ
 S ετερ/ Ελεου^ρ γ η
 955 δ Απολλω^ς γ ρ ι θ δ'
 δ πατρ^ο γ ι γ δ' λ β
 δ [] γ ι α
 [] γ .

At the foot of the page, by the same hand :—

Αναστασια γ κ θ

933. ξ κ δ' : this should be ξ δ' υ.

938. This line was added later, but by the same hand.

941. δ(ια) Ιωα(ννου) : no doubt the δ/ Απολλος was meant to be deleted.

Απολλο : there cannot have been room for s, unless we read

Απολλο[ς].

δ(ια) Ωγκι το δ : apparently by another hand.

954. ετερ(ου) Ελεου^ργ(ου) : i. e. apparently another τόπος called 'Ελαιου^ργ^{ου}.

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- 960 + δ/ Μαρκος Κερδης επ[ι] ν° α γ κ[β]ς σι αρτ ζ ν° ε γ α δ' επικδ/ γ ι ζς υ ν° ε γ ι ης δ' υ
 —
 μερ τοπ^{ου} Κολλου^ο Κυριακ^ο επι γ ι ζς δ' σι αρτ βς δ/ αρ^χ α λου^π δ/ Πε^ωω
 962 μερ τοπ^{ου} Παραβ^ς Πια^ρ Αρσενουπ επι γ ι βς δ' σι αρτ β δ/ Μαρκος γ ς δ' δ/
 Βοττος [γ ς]
 963 μερ τοπ^{ου} Πιω^ρε Πναμ επι γ ι ζ σι αρτ βς δ/ Μαρκος
 μερ
 965 γι/ επι ν° α γ κγ σι αρτ ζ ν° ε γ α δ' επικδ/ γ ι ζς υ ν° ε γ ι ης [δ' υ]
 [S γ ε]ξ^δ S μερ τοπ^{ου} Παπ^ωουτ S Αρα^ν αδ[ε]λφ^ο α- / επι γ γς δ' υ σι αρτ S δ/ Μαρκος
 S γ αναλημ^ο S ουσι/ Πρινκο^π δ/ Μακαρι^ο γ ι βς δ/ Μαρκος
 τοπ^{ου} Πλα^ν S γ ουσι/ Αββ^ς Σουρου^τ ν° δ γ ι β
 S γ μερ τοπ^{ου} Πναμ^ς S ουσι/ Αββ^ς Σουρου^τ γ ι β
 970 S γ Τερεε^{τε} Πατη^ι S τ^ι α^τ/ ουσι/ γ δ δ'
 γ δ/ Μακαρι^ο S Παυλ^ο S αλλ^ω επι ν° [β] γ ι η σι αρτ ι ν° ζ γς επικδ/ ν° α γς ν° η γ α
 —
 μερ τοπ^{ου} Πκεληχ επι γ ι ζς σι αρτ βς
 μερ τοπ^{ου} Χελσαμ^π Τληη S Πια^ρ Κολλου^ο S Νια^ρ Σιδρακ επι ν° β γ ας σι αρτ ζ
 γ δ/ Μαρκος Ιουλι^{τας} S με^ς τοπ^{ου} Ερτατορι επι ν° β γ γ σι αρτ η ν° ε γ ι επικδ/ γ ι θ ν° ς γ ε
 975 δ/ Μαρκος το S δ/ Φήη το S
 δ/ Μουσαι^ο Δανιηλ^{ου} επι ν° β γ κγ υ σι αρτ η γ ι β ν° ζ γ θ επικδ/ ν° α γ βς δ' ν° η γ ι β δ'
 —
 μερ τοπ^{ου} Πατουελ επι ν° β γ ι β κδ' σι αρτ ς δ' δ/ Ανουφι^ο το S δ/ Γεωργιω το S
 μερ τοπ^{ου} Ταντβεου επι γ θ δ' κδ' σι αρτ ας δ/ Ανουφι^ο το S δ/ Θεκλας το S
 μερ το[π]^{ου} [Ε]ρταβανε επι γ ας δ' σι αρτ γ δ/ Ανουφ/ το S δ/ Θεκλας το S
 980 γι/ επι ν° β γ κγ υ σι αρτ η γ ι β ν° ζ γ θ επικδ/ ν° α γ βς δ' γι/ ν° η γ ι β δ'
 S γ εξ^δ S γ μερ τοπ^{ου} [Τα]νκε^ω S πατρ^ο επι γ δ δ' σι αρτ ς δ/ Ανουφι^ο
 μερ τ[ο]π^{ου} [] επι [γ] α δ' υ σι αρτ ς S γ αμ^π τοπ^{ου} Τανκε^ω γ θ β/ επικδ/
 μερ τ[ο]π^{ου} []] γ ς σι αρτ α

Written by the same hand in the right margin, opposite l. 972 :—

δ/ Μακαρε γ λ η υ σι αρτ ς S γ το^π Αρσενουπ
 985 γ ες υ

960. ν° α γ κβς : in l. 965 the sum is given as ν° α γ κγ, but ν° α γ κβς is the correct amount, and the γ is clearly visible here.
 961. αρ^χ : obscure ; perhaps 'Αρχοντίας. The following α probably means 1 carat.

Πε^ωω : in another hand ; so too δ/ Βοττος in the next line.

964. The clerk began to write a line too many.

966. Αναν^ς : the reading is by no means certain, but if correct it must be a contraction for 'Ανανία.

967-970. The dots are in the MS.

967. Πρινκο^π : perhaps = πρίγκιπς, but the ο is certain.

971. σι αρτ ι : this should be θι, unless ς was written after ζ in l. 973, which does not seem to have been the case.

973. Χελσαμ^π : *Λ. Χερσαμπέλου*. After this S (= και) should have, but has not, been written.

974. Ιουλίας : probably the gen. of a female name, 'Ιουλιττα ; cf. 1432, 35 and note there.

976. ν° β γ κγ υ : this should be ν° β γ κγ ι β.

η γ ι β : this should be η ι β.

ν° η γ ι ς δ' : this should be ν° η γ ι ας δ'. The carat figure in the επικδ/ is certainly β, not α.

979. Ερταβανε : the same as 'Ερταβανου in 1423, 5, 8.

982. αμ^π : ἀμπελικοῦ ; apparently a different place from the usual τόπος Τανκε^ω ; or perhaps ἀμπελικῶν should be read, i.e. vineyards in the τόπος. The επικδ/ is not filled in.

δ/ Πανλος γ κ γ υ σι αρ^τ γς
 δ/ Ασενεθ γ δς δ' σι αρ^τ ς δ'
 [[ς το^τ Ασενουπ γ ες υ]]

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- 989 + δ/ Μηνας Χριστοφορος ς τοπ^{ου} Παναχωρει επι ν^ο β γ ε σι αρ^τ ζ ν^ο ε γ ιδ δ' επικ^ς/ γ ιδς δ'
 ν^ο ς γ ι^ι
- 990 γ δ/ Μακαρι^ο ς αλλ^ω ς μερ τοπ^{ου} Χαλκοπρ^τ επι ν^ο α γ [[.]]' σι αρ^τ γ δ' ν^ο β γ υ β επικ^ς/
 γ ης δ' υ ν^ο β γ κς δ' υ'
- 991 δ/ Μακαρι^ο Απολλωτος ς μερ τοπ^{ου} Ευηθι^ο επι γ ι γ σι αρ^τ β ν^ο α γ θ επικ^ς/ γ δς δ'
 ν^ο α γ ι γς δ'
- 992 δ/ Προμανως το γ δ/ Ανδρεας το γ δ/ Φιλο^θ το ε δ/ Κυρος το [ς]'
 [δ/] Μαρκος τεκ^τ/ ς τοπ^{ου} Λαβαν επι γ ιδς υ σι αρ^τ ας ν^ο α γ ι ας επικ^ς/ γ ε δ' ν^ο α γ [ι]ς δ'
 δ/ Ερμανως το ς δ/ Γεωργι/ το ς
- 995 [δ/] Μηνας Πανσαπ ς μερ τοπ^{ου} Τβαμπε επι γ γς ι β σι αρ^τ ς ι β γ θ επικ^ς/ γ α δ' [γ υ] γ ι δ'
 [δ/] Μαρθας ς μερ τοπ^{ου} Καματουντρε επι ν^ο α γ ι β σι αρ^τ ε β/ ν^ο γ γ κς επικ^ς/ γ ι γς ν^ο δ γ ι^ι
 [δ/ Μα]θιας ς μερ τοπ^{ου} Σαλαχα επι γ κ γ σι αρ^τ γ β/ ν^ο β γ ι ας επικ^ς/ γ ης δ' ν^ο β γ κς [δ]'
 [δ/ Μακαρι^ο Πκαμε ς τοπ^{ου} Πανβαμπε επι ν^ο β γ ζς σι αρ^τ ζ δ' ν^ο ε γ κα επικ^ς/ γ κς ν^ο ς γ ι ζς
 γ δ/ Μαρθας Ναζ^ινας ς επι γ κ β δ' σι αρ^τ ας γ ν^ο β γ ζ επικ^ς/ γ η δ' ν^ο β γ ι ε δ'
- 1000 δ/ Μακαρι^ο Παταπε ς Ψοι^ο Πωβετ επι γ ι γς σι αρ^τ α β/ μ υ ν^ο α γ ι α επικ^ς/ γ ε ν^ο α γ ις
 δ/ Ανδρεας το δ' δ/ Ερμαως το δ' δ/ Πους ς γυνικ^ο/ το ς
- 1002 δ/ μον^ι Αββ- Ψεμπνου^θ δ/ Ψυρε επι ν^ο ε γ ι βς σι αρ^τ ι α ν^ο ι γ γ βς δ' επικ^ς/ ν^ο α γ κ β υ
 ν^ο ι ε γ α δ' υ
- 1003 δ/ μον^ι Αββ- Χαρισι^ο ς τοπ^{ου} Πλαμο^ο επι γ κας σι αρ^τ γ υ μ η ν^ο β γ ςς επικ^ς/ γ ζς δ'
 ν^ο β γ [ι] δ δ'
- 1004 γ δ/ Μεγιστη τεκ^τ/ ς τοπ^{ου} Πιαϋ Μηλϋ επι ν^ο β γ κ γ σι αρ^τ ς ν^ο ς γ ι ας επικ^ς/ γ κ βς δ'
 ν^ο ζ γ ι δ'
- 1005 γ δ/ Μαριαμ βανατει επι ν^ο α γ ι γς σι αρ^τ ε β/ ν^ο δ επικ^ς/ γ ιδ ν^ο δ γ ιδ
 ————— δ/ Μαριαμ το ς δ/ Σενου^θ το ς
 μερ τοπ^{ου} Πατ^θβνατει επι ν^ο α γ η σι αρ^τ ε
 μερ τοπ^{ου} Παλλανι^ο επι γ ες σι αρ^τ β/ δ/ Μαριαμ
 γ ι/ επι ν^ο α γ ι γς σι αρ^τ ε β/ ν^ο δ επικ^ς/ γ ιδ ν^ο δ γ ιδ
- 1010 δ/ Οννοφρι^ο Ψαιε επι ν^ο β γ ι γ δ' σι αρ^τ θ δ' ν^ο ς γ ι ας επικ^ς γ κ βς δ' ν^ο ζ γ ι δ'
 —————
 μερ τοπ^{ου} Ουρανηπ επι ν^ο α γ ι θς δ' σι αρ^τ ςς δ' δ/ Οννοφρι^{ου}
 μερ τ^{ου} α^τ/ ς Αγι/ Βικτωρος επι γ ι α σι αρ^τ ας δ' α^τ/
 μερ τοπ^{ου} Πλαος ς Αββ- Δανιηλ επι γ ας υ σι αρ^τ β/ δ' α^τ/
 μερ τ^{ου} α^τ/ τοπ^{ου} ς υιων Κανο^ο επ[ι] γ δς δ' υ σι αρ^τ γ δ/ υιων Κανο^ο
- 1015 ς ς μερ τοπ^{ου} Αββ- Δανιηλ ς Μηνας . [. . .] επι γ ι η σι αρ^τ βς δ' δ/ Οννοφρι^{ου}

988. This line is inserted above in l. 984.

999. (υπερ) : the name is not entered.

1007. Πατ^θβνατει : the letter after ς seems to be β rather than α, but perhaps a ι is meant (Πα-τ-βανατει).

- 1043 μερ τοπ^{ov} Δισκουρ επι ν^o α γ [.] δ' σι αρ^τ δ' δ/ Παπνου^θ το δ/ Θεοφιλη το δ/
- 1044 μερ τοπ^{ov} Πτολημε επι γ ις σι αρ^τ ας δ/ Μακαρι^{ov} ελαι^{ov},
- 1045 μερ τοπ^{ov} Τειαι επι γ ης σι αρ^τ α δ' δ/ Παπνου^θ
- 1046 μερ τοπ^{ov} Πανυχατ^{ov} επι γ ιδ σι αρ^τ β δ/ Ηρακλειου το δ/ Θ[ε]φ[ι]λ[η] [το δ]
- 1047 μερ τοπ^{ov} Ρυπαρι^{ov} επι γ βς γ' ιβ' σι αρ^τ δ/ δ/ Βικτωρ
μερ τοπ^{ov} Χαλκοπρ^τ επι γ δ σι αρ^τ δ/ δ/ Μακαρι^{ov}
[μ]ερ τοπ^{ov} Δισκουρ επι γ δ σι αρ^τ β/ δ/ Βικτωρ
- 1050 μερ τοπ^{ov} Πατουελ επι γ γς σι αρ^τ δ' δ/ α'/
μερ τοπ^{ov} Πιαδ Κελβοολε επι γ σς δ' υ σι αρ^τ α ις δ' α'/
γι/ επι ν^o γ γ υ σι αρ^τ ιβ ν^o η γ ις επικ^δ/ ν^o α γ σς ν^o θ γ κς
- S δ εξ^δ μερ τοπ^{ov} Τειαι δ ου Δουκαι επι [] δ' σι αρ^τ δ' κδ'
μερ τοπ^{ov} Πιαδδω δ γυνικ^o/ επι γ θς δ' σι αρ^τ α
- 1055 μερ τοπ^{ov} Τειαι δ Παπο επι γ δ δ υ σι αρ^τ δ/ υ
μερ τοπ^{ov} Πανυχατ^{ov} δ υι^ω Λουκαν^{ov} επι γ γς δ' σι αρ^τ β/
μερ τ^{ov} α'/ τοπ^{ov} δ μον^ι Αββ- Ερμα^τ επ[ι] γ γ δ' σι αρ^τ δ
- S δ μερ τοπ^{ov} Τειαι δ ουσι/ Αββ- Σουρ[ου^τ] . . . ν^o α γ θ
- S δ μερ τοπ^{ov} Πα'νυχατ^{ov} δ Μηνας επι γ ες σι αρ^τ γ δ/ Θεοφιλη
- 1060 S δ μερ τοπ^{ov} Τειαι δ Παπο επι γ δ δ' υ σι αρ^τ δ/ υ δ' α'/
S δ μερ τοπ^{ov} Τειαι ουσι/ Αββ- Σουρου^τ/ - ν^o α γ ιδ
δ/ Πτηρο^v πρ^ε S αλλ^ω επι ν^o β γ ια δ' σι αρ^τ θ μ υ ν^o σ γ ζ επικ^δ/ γ κ β ν^o ζ γ ε
- μερ τοπ^{ov} Τσαμητ επι ν^o α γ δς δ' σι αρ^τ ε δ/ Πτηρ^o πρ^ε S αλλ^ω
- 1064 μερ τοπ^{ov} Αββ- Ενωχ επι ν^o α γ σς σι αρ^τ δ μ υ δ' α'/ γ ια δ' υ δ/ υι^ω Παουαρ
[γ γ δ']
- 1065 δ/ Αθανασιος γ ε υ δ/ Πακος δ Θεοδωτη S Ρε[β]εκκας γ ε υ δ/ υι^ω Αυε
S Πχιπχιπ γ ε υ
γι/ επι ν^o β γ ια δ' σι αρ^τ θ μ υ ν^o σ γ ζ [ε]πικ^δ/ γ κ β ν^o ζ [γ] ε

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+ δ/ Πακος Μουσαι^{ov} δ Σιβλλας επι ν^o δ γ α β/ σι αρ^τ ιβ' κρ^θ αρ^τ δ' ν^o ι γ ζς
επικ^δ/ ν^o α γ ιβ ν^o ια γ ιθ β/

- 1070 μερ τοπ^{ov} Χαδιτος δ επι γ ες σι αρ^τ δ' δ/ Παπο
μερ τοπ^{ov} Χαρισμε δ Κυρ^o επι γ ες σι αρ^τ δ' δ/ Κυριλλος
μερ γηδ/ Φιβ Φαμ δ' α'/ επι γ ας δ' σι αρ^τ δ' δ/ Καμουλ Πατσαχο

1043. Δισκουρ: sic, probably for Δισκόρου.

1044. ελαι^{ov}: ελαιουργοῦ.

1055. γ δ δ υ: the fraction stroke of δ is omitted.

1058. The dots are in the MS.

1065. Αθανασιος: as a correction from α.

1068. Σιβλλας: probably meant for Σιβύλλας; but in Or. 6220 (6) cδiλi is a variant for the feminine name τειήλε (Crum).

ν^o δ γ α β/: this should be ν^o δ γ β δ'.

ιβ': this should be ιδ'.

1069. ν^o ια γ ιθ β/: sic. These continual obvious blunders are difficult to explain.

1070. The dot is in the MS. Apparently the clerk did not know the name.

	μερ τοπ ^{ου} Τηαποοξε	επι ρ ζς δ' σι αρτ α	δτ/ κλλω Πιακος
	μερ τοπ ^{ου} Πιωθε Κοι	επι [ρ] γ σι αρτ ς	δτ/ ατ/
1075	μ[ερ] τοπ ^{ου} Πογαμζμου ελαιουρτ ρ [	επι [ν ^ο] α ρςς σι αρτ γ ζ	δτ/ ατ/ αφω δ/ Μακαριω
1076	[μ]ερ τοπ ^{ου} Πετρε Ταπηδ	επι ν ^ο α ρ δς σι αρτ δς	δ/ εκκλλ- Νοτινης
	μερ τοπ ^{ου} Πατανουβε	επι ρ δς δ' σι αρτ β/	δτ/ ατ/
	μερ τοπ ^{ου} Πιαρ Πετω	επι ρ γ σι αρτ ς δ'	δτ/ ατ/
	μερ τοπ ^{ου} Πκακουζαλ	επι ρ η σι αρτ α ζ	δτ/ ατ/
1080	μερ τοπ ^{ου} Πατανουβε ομ ^ο ς εκκλλ ¹⁻¹ Αντυ ^{ου} σι αρτ ς δ' ς κρ ^ο αρτ ς δ' δτ/ ατ/ γι/ επι ν ^ο δ ρ αβ/ σι αρτ ιβ ζ ς κρ ^ο αρτ ς δ' ν ^ο ι ρ ζς επικ ^δ / ν ^ο α ρ ιβ ν ^ο ια ρ ιθ β/ δ/ Παπ[ο] Κυρος ς αλλω επι ν ^ο ς ρ η γ ιβ σι αρτ κγ ιβ ν ^ο ι η ρ ιδ δ' ι επικ ^δ / ν ^ο β ρ ιζ ο— γι/ ν ^ο κα ρ ζ δ' ι		
	μερ τοπ ^{ου} Τειαι	επι ρ ης ιβ σι αρτ α δ' δ/ Παπνου ^ρ ς Θεοφιλη	
1085	μερ Χαδιτος	επι ρ ες σι αρτ ς δ' δ/ Παπο	
	μερ τοπ ^{ου} Πσομ Ντοδ	επι ρ ιβ δ' σι αρτ ας γ δτ/ ατ/	
	μερ τ ^{ου} ατ/ ς Σιβλλας	επι ρ ς σι αρτ ς γ δτ/ ατ/	
	μερ γηδ/ Νεμπσε	επι ρ δ σι αρτ β/ δτ/ ατ/	
	μερ γηδ/ Φιβ Φαμ	επι ρ ας δ' σι αρτ δ' δ/ Καμουλ Πατσαχο	
1090	μερ τοπ ^{ου} Χαρισμε	επι ρ ε σι αρτ ς δ' δ/ Κυριλλος	
	μερ τοπ ^{ου} Βαφε	επι ρ ιδ δ' σι αρτ α ζ δ/ Παπο	
	μερ γηδ/ Ψεμρε δ Ουατραν ^{ου}	επι ρ ης γ σι αρτ α γ δτ/ ατ/ ρ ς ιβ δ/ Ανδρεας ρ βς γ	
	μερ τοπ ^{ου} Πκομ Ντοδ ς τ ^{ου} ατ/	επι ρ ιβ δ' σι αρτ ας γ ιβ δτ/ υι/ Πακος	
	μερ Τιω/ Ταωρ	επι ν ^ο α ρ κγς σι αρτ ζς γ	
1095	μερ γηδ/ Μαρ[?σαβο]δ	επι ρ βς σι αρτ γ ιβ δ/ Κυριλλος	
	μερ τοπ ^{ου} Θανατια	επι ρ βς κδ' σι αρτ ς δτ/ ατ/	
1097	μερ τοπ ^{ου} Αββ- Μακαριω ς Ψεμρε επι ρ ας γ σι αρτ β/ δ/ Παπο το ς δ/ Βικτωρ το ς		
1098	μερ τοπ ^{ου} Πιωθε Νευταλος	επι ρ [.] β ζ σι αρτ βς δ' ι δ/	
1099		]. ς τοπ ^{ου} Βαφε ουσι/ Αββ-	
	Σουρουτ ν ^ο α ρ γ δ'		

In the right margin opposite ll. 1086 and 1087:—

1100 ς ς αμ^π ν^ο β ρ ζς επικ^δ/ ρ η ν^ο β ρ ιε
δ/ Πακος

1073. Τηαποοξε: the second letter is much more like η than κ; otherwise one might take the word as Καποοξε (l. 817, etc.) with the feminine article.

κλλω: κληρονόμων.

1080. Αντυ^{ου}: what is read as υι might be the Coptic ϣ, but is hardly αι; but 'Ανταίου is probably intended. If so, the allusion must be to the principal church of Antaeopolis.

1086. Πσομ Ντοου: the same as Πκομ Ντοου (l. 1093 below, etc.). Mr. Crum remarks:—'σομ, "vineyard," is often κομ, σ and κ are quite interchangeable.'

1092. Ουατρανίου is elsewhere a τόπος, and it is not necessary

to suppose that γηδ(ιου) here refers to more than Ψεμρε.

η γ: to agree with the sum of the items at the end this should be ης γ ιβ. η is apparently a correction from ι.

1093. δ(ια) τ(ων). Something seems to have been washed out after this. It looks like δτ/, which was probably repeated by inadvertence.

1095. Μαρσαβου: cf. l. 716, where also the word is not complete.

1098. δ(ια): the name has not been entered.

1100. αμ^π: probably ἀμπελικών; cf. l. 1127.

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- 1102 +δ/ Πισυντει ξ μερ τοπ^{ov} Τσαμητ $\dot{\varsigma}$ Σαλσελτο ξ ξ Παλω Παανης επι ν^ο ρια σι αρ^τ αβ/
^{υ^{ol}} α ρ δ ξ [4]
- 1103 επικ^δ/ ρ δ υ ν^ο α ρ η ξ δ ξ
- 1104 δ/ Πιλατος Ιωτ $\dot{\varsigma}$ αλλ^ω ξ τοπ^{ov} Ππιν επι ν^ο α ρ ς σι αρ^τ δ δ' υ ν^ο γ ρ β ξ επικ^δ/ ρ ι ξ δ' υ
 ν^ο γ ρ ι γ δ' υ
- 1105 δ/ Πιλατος το ξ δ/ Πκας το γ δ/ Ανδρεας πρ^ε το ιβ δ/ Παπο το ιβ
- 1106 δ/ Παμιν $\dot{\varsigma}$ αλλ^ω ξ τοπ^{ov} Πκαν S Μελιτσε επι ν^ο α ρ γ ξ σι αρ^τ γ ξ δ' υ ν^ο β ρ κβ επικ^δ/
 ρ ι ξ δ' ν^ο γ ρ η ξ δ ξ
- 1107 δ/ Παμιν ρ ι ξ δ/ Ανδρεας ρ ι ξ δ/ Χριστοφορια γ γ δ' δ/ Βερβιτ γ γ δ'
 [δ/] Πετρος ιατρον S αλλ^ω επι ν^ο α ρ η σι αρ^τ ε ν^ο ρ ρ ι επικ^δ/ ρ ιβ ν^ο γ ρ κβ
 ο
- τοπ^{ov} Τεβωτ επι ν^ο α ρ [ε] σι αρ^τ δ ξ δ/ Πετρος το β/ [δ/]. το [γ]
- 1110 γηδ/ Παρνατης επι γ γ σι αρ^τ δ/ Θεοδοσι πρ^ε
 γι/ επι ν^ο α ρ η σι αρ^τ [ε] ν^ο γ ρ ι επικ^δ/ ρ ιβ ν^ο γ ρ κβ
- 1112 δ/ Πατιν $\dot{\omega}$ S αλλ^ω ξ τοπ^{ov} Κακλεπτ επι ν^ο α ρ α σι αρ δ ν^ο β ρ ις δ' επικ^δ/ ρ θ [γ
 ν^ο γ ρ α ξ ιβ]
- 1113 γι/ επι ν^ο α ρ α σι αρ^τ δ ν^ο β ρ ις επικ^δ/ ρ θ γ ν^ο γ ρ α ξ [ιβ]
 γ δ/ Παταγαπη ξ μερ τοπ^{ov} Πια ξ Ντο $\dot{\omega}$ επ[ι ς] ε σι αρ^τ δ' ρ ι γ επικ^δ/ ρ α ξ δ' υ [ρ ιδ ξ δ' υ]
- 1115 γ δ/ Παλω ξ μερ τοπ^{ov} Τσαμητ S Σαλσελτο ξ ξ Παλω Παανης επι ρια δ' σι αρ^τ αβ/
 ν^ο [α ρ δ ξ υ]
- 1116 επικ^δ/ ρ δ υ ν^ο α [ρ η ξ δ ξ]
 γ δ/ Παυως Σαλσελτο ξ επι ν^ο β ρ ζ ξ δ' σι αρ^τ η δ' ν^ο ε ρ κγ δ' επικ^δ/ ρ κα ν^ο [ς ρ κ δ']
 ο
- 1118 μερ τοπ^{ov} Πτολημε S Πανυχα $\dot{\omega}$ επι ρ ιδ σι αρ^τ β ιβ δ/ Παυως το ξ
 δ/ Πισυντε [το υ]
- 1119 δ/ Απολλων το δ' δ/ Ερμ[αω ξ ? το υ]
- 1120 μερ γηδ/ Νια ξ Τσαλι $\dot{\omega}$ επι ρ ιη σι αρ^τ β β/ οσαν^τ
 μερ τοπ^{ov} Βησαριον S Σαλσελτο ξ επι ρ ις δ' σι αρ^τ β ξ οσαν^τ
 μερ τοπ^{ov} Νια ξ Τσαλι $\dot{\omega}$ S Σαλσελτο ξ επι ρ ζ δ' σι αρ^τ α δ/ Παυως
 γι/ επι ν^ο β ρ ζ ξ δ' σι αρ^τ η δ' ν^ο ε ρ κγ δ' επικ^δ/ ρ κα ν^ο ς ρ κ [δ']
 δ/ Πετρος πρ^ε Αγι/ Αποστο^λ ξ γηδ/ Νια ξ Κυρα επι ρ η δ' σι αρ^τ α γ ρ κ επικ^δ/ ρ γ δ' ρ κγ δ'
 1125 γ δ/ Πνει S αλλ^ω ξ τοπ^{ov} Τκηρσ^τ επι ν^ο α ρ γ σι αρ^τ δ κδ' ν^ο β ρ κα επικ^δ/ ρ ι ν^ο γ ρ ζ
 γ δ/ Πετρος Αβρααμι $\dot{\omega}$ ξ τοπ^{ov} Πετρος επι ρ ζ σι αρ^τ α ρ ις επικ^δ/ ρ β ξ ν^ο ρ ιθ ξ
 S ξ αμπελικ^ω/ συνπρ^ο [ν^ο] β ρ γ επικ^δ/ ρ ζ ξ ν^ο β ρ ις
 δ/ Παυλε Τα $\dot{\omega}$ ρ γ [

1102. (υπερ): Παλω Παανης was the name of a τόπος (l. 174, 1420, 99), but in l. 1115 the symbol before it is certainly ξ , not ξ (here it might be S), so that in these places it is evidently the name of a person.

1109. δ(ια) κ.τ.λ.: in a different hand.

1113. ν^ο β ρ ις: δ' is omitted.

1115. This line, except for the first name, is a repetition of l. 1102.

1117. ν^ο β ρ ζ ξ δ': this should be ν^ο β ρ η.

1124. πρεσβυτέρου' Αγίων' Αποστόλων, i. e. a priest of that church.

1127. (υπερ) αμπελικω(ν) συνπρ(α)θ(ειτων): cf. note on l. 836.

1128. This is probably a continuation of l. 1127.

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-]. γ . . . [. .] δ/ Πακος γ ι η δ/ Ισι[δωρον γ] κ
- 1130 +δ/ Πκουί Παανης επι ν^ο γ γ ι ης σι αρ^τ ι βς ν^ο θ γ ι γς δ' επικ^δ/ ν^ο α γ θ δ' υ' ν^ο ι γ κ γ υ
σ
- 1131 μερ τοπ^{ον} Πιαζ 'Αέρσενρυπ επι γ ι γ σι αρ^τ β δ/ Πκουί το δ' δ/ Ενωχ το δ'
δ/ Πακος το [δ']
- 1132 δ/ Ισιδωρος τ[ο δ']
- 1133 μερ γ η δ/ Αββ- Ψεμπνου^θ επι γ ς σι αρ^τ α δ/ Πκουί το γ δ/ Ενωχ το γ
δ/ Ισιδωρ/ το [γ]
- 1134 μερ τοπ^{ον} Φρηρ επι γ β σι αρ^τ γ δ/ Πκουί το δ' δ/ Ενωχ το δ'
- 1135 μερ τοπ^{ον} Τσαμητ επι γ θ σι αρ^τ α γ δ/ Πκουί γ ε γ δ/ Πακο^ς γ β
δ/ Ισιδωρ/ [γ α β/]
- 1136 μερ τοπ^{ον} Πανυχατο^ν [επι] γ δ σι αρ^τ β/ δ/ Ενωχ γ γ γ
δ/ Πακος γ ας δ' δ/ Πκουί γ α δ/ Ενωχ [γ ε]
- μερ τοπ^{ον} Τσεκρον^χ [επι] γ β δ' σι αρ^τ γ δ/ Πκουί δ/ Ισιδωρος γ δ'
- 1139 [μ]ερ τοπ^{ον} Σαλσελο^θ δ Βεσαρι^[ω] επι ν^ο α γ ι β δ' σι αρ^τ δ δ/ Τεβου το δ'
δ/ Πκουι το υ δ/ Βικ[τωρ]
- 1140 μερ τοπ^{ον} Πτολημε S Πιαζ Τσαχι^{ον} επι γ ι η σι αρ^τ βς δ' οσα^τ/ πρ^ε το υ
γι/ επι ν^ο γ γ ι ης σι αρ^τ ι βς ν^ο θ γ ι γς δ' επικ^δ/ ν^ο α γ θ δ' υ' ν^ο ι γ κ γ υ
- 1142 S δ μερ/ γ η δ/ Ταμιτααμ επι γ ς σι αρ^τ α δ/ Πκουί
- 1142 α μερ . . .
- S δ μερ/ τοπ^{ον} Φαναζ[ο]μ δ ουσι/ Αββ- Σουρου^τ - - - ν^ο α γ η δ/ Πκουί
- S δ μερ/ μονι Ταρο[ο]ν^τ δ μερ το^π Τι^ο [Κο]λλου^θ - - - ν^ο α δ^τ/ α^τ/
- 1145 S δ μερ/ τοπ^{ον} Ερτατορ δ γυνικω/ επι γ ης δ' σι αρ^τ α δ' υ δ/ Ενωχ
- S δ μερ τοπ^{ον} Τλευη επι γ ες υ σι αρ^τ δ^τ/ α^τ/
- [S] δ μερ τοπ^{ον} Ταβησζατ επι γ ας ις σι αρ^τ υ δ^τ/ α^τ/
- S δ μερ τοπ^{ον} Αββ- Ενωχ επ[ι] γ α δ' λβ σι αρ^τ ε κδ δ/ Ενωχ
- S δ μερ τοπ^{ον} Φαναζομ S Κερατας ουσι/ Αββ- Σουρου^τ - - - ν^ο α γ η δ/ Ενωχ
- 1150 S δ μερ τοπ^{ον} Τιων Κολλου^θ δ μονι Ταροου^τ - - - ν^ο α δ/ Ενωχ
- S δ μερ τοπ^{ον} Αββ. Εν[ω]χ δ μ^ο επι γ β σι αρ^τ γ δ/ Πακος
- S δ μερ τοπ^{ον} Φαναζομ S Κερατας ουσι/ Αββ- Σουρου^τ . . ν^ο γ γ ι θς δ/ Πακος
- S δ μονι Ταροου^τ δ μ^ε τοπ^{ον} Πιαζ Κολλου^θ ν^ο α δ/ Ισιδωρος
- [δ/] Πωαυ Ραχηλ δ τοπ^{ον} Φαναζομ επι γ ις δ' σι αρ^τ β γ ιβ ν^ο α γ ι θ επικ^δ/ γ ς
ν^ο β γ ας
- 1155

1129. Probably a continuation of l. 1128.

1130. ιβι : this should be ιβ γ ιβ.

1136. This line is continued in l. 1137 and by the entry for Isidorus in l. 1138. The connexion is shown in the MS. by a curved line drawn down from here and round the beginning of l. 1137.

1138. Τσεκρον^χ: or Τσεκρον^{ον}, the ου in that case being a monogram. From other instances Τσεκρον^{ον} seems to be the correct form.1139. Βεσαρι^ω: *Ι. Βησαρίωνος*. Continued at the end of l. 1140.1140. Before οσα^τ/, δ^τ/ has been washed out.

1142. Πκουί: the dot is a long curved line, like an S written horizontally. The name means 'the little one' (Crum).

1151. δ-μ^ο: i.e., if the reading is correct, *ὑπὲρ μοναστηρίου*; presumably that of St. Enoch (cf. 1450, 33); or possibly Tarous.

1152. The dots are in the MS.

1154. Πωαυ: perhaps the same name as Πωαυ, Crum, *Catalogue*, p. 449 and *ααα* of l. 647 here; cf. Spiegelberg, *Aeg. u. griech. Eigennamen*, No. 320 a, from which it may perhaps be concluded that the name Στρονθός which occurs several times in this account is a translation of the Coptic *ααα*.

[δ/ Π]καμε ξ Θεοδωρος δ̄ αλλω̄ επι ν° β γ η σι αρτ θ ν° ε̄ επικ³/ γ κα ν° ε γ κα

τοπ^{ov} Ναμαν Ψον επι ν° β γ η σι αρτ θ ν° ε̄ επικ³/ γ κα ν° ε γ κα
[δ/ Π]ῖμων Πνει ξ̄ μερ τοπ^{ov} Σαλσελτοξ̄ επι γ β β/ σι αρτ γ̄ ιβ̄ γ ε δ' επικ³/ γ α γ ζ δ'

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+ δ/ Ρουθ Μηνας επι γ δ γ υ σι [αρτ] δ' γ̄ ιᾱ επικ³/ γ α δ' γ̄ ιβ̄ δ'

1160 μερ τοπ^{ov} Ταριστου επι γ α δ σι αρτ δ' δ/ Βαρθολομ^ε δ/ α β β- Κυρος το δ'
δ/ υ^ω Πετρο[υ το δ']

1161 μερ τοπ^{ov} Πιαξ̄ Ντοδ̄ επι γ β δ γ̄ σι αρτ δ' δ/ Φοιβ- ξ̄ Μο[υ]σης
γι/ επι δ γ υ σι αρτ δ' γ̄ ιᾱ επικ³/ γ α δ' γ̄ ιβ̄ δ'
γ δ/ Ραχηλ ξ̄ τοπ^{ov} Καστωρ S Ουρανὸ επι γ ζ δ' σι αρτ α δ' γ̄ ιθ̄ δ' επικ³/ γ γ γ κ β δ'
[δ/ Σ]αβινος̄ Ἰωσηφιὸ S αλλω̄ επι ν° γ γ ε σι αρτ ζ ν° η γ δ δ' επικ³/ ν° α γ δ δ' ν° θ γ θ δ'

1165 τοπ^{ov} Σικδρακ επι ν° β γ κ σι αρτ ε̄ δ/ Σαβινος̄ πρ^ε [το δ'] δ/ Κυριλλος το δ'
δ/ Ερ[μανω]ς το δ' δ/ [το δ']
μερ τοπ^{ov} Ψοιὸ Παπνουθ̄ επι γ̄ ι σι αρτ α δ
γι/ επι ν° γ γ ε σι αρτ ζ ν° η γ δ δ' επικ³/ ν° α γ δ δ' ν° θ γ θ δ'

S ξ̄ εξ̄ S ξ̄ μερ τοπ^{ov} Τανκεϋ επι γ γ ιβ̄ σι αρτ [

1170 μερ τοπ^{ov} Δουκαι επι γ δ' σ[ι αρτ

S ξ̄ μερ τοπ^{ov} Κερτουτ ουσι/ Α β β- Σουρουτ [

S ξ̄ αμπελικ^ω/ [

ξ̄ μερ γ η δ/ Θωρε δ/ Ἰω^α ξ̄ γυνικ^ω/ [

S ξ̄ μερ τοπ^{ov} Δουκαι [

1175 S ξ̄ μερ τοπ^{ov} Σαρατωκε [

S ξ̄ μερ τοπ^{ov} Κερτουτ ουσι/ Α β β- Σ[ουρουτ

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+ δ/ Σοση[. .]. Καλαπετ επι ν° α γ ι σι [αρτ] ε̄ ιβ̄ ν° γ γ ι δ γ υ επικ³/ γ ι β δ' ν° δ γ γ δ' [υ]

μερ τοπ^{ov} Σαμαχηλ επι γ̄ ιᾱ σι αρτ α δ'

μερ τοπ^{ov} Ουατρανιὸ επι γ̄ ιᾱ δ' υ ι ε̄ σι αρτ α β/

1180 μερ τοπ^{ov} Καλαπετ επι γ̄ ιᾱ σι αρτ α β/

γι/ επι ν° α γ ι σι αρτ ε̄ ιβ̄ ν° γ γ ι δ γ υ επικ³/ γ ι β δ' ν° δ γ γ δ' υ

γ δ/ Σαβινος̄ δ̄ των τεκ/ν^ο Πεβω ξ̄ μερ τοπ^{ov} Πατκαλεελε επι γ ζ δ' σι αρτ α γ ι η επικ³/ γ β δ' [υ]
ν° γ κ δ' υ

1158. Πῖμων: Σῖμων could be read but would be out of order. It may perhaps have been written notwithstanding.

1160. δ(ια) Βαρθολομ^ε: apparently this should have been deleted. Possibly, however, a fraction has been omitted after it, in which case the fraction supplied at the end is incorrect.

1162. επι δ γ υ: the carat sign is omitted. The amount should be γ δ γ.

1172. The dots are in the MS.

1177. ν° α γ ι: this should obviously, from the single items, be ν° α γ θι δ' υ ι ε̄. The payments given in the margin (ll. 1195-1199) add up to ν° α γ ι γ.

1182. τεκ/ν^ο: a combination of the two methods of abbreviation, τεκ/ and τεκν^ο; but the ν is not certain.

δ/ Σενουθιῷ Ἐρμανωτος

ἐπι ν° α γ ι θ δ' σι αρτ ε ν° δ γ ις επικδ/ γ ις ν° ε γ β

1185

μερ τοπ^{ον} Θ[εο]δ[ο]σιῷ ἐπι ν° α γ ας σι αρτ γ[μερ τοπ^{ον} [Αββ]- Ἰωβ ἐπι γ ις δ' σι αρτ β

[γι/ ἐπι ν° α γ ι θ δ' σ]ι αρτ ε ν° δ γ ις επικδ/ γ ις ν° ε γ β

] δ' σι αρτ β/ δ/ Σενουθ

] σι αρτ δ γ ν° δ γ ις επικδ/ γ ις [ς] ν° ε γ θ ζ

1190

ἐπι ν° α γ ζ ζ σι αρτ] ι δ ζ δ/ Σενουθ γ ις δ/ Απ[α?] Ρεσιῷ γ ης

] δ/ Θ[εο]δωρος ἐπι γ ε β/

] γ δ/ Θεοδορ^{ον} το δ/ Αλ[ου]φιῷ το δ

] γ οσαντ

] - - γ . . . δ' γ κα ι β

Written in the right margin, opposite ll. 1178-1180:—

1195

δ/ Ωριγωτ γ ε

[[δ/ Σενουθ ἐπ' ι γ]]

δ/ Αγεινη ἐπι γ ι β

δ/ Αροουτ ἐπι γ ι α

δ/ Προμω γ ς γ

Fol. 29.]

1200

[+] δ/ Αθανασιος S Μαρκος ἐπι ν° γ γ ι θς σι αρτ ι β/ ν° θ γ γ επικδ/ ν° α γ η

σ

μερ τοπ^{ον} Αββ- Βικτωρος S Αββ- Ταυρινος S Πεκωτ S Πανχιν S γηδ/ Φθλα

ἐπι ν° γ γ ι θς σι αρτ ι β/

[δ/ Α]νδρεας S Δανηλ ἐπι ν° α γ κας δ' σι αρτ ε γ ν° δ γ ι ης επικδ/ γ ις ν° ε γ ι α

σ

1205

μερ τοπ^{ον} Αββ- Βικτωρος S Πεκωτ S γηδ Φθλα ἐπι ν° α γ κας δ' σι αρτ ε γ

δ/ Ραχηλ Ισακιου ἐπι ν° α γ κας δ' σι αρτ ε γ ν° δ γ ι ης επικδ/ ις ν° ε γ ι α

σ

μερ τοπ^{ον} Αββ- Ταυρινος S Πεκωτ S Πανχιν S γηδ Φθλα ἐπι ν° α γ κας δ' σ[ι αρτ ε γ]

δ/ Ἰωαννης Κορηλιος

ἐπι ν° α γ ες δ' σι αρτ δ ν° γ γ β επικδ/ γ [

σ

μερ τοπ^{ον} Τσωνη ἐπι ν° α γ α δ' σι αρτ γς

1210

μερ γηδ/ Νιαζ Τωβιας ἐπι γ δς σι αρτ δ [δ/] Ανδρεας δι[οικτ/

γι/ ἐπι ν° α γ ες δ' σι αρτ δ ν° [γ γ β επικδ/ γ

1190. Απα Ρεσιου =, if rightly restored, 'Απα Ρασιῶν; cf. 1432, 4, 1443, 5.

1195-1199. Apparently by a different hand.

1200 ff. The main list is now finished, and the rest of the book is occupied with additions to it, but by the same hand as the earlier portion. First come some ordinary names of tax-payers; their occurrence here rather than in the main list is probably due to their having been accidentally omitted at the proper place.

1202. γηδ': the τ is difficult to explain; perhaps for τοῦ or τῆς, going with Φθλα. The village of Φθλα is mentioned in Brit. Mus. Papp. 1772, 1784, and also, according to information kindly supplied by Professor Vitelli, in the Florentine papyri from κόμη 'Αφροδιδίτης; cf. too, *Par. d'Alex.*, l. p. 1, l. 14. In all these texts the place is described as a κόμη. In 1468 occurs the phrase ἀπὸ χ(ωρίου) Φθλα. Probably the same place is intended. The present γῆδιον may have been situated in or near the χωρίον.

S	Σ	εξ ^δ	S	Σ	μερ τοῦτον Φητ Ερμανως Πιλατ επι γι̇. δ' σι αρτ ας υ
	S	Σ	γγδ/	Φητ υι̇	Καλλινικω επι γς σι [αρ]τ α δ/ Αι[δρεας διοικ]/?
	[[S	Σ	τοπ Τσωνη	Σ	Αντωνιου επι γ α δ' σι αρτ ε]]
1215	S	Σ	των συντεχνιων		επι ν ^ο κδ αφω Σ των χαλκοπρτ [
<hr/>					
	δτ/	τεκτων		επι ν ^ο θ ν ^ο κα γ ι γ	επ[ικ ^δ /
	δτ/	πακτωνο ^π		επι ν ^ο γ γ ι β ν ^ο η γ θ	ε[π]ικ ^δ / [
	δτ/	ραπτων		επι ν ^ο α γ ζ ν ^ο γ γ β	ε[πικ ^δ /
	δτ/	εξωπυλιτ		επι ν ^ο α γ β ν ^ο β γ ιδ	επικ ^[δ] / [
1220	δτ/	γναφεων		επι γ κα ν ^ο β γ α	ε[π]ικ ^δ / [
	δτ/	σκετευων		επι γ ι β ν ^ο α γ δς	επικ ^[δ] / γ δ δ' [ν ^ο α γ ης δ']
	δτ/	αρτωκωλυτ		επι ν ^ο β γ α ν ^ο δ γ ..	επικ ^δ / γ ις δ' [
	δτ/	χαλκεων		επι γ ζ γ ις δ'	επικ ^δ / γ βς [γ ιθ δ']
	δτ/	καυνακοπρτ		επι ν ^ο β γ ι [.] ν ^ο ε γ ιε	ε[πικ ^δ / γ κα [

Fol. 29 b.]

1225 +S Σ [. . .] δι . . .^ο αδιεσπ^ο π^ο κτημ^τ μ^τ

1212. Ερμανως; probably ὑπερ is to be understood before this, and also before υἱον in the next line; these were the ἐξεδροί for whom payment was made.

1213. Καλλινικω: corrected from Λαλλινικω.

Ανδρεας: the surface of the papyrus after ν seems intact, but probably something was written and the ink has disappeared; so too in ll. 1216-1220 after επικ^δ.

1215. (κν) (υπερ) των συντεχνιων: this is no doubt a payment by the tradespeople of a certain proportion of the δημόσια or jizyah. There is, however, one difficulty. The obvious reason for specifying the tradespeople separately would be that whereas the jizyah was levied primarily upon land, the tradespeople, who as a rule would hold no land, would in the ordinary way escape their quota; and thus a special proportion of the lump sum was assigned to them, as a kind of trade-tax. This appears to have been the case from a passage of Ibn 'Abd-al-Ḥakam quoted by Becker, *Beiträge*, II. p. 90f.; e.g. 'damit fertig ziehen sie (the officials) die in jeder Stadt anwesenden Handwerker und Lohnarbeiter heran und legen ihnen auf nach ihrem Vermögen'; and cf. Becker's remarks on this, p. 93. It is shown by several documents that the various trades made payments for taxes as corporate bodies; e.g. UKF. 836, where the σιδηρουργοί pay for δημόσιον; 839, οἱ βάπται for διαγραφή; 840, ἡ ἐργασία (see Wilcken, *Archiv*, V. 296) τῶν φουσκαριῶν for the same; 850, οἱ σιδηροχαλκ(εῖς) for στιχάρια; cf. too RKT. III (= PERF. 577), where information is asked for concerning the τεχνίται, and PERF. 686, a list of tradespeople, etc., for taxation purposes. Now this tax on tradespeople might be expected to be regarded as poll-tax, and the two Rainer papyri are taken by the editors of the *Führer* as referring to that tax; but in the present case the various trades pay two sums of money, though no wheat, corresponding, it would seem, to the sum preceding and that

following the wheat in the case of ordinary tax-payers, the first of which is evidently the land-tax. No land is, however, mentioned in connexion with the payments; and since it appears from the following papyri that land-holders paid both the land- and the poll-tax the explanation of these payments may perhaps be, not that the trade-guilds held land on which they paid land-tax, but that, to equalize matters between them and the land-holders, an additional tax on the trade, corresponding to the land-tax and not incorporated in the poll-tax, was levied on them. This is perhaps the δημόσιον of UKF. 836.

ν^ο κδ: this is apparently not the sum of the figures given below, or if so is too large. It is perhaps the sum of the following payments plus a payment for the χαλκοπράται, entered at the end of this line.

1216. τεκτων: l. τεκτόνων.

1217. πακτωνο(ρ)ατων: apparently 'sellers of πάκτωνες,' πάκτων was a light boat (L. and S.).

1219. εξωπυλιτ(ων): cf. BGU. 34, II. 21, 31, etc.; probably in the same sense as ἐξωπράτης, 'one who brings commodities into a city and sells them there,' Soph. Apparently these outside traders were organized as a separate guild.

1221. σκετευον: l. σκντέων.

1222. αρτωκωλυτ: obscure; just possibly a slip of the pen for ἀρτοπωλ(η)τ(ων) = ἀρτοπωλών; the reading is quite certain.

1224. καννακοπρ(α)τ(ων): sellers of καννάκαι, cloaks.

1225. αδιεσπ^ο π^ο: sic, apparently, but αδεσπότην was probably meant. These ownerless lands (*agri deserti*) were presumably lands which for some reason had fallen, temporarily or permanently, to the state and were leased to various persons. The most usual cause for lands being *deserti* was probably the flight of their cultivators (the φυγάδες). For the *agri deserti* generally cf. Becker, ZA. XVIII. 305 ff., XXII. 139, *Klio*, IX. 2, 8 ff.

τοπ^{ον} Ερμουγενε επι ν^ο γ γ κα δ' σι αρ^τ ια^ς γ ν^ο θ γ κ β δ' επικ^δ/ ν^ο α γ [ια]

—

γλ/ ν^ο ια θ γ δ'

δ/ Ίερημιας Πικνα ν^ο ε γ ιε σι αρ^τ ζ δ' γ επικ^δ/ γ κ γ δ' γλ/ ν^ο ζ γ ι δ δ' γ

δ/ Βικτωρ Πατανας ν^ο γ γ ζ δ' σι αρ^τ γ δ' γ ι β επικ^δ/ γ ι α δ' γλ/ ν^ο γ γ [ι θ δ' γ]

1230 τοπ^{ον} Χι . χ . . ητ δ/ Γεωργιος Πατ^ωω επι ν^ο α γ ι β σι αρ^τ ε γ ν^ο γ γ κα επικ^δ/ γ ι γ δ' γλ/ ν^ο [δ γ ι δ']

1231 δ/ υιων Σαβινος το δ/ Γεωργιος Πατ^ωω το δ

[τοπ]^{ον} [.....].. επι ν^ο α γ ι α σι αρ^τ ε δ' ν^ο γ γ κα επικ^δ/ γ ι γ δ' γλ/ ν^ο δ [γ ι] δ'

] επι ν^ο β γ δ δ' σι αρ^τ ε δ' ν^ο ε γ δ δ' επικ^δ/ γ ι η γλ/ ν^ο ε γ κ β δ

] δ^τ/ τεκ^τ/ επι ν^ο γ [γ] ι δ' σι αρ^τ ε δ' ν^ο η γ ι α επικ^δ/ ν^ο α γ ε δ' γλ/ ν^ο θ γ ι ε δ'

1235] Πνει επι γ ι β σι αρ^τ α δ' γ ι ε ν^ο α γ ζ επικ^δ/ γ δ β/ γλ/ ν^ο α γ ι β ε
] επι ν^ο α γ η δ' σι αρ^τ δ δ' γ ν^ο γ γ ι β επικ^δ/ γ ι β δ' ν^ο δ γ δ'

Fol. 30.]

[+] τοπ^{ον} Δουκαί δ/ Ερμανως S Φιλημων [ε]πι ν^ο α γ η σι αρ^τ ε ι β ν^ο γ γ ι επικ^δ/ γ ι β ν^ο γ γ κ β
δ/ Φιλημων S Ερμανως γ κ δ/ υιων Αβρααμιδ γ δ δ/ Χριστοφορω γ δ δ/ Πεβω ν^ο γ δ

] τοπ^{ον} Σαρατωκει δ^τ/ κεραμ^ε επι ν^ο α γ ι γ δ' σι αρ^τ ε δ' γ ι β

1240 γ τοπ^{ον} Κασπιτου επι ν^ο α γ ε σι αρ^τ β/ ν^ο γ γ ζ δ' επικ^δ/ γ ι α δ' ν^ο γ γ ι [η δ']

γ τοπ^{ον} Θελ^ξελλει επι γ ι δ σι αρ^τ β δ' ν^ο α γ ι γ επικ^δ/ γ ζ δ' .. ν^ο α γ κ

] τοπ^{ον} Ίακωβ Απολλωνος επι ν^ο β σι αρ^τ ε ν^ο ε γ β δ' επικ^δ/ γ ι ζ δ' ν^ο ε γ κ δ'

1243 γ τοπ^{ον} Θελ^ξελλει δ^τ/ κεραμ^ε ομ^ο επι ν^ο α γ δ σι αρ^τ γ κ δ' ν^ο β γ ι α επικ^δ/ γ η δ'
ν^ο β γ ι θ δ'

1244 τοπ^{ον} Λαβαν επι ν^ο γ α δ' γ σι αρ^τ ε δ' ν^ο ε γ ε επικ^δ/ γ ι η δ' ν^ο ε γ κ γ δ'

—

1245 δ/ υι^ω Ερμανως S Μακαριδ

γ τοπ^{ον} Θερσωπναμ επι ν^ο α γ ι δ σι αρ^τ ε δ' ν^ο δ γ β δ' επικ^δ/ γ ι δ' δ' ν^ο δ γ ι ε δ'

γ τοπ^{ον} Λαμπορσε επι ν^ο α γ ι β σι αρ^τ ε ν^ο γ γ ι θ επικ^δ/ γ ι γ δ' ν^ο δ γ η δ'

Fol. 30δ.]

+ τοπ^{ον} Παλακ από Ψινεμων επι ν^ο α γ ι β σι αρ^τ ε β/ ν^ο γ γ κ επικ^δ/ γ ι γ δ' ν^ο δ γ θ δ' δ'

1226. This line contains the totals of ll. 1228 and 1229, but the money total is not the first (3s. 21½c.) but the second 9s. 22½c.) sum. The επικ^δ/ and general total are the totals of the similar entries in ll. 1228 and 1229. The wheat is incorrect, and should be ια δ'.

1230. Χι . χ . . ητ: a personal name Πχιπχιπ occurs in l. 1066, but that seems impossible here.

1235. α γ ι β ε: ε corrected from δ'.

1237 ff. The list of ἀδέσποτα κτήματα is still continued. It

goes on till f. 31.

1239. κεραμ^ε: ι. κεραμίων. This seems to imply that the land was leased to the corporation of potters, probably for the purposes of their trade; cf. δ(ι)α τ(ων) ἐλαιουργ(ων) in l. 1253. These then are instances of trade-corporations paying the ordinary land-tax, but the circumstances are exceptional. Neither the potters nor the oil-merchants occur in the list on f. 29; cf. however the τέκτονες in l. 1234, who do appear in the list.

1248. Ψινεμων: no doubt the χ(ωρίον) Ψινεμ^{ον} of 1422, 21.

- 1250] γ τοπ^{ov} Πωγωντε ὁ Φαμακει ἐπι γ κα γ σι αρ^τ γ γ ν^o β γ ε επικ^δ/ γ ζς δ' ν^o β γ ι βς δ']
 γ τοπ^{ov} Πιαξ Παπηυ ἐπι γ κ β δ' σι αρ^τ γ γ ν^o β γ ἰ α επικ^δ/ γ ης υ ν^o β γ ι θς υ
 γ τοπ^{ov} Βαλαξω [ἐπι ν^o α] γ ς δ' σι αρ^τ ε ν^o γ γ ἰ επικ^δ/ γ ἰ β ν^o γ γ [κ β]
 γ τοπ^{ov} Κριπιτος [ἐπ]ι γ ις δ' σι αρ^τ βς ν^o α γ ἰ θ επικ^δ/ γ ς ν^o β γ α
 γ τοπ^{ov} Σακοορε δ' / ελαιουρ^γ [ἐπ]ι ν^o β γ ς [.] σι αρ^τ ε δ' ν^o ε γ ι ε δ' επικ^δ/ γ ι θς δ' ν^o ς γ ι α
 γ τοπ^{ov} Πιαξ Πετω ἐπι γ ι ας σι αρ^τ ας δ' ν^o α γ ς επικ^δ/ γ δ δ' υ ν^o α γ ι δ' υ
 1255 γ τοπ^{ov} Καστωρ ἐπι ν^o α γ θς σι αρ^τ ε ν^o γ γ ι γ επικ^δ/ γ ι βς δ' υ ν^o δ γ ας δ'
 μον^ς Οασιτων ἐπι ν^o δ γ ις σι αρ^τ ἰς ν^o ἰ α γ ἰς δ' επικ^δ/ ν^o α γ ις δ' ν^o ι γ γ γ
 αφ^ω δ/ Ανδρεας διουκ^τ/ ξ β κτημ^τ μ ν^o ε λοι^π ν^o η γ γ

—
 τοπ^{ov} Οασιτων χωρημ^τ δ/ υιων Πιλε[.] ἐπι ν^o . σι αρ^τ δ ν^o γ γ ις γι/ ν^o γ γ ις

Fol. 31.]

- γ τοπ^{ov} Τρελζελει δ/ αββ⁻ Κυρος ἐπι ν^o σι αρ^τ α γ ι γς δ'
 1260 γ τοπ^{ov} Οασιτων δ/ Βεσατος ἐπι ν^o σι αρ^τ γς ν^o β γ ι β επικ^δ/ γ ης δ'
 ν^o β [γ κς δ']
 —
 1261 γ τοπ^{ov} Τβαμπε σι αρ^τ βς ν^o α γ β επικ^δ/ γ δ ν^o α γ ς
 1262 γ τοπ^{ov} Παπχακ ἐπι σι αρ^τ ν^o α γ ι γς επικ^δ/ γ ε δ' υ
 ν^o [α γ ι ης δ' υ]
 1263 γ τοπ^{ov} Νσανξηνε ἐπι ν^o γ [γ η] σι [α] ρ^[τ] ν^o γ γ ις δ' επικ^δ/ γ ι βς δ' υ
 ν^o γ [γ κ γ υ]
 1264 δ/ Ραχηλ S Σιμων γ νς δ/ Πεκυσις γ ις δ/ Μαρίας γ η
 1265 γ τοπ^{ov} Ψαι Ἰθεωμανε μ^τ ν^o γ γ ις [ς] ἐπ[ικ]^δ/ γ ι β δ' επικ^δ/ Ψυρου ν^o [] ἐ[πικ]^δ/ ν^o α [ς]
 —
 δ/ εποικ^τ/ Ψυρου ν^o δ γ γς δ' γι/ ν^o η γ κς

γ τοπ^{ov} Αγι/ Βικτωρος Ψιντοορ^o ἐπι ν^o . γ η σι αρ^τ δ
 μερ/ γηδ^τ/ Νατρεμει ἐπι γ ι δς κδ σι αρ^τ βς ν^o α γ ι δ υ επικ^δ/ γ ς ν^o α γ ι θς υ

1255. ν^o δ γ ας δ' : υ is omitted.

1256. μον(αστηριον) Οασιτων : it is not clear why this comes among the ἀδέσποτα κτήματα. Perhaps the monastery had taken up some of the κτήματα ; cf. (ὑπὲρ) β κτημ(ά)τ(ων) in the next line.

1258. χωρημ(α)τ(ων) : the sense of the word in this context is not clear. In Crum, *Catalogue*, Nos. 404, 407 and many other *Jême* documents χώρημα is perhaps used as a definite land-holding (Crum).

1259. Τρελζελει : this seems to be the same as the Θελελλει of ll. 1241, 1243. τρ then = θ, which is interesting, and probably shows that the name was pronounced with the t and h separate ; but it would be unsafe to use this as evidence for the Erasmian pronunciation (t+h) of θ.

1260. The insertion of the symbol — after this line is probably a mistake, as the line obviously does not give a total

of which the following lines specify the details.

1262. ἐπι : = written over ν^o.

1265. μ^τ : μετά. The supplement (ι) is made owing to the fact that the ν^o δ γ γις δ' in the next line is evidently the sum of this payment and its επικ^δ. This payment was made by the ἐποίκιον of Psyrus, apparently as a community ; the rest therefore (the total, 8 s. 20½ c. is given in l. 1266) was presumably paid by some other corporation or person. επικ^δ/ (sic) Ψυρου goes with what precedes, not with what follows. δ/ εποικ^τ/ κτ.λ. is in darker ink and apparently by another hand.

1267. Αγι(ου) Βικτωρος Ψιντοορο(υ) : i. e. the τόπος of the church of St. Victor at Psintoorus, which occurs in l. 562. Ψιντόορος seems to be a place-name. It is not quite clear whether this is distinct from the τόπος Ἁγίου Βικτωρος which occurs in several places in the collection.

Fol. 31 b.]

	+ διασταλμων Αγι/ Μαρίας ορος	ν ^ο ριδ	σι αρ ^τ ιβ
1270	τοπ ^{ου} Πιαζ Πουζολ το δ/ Ηλιας προ/	ν ^ο 59 ις	σι αρ ^τ 5 δ'
	τοπ ^{ου} Πιαζ Πουζολ το δ' δ ^τ / βαφεο	ν ^ο 79 η	σι αρ ^τ 8[4]
	τοπ ^{ου} Πιαζ Πουζολ το δ' δ ^τ / γναφεο	ν ^ο 79 η	σι αρ ^τ 8' 4
	μερ/ τοπ ^{ου} Ψαι δ ^τ / οικο ^δ το β/	ν ^ο 79 5 δ'	σι αρ ^τ α
	μερ τ ^{ου} αυ ^τ τοπ ^{ου} 8 Αβρααμ 8 Ψοτε το γ	ν ^ο 89 γ δ' 4	σι αρ ^τ 5
1275	τοπ ^{ου} Φαίνεωρος δ/ Ερμαως 8 Φρημ	ν ^ο 89 η	σι αρ ^τ α
	τοπ ^{ου} Πελοολε δ ^τ / προ/	ν ^ο 89 η	
	τοπ ^{ου} Χαρισμε	ν ^ο 19 γ θ	σι αρ ^τ ας
	τοπ ^{ου} Αββ- Γαβριηλ	ν ^ο 9 ιε	
	τοπ ^{ου} Πρημρης δ/ Κολλου ^θ βοη ^θ	ν ^ο α 9 δ	σι αρ ^τ α
1280	αυ ^τ τ ^{ου} χαλ[α]κοπρα ^τ	ν ^ο νζ	σι αρ ^τ ζ
	8 8 μον ^ς Βαρβαρου	ν ^ο ρ 89 η	σι αρ ^τ μς
	τοπ ^{ου} Πιαζ Δανειτ δ/ Ενωχ	ν ^ο 19 9 ιη	σι αρ ^τ ζ
	τοπ ^{ου} Πμαρτης δ/ Θεοδοσιος	ν ^ο 89 γς	σι αρ ^τ 75 δ'
	τοπ ^{ου} Πωοντε δ/ Φιλοθεος	ν ^ο 18 9 5	σι αρ ^τ θς
1285	τοπ ^{ου} Αρσενοφινικ[ς] δ ^τ / κλλ-	ν ^ο 19 9 ιθ 4	σι αρ ^τ 55 δ'
	τοπ ^{ου} Πμανβικρε	ν ^ο 1α 9 5	
	τοπ ^{ου} Σαρουτσει δ/ Θεοδωσιος	ν ^ο 18 9 θ	σι αρ ^τ 5
	τοπ ^{ου} Ψιβανοβερ	ν ^ο 89 18 δ'	σι αρ ^τ 5 δ'
	τοπ ^{ου} Κεφα δ/ Κωσταντι 8 των αδελφ	ν ^ο 89 18 δ' 4	σι αρ ^τ γ
1290	τοπ ^{ου} Αρσενοφινικ/ ομο/	ν ^ο ιδ	σι αρ ^τ 55
	τοπ ^{ου} Θαναιηπ	ν ^ο 5 9 ιγ δ'	σι αρ ^τ 85 δ'

Fol. 32.]

+ μον^ς Φαροουτος [ν^ο] ρ 1α 9 κ σι αρ^τ μδ

1269. Here begins another section of these additional accounts, that giving the tax-quotas of the monasteries. It is to be noticed that these payments are called διασταλμοί. This word does not necessarily imply a special requisition (ἐκστράτευμα), as it is here used of the δημόσια.

ν^ο ριδ: this should be ν^ο ριδ 9 ιδ 4.

ιβ: this should be ιγ.

1270. προ/: προστάτης, i.e. of the monastery, the prior.

1271. βαφεον: a barbarous form for βαφέως; perhaps a middle stage towards the modern Greek termination -έας, gen. -έα, for nouns of the -έως declension; cf. Jannaris, *Hist. Gr. Grammar*, 339, 407. The person meant is apparently the dyer of the monastery; cf. γναφέων in the next line, and οικόδ(όμου) in l. 1273.

1273. The dot is in the MS.

1279. Πρημρης: perhaps the same name as that of the god, who appears in M. L. Strack, *Die Dyn. der Ptolemäer*, Inscr. 141, as Πρημαρής.

IV.

1280. αυ^τ τ^{ου} χαλκοπρα^τ: this is somewhat obscure. A χαλκο-πράτης does not seem a very likely official of a monastery (but cf. l. 1295), and αὐτ(οῦ) τοῦ is difficult to explain. χαλκοπράτου is possibly the τόπος so called.

1281. Apparently these were payments made by St. Mary's for Barbarus, perhaps for convenience and by an arrangement between the two monasteries.

1285. κλλ-: apparently for κληρονόμων as usual, but that, in its ordinary sense, is curious in connexion with a monastery. In l. 1305 it is followed by a man's name, and perhaps should have been here; but cf. 1420, 204, which is against the supposition. The meaning would therefore seem to be 'allotment-holders,' under the monastery.

1292. Φαροουτος: a variant form of Φαροου. Possibly Φαροου is not the genitive of Φάρος but the original form, in which case Φαροούτος shows a Greek genitive-ending added to a Coptic word. But little weight can be attached to the inflexional forms of this document. Cf. Ταροουτ(ος) in l. 639, etc.

G g

μουλ Αββ' Ερμαωτ - - - - - ν^ο ρπθζη σι αρτ ξ[ζ]

1295 δτ/ χωρ^x Αφροδ/ & διαγραφ/ ν^ο νη
 δτ/ χαλκοπρ^a . . . ν^ο οζ σι αρτ λα)
 δ/ Τβελει . . . ν^ο δ
 δ/ Γεωργιος απ^ο τω ετω ν^ο ς
 δτ/ προεστ^ς . ν^ο μδζη σι αρτ λεξ

γ' μουλ Ταλοου . . . [ν]^ο [

1300 δτ/ Εμφυτ [

τωπ^{ον} Νεου Κτημ^τ δτ/ υι^ω Πασο[δωρου]
 τοπ^{ον} Φαμαί δτ/ τεκνων Ζηνοβι^ω [
 γηδ/ Νιαβ Χερδ δ/ Ζαχαριας S Πα[
 1305 τοπ^{ον} Τι/ Κολλου^ο δ/ υι^ω Ευλοττας [
 τοπ^{ον} Αγι/ Φοιβ⁻ δ/ κλλζ Μαξει . [
 τοπ^{ον} Βορρα Κτημ^τ Τπαστωτρε [
 τοπ^{ον} Νεου Κτημ^τ ετερο^ν δ/ υι^ω/ Ζηνοβι^ω [
 τοπ^{ον} Ελλωτ Φοι δ/ Ανδρ^ε διοικ/ [
 τοπ^{ον} Τσεμαου δτ/ τεκνων Φοιβ⁻ ιατρο^{ον} [
 1310 τοπ^{ον} Ελαιουρ^γ δ/ Μαρκος S Φνε [
 δτ/ πρ^ο/ & πακζ^λ τ^η αυτουρ^γ αυτ . . [

Fol. 32 b.]

] . . .

] . - τ^{ον} χωρι^{ον} - - - - - ν^ο ξεγκγ σι αρτ ςθς

1315 τοπ^{ον} Πασωτρε S Ταλου δ/ υι^ω Πασωτρε ν^ο ιβ σι αρτ λ
 τοπ^{ον} Νιαβ Εσορ^λ δ/ Ανδρ^ε διοικ/ ν^ο γγθ
 τοπ^{ον} Προνος δ/ Γεωργιος Μανλοκ ν^ο βγιβς
 τοπ^{ον} Χαρας δ/ Ιωσηφ Πβητ S Πεσοο^λ ν^ο ιβγκ σι αρτ λ
 τοπ^{ον} Πανσαμ δ/ τ^ω κλλ - - - ν^ο εγς σι αρτ ιδ
 τοπ^{ον} Πααμ - - - ν^ο αγκα

1294. A payment for poll-tax; hence there is no wheat. χωρ^x is obscure. Some official or officials seems to be meant; perhaps χωράρχου, i. e. the head of the χώρα = διοίκησις = παγαρχία, and so the pagarch; but the non-occurrence of the word elsewhere in papyri makes this doubtful. χωρι(κ)οί (cf. Oxy. Pap. 141, 4, 5) seems quite improbable.

1295. The dots in this and other lines on this page are in the MS.

1297. τω ετω : ζ, apparently τοῦ αὐτοῦ (sc. μοναστηρίου?).

1299. Ταλοου : λ. Ταρόου.

1300. δ(ια) τ(ων) Εμφυτ(ευτων) seems to be the ἐποικιον of that name. Why it paid for the monastery is not clear. Perhaps,

however, the word refers to persons holding land by *emphyteusis* from the monastery. Pap. 483 (Cat. ii. 323) is an example of this kind of tenure under a monastery. In favour of this explanation is the fact that several of the persons making the payments are described as children or heirs, presumably of previous tenants.

1301. Πασοδωρου : this appears as the name of a τόπος.

1304. Ευλοττας : not Ευλογίας; altered from Ευλιττας. The feminine name Τευλιτα occurs in a Jême text (Crum).

1305. κλλζ; κληρονόμων.

1311. ακζ^λ: obscure; the ζ^λ is written in a sort of monogram.

1320	[τοπ] ^{ov} Παθαλμει δ/ Στεφανος S αλλ·	[ν] ^o [· γ] ης σι αρ ^τ ς
	] δ/ υι ^{ov} / Τεκρομπιας	[ν] ^o · γ γ σι αρ ^τ ιβ
	] διοικ ^o / τ ^{ov} χωρι ^{ov} - -	ν ^o ζ γ ζς
		] ν ^o γ γ κας σι αρ ^τ ς
		] ν ^o β γ ιδ σι αρ ^τ ας
1325		] ν ^o γ γ ις σι αρ ^τ ·
		] ν ^o β γ γ

Fol. 33.]

+ διασταλμων τ^{ov} σιγελλ^{ov} τ^{ov} μον^ς Αββ^ς Σε[ου]^o

	σ	
	ξ οργαν Παπκουκ	ν ^o i·[
1330	ξ οργαν Τβησο\	ν ^o ·[
	ξ οργαν Ψαμιτων	ν ^o γ[
	εξ ^δ γηδ/ Πιαχε	ν ^o α[
	εξ ^δ γηδ/ Κερκαμουνε	ν ^o α[
	εξ ^δ γηδ/ Παχυμιο\	ν ^o ς[
1335	εξ ^δ γηδ/ Ψεμρε	ν ^o δ[
	εξ ^δ Νησο\	ν ^o [
	οργαν Καρου	γ[
	εξ ^δ γηδ Τρενει	ν ^o α γ[
	οργαν Σασνοειτ	ν ^o θ γ[
1340	οργαν Αβιρου	ν ^o γ γ[
	οργαν γηδ/ Κουμοστου	ν ^o α γ[
	εξ ^δ / . . λ . ι[·] κρ ⁻	ν ^o α γ[
	οργαν Πακουι	ν ^o ς γ[
	εξ ^δ / γηδ Φοιβαμμ ⁻	ν ^o α γ[
1345	ξ των αναλημφ ^o συν ν ^o κ γ ιαδ δ'	επ[ικ ^o /

σ
 απο χωρ^{ov} Μοναχ^o ξ κτημ^τ Πανουξοολ δ/ [

ομο/ ξ ουσι-/ Καλλινικ/ ν^o η γ[

σ
 κτημ^τ Πανουξοολ απο Μοναχ^o δ/ [

Fol. 33 δ.]

] ν^o β γ δ δ' επικ^o/ γ δς ν^o β γ ης δ'

1325. The dot is in the MS.

1328 ff. This was apparently a half-sheet; if not, the other half is lost.

σιγελλου: a variant form of σινυλλίου. The word is used of an official order; cf. note on 1384, 51.

1329. οργαν: "Όργαν, Organ, Pensum, εργα, Ducange. It is not quite clear what is its bearing in this context, nor is it certain whether the names which follow it, when not preceded as in l. 1341 by γηδ/, are to be taken as persons or places; the

latter seems the more probable. The word οργαν occurs in Rylands Copt. Pap. 149, from which it may perhaps = μηχανή (cf. B. M. Pap. 776, vol. III. p. 278 and in a Coptic account in this volume (see index)). Is some tax on agricultural μηχαναί indicated?

1330. οργαν: sic.

1333. γηδ/: written like ηδ/; the clerk wrote it in the form usual in this account, the η being very small and with no up-stroke. Afterwards he added the up-stroke, but put it over γ instead of η.

1350

]ας γ' α δ'
] γ ι υ
] γ ι δ δ' υ
] γ ε δ'
] γ η δ
] - γ γ δ
] γ α δ'
] γ α δ'

1355

ασ]τικ/ Αντ[α]ιο^ν ιβ γ ι β επικ^δ/ ν^ο α γ α δ' ν^ο [ι γ γ ι γ δ']
 ? β]ερ^δ S αλλ[ω] ν^ο β γ ι επικ^δ/ γ ε ν^ο β [γ ι ε]
]ων γ [ι] δ/ υι^ω Ανδρ^ε γ ι ζ δ/ Θωμ^{ας} γ ε δ []
] ν^ο ε γ ι ε επικ^δ/ γ ι α δ' ν^ο γ γ β δ'
] ν^ο δ γ ι επικ^δ/ γ θ ν^ο δ γ ι θ

1360

[S γ κτημ^τ Καρκαρου? S αστικ^ο/ Ανται^ο] συν ν^ο ιβ γ κ γ τ^{ου} διαγραφ/ ν^ο η γ κ ν^ο ι ζ γ ι [γ]
 επικ^δ/ ν^ο α γ ι γ δ ν^ο ι η γ β δ σι αρ^τ S []

1365

[εισι/ ενενεχ^ο απο πλει^{ου} τ^{ου} χωρι^ο]. Αφροδ/ S κουφι/ τ^{ου} αυ^τ ονομ^τ ν^ο β γ ζ
] γ θ επικ^δ/ γ δ δ' γ θ δ' σι αρ^τ η
] τ δ σι αρ^τ κα γ
] σι αρ^τ ι η
] σι αρ^τ γ γ

1370

] γ ι / θ ν^ο με γ ε δ' επικ^δ/ ν^ο γ γ ι η δ'
 ν^ο μ θ σι αρ^τ ε β γ

Fragm. 1 *recto*.]

.....[

λοιπ^α τα οφειλο^ντ ανυσ^θηται?γ S τ^ω αναλημ^φ S τ^ω1375 γ S τ^{ου} αναλημ^φ S τ^ω [μον^α ν^α

σ—

απ^ο μον^ς Αββ' Ερ[μαωτοςαπο μον^ς Ταρο[ουαπο μον^ς Φαρο[ουαπο μον^ς Βαρβαρ[ου

1380

[α]πο μον[ς] Αγι/ Μαρι[ας

[α]πο μον^ς Αββ' Σεμ[ου^θαπο μον^ς Αββ' Ε[ντιου?Fragm. 1 *verso*.]] S αν^δ ν^ο ξ ε γ κα

1365. κουφι/ : κουφισθέντος. The supplements in this line and
 1. 1363 are taken from ll. 826, 827, 2. v.

1382. Αββ(α) Εντιου: cf. l. 437.

1383. αν^δ: ἀνδρισμοῦ.

1385

] S ς αν^δ ν^ο οα γ ε
] ς αν^δ ν^ο ρα γ ι
] ς αν^δ ν^ο λβ γ ιδ
] ς αν^δ ν^ο λζ γ δ
] ς αν^δ ν^ο νε γ ι γ δ'
] ς αν^δ ν^ο κη γ κ γ δ'
] ς ανδρ⁻ ν^ο η γ κα
] λζ κρ^θ αρ^τ ι η

1390

Fragm. 2 recto.]

] εο^ν επι γ δ ... [] γς ν^ο ι γ κα επι κ^δ/ ν^ο α γ ι δ [γι/ ν^ο ι β γ ι α

1395

σ
] επι γ ς σι αρ^τ α δ/ Ια[κωβ
] επι ν^ο α γ κ γς σι αρ^τ ζ δ' δ/ Ιακω[β] γ [
] επι [ν]^ο α γ κ γ δ' σι αρ^τ ζ δ' αφ/ δ/ Τααμ [
] δ/ Ιακωβ [
] σι αρ^τ δ ν^ο β γ ι θς ε[πι] κ^δ/ [
 δ/ Βι[κτωρ] ?
] σι αρ^τ ας δ' δ/ Πατ [
] σι αρ^τ β δ' δ/ Γεω[ργιος]
] δ/ Κυρ[ου]
] ον [

1400

Fragm. 2 verso.]

1405

] ις δ' . [
] . ο επι γ ζ δ' ι σι αρ^τ ς [
] γη^δ/ Βησαρι^ω επι γ γς σι [αρ]^τ [

] επι ν^ο ε γ ι θς δ' σι αρ^τ λ κρ^θ αρ^τ δ' [

1410

σ
 [μερ] Πανισκε επι ι ν^ο β γ γ [
 [μερ τοπ]^{ον} Ανταα επι ι
 [μερ] Πιαξ ουι επι ι
 [μερ] Τι^ω/ Ταωρ επι ι
 [μερ τοπ^{ον} Τρια]δελφ^ο/ επι ι
] . ιδ [
 Πανισκε ουσιας Αβ[β]- Σουρου^τ ?

1392 ff. This fragment probably belongs to the second half of the book.

1396. αφ/ : = ιφ' ων.

1415] τοπ^{ov} Θενει [

Fragm. 3 *recto*.]

] δ/ Ιω^a το δ' γ ν
] το δ' γ ν αφ^w/
] υιων Παντικογ
 γ κ
] θ[

1420] ας S τ[ο]π [

Fragm. 3 *verso*.]

+ διασταλ[μ^w] τοπ^{ov} [

σ
 τοπ^{ov} Α[ββ]- Βικτωρο[ς
 ε . [

1425 δ/ . . . [ξ Σ]ενουφισ [
 δ^τ/ α^τ/τ [ξ] Θεκλας [
 δ^τ/ α^τ/ [ξ] Ιωσηφ [
 γι/ γ . . . [
 ξ Σιμ^[ω] γ[.]ξ [
 δ^τ/ αυ^τ ξ [Ε]ρμαν^τ γ η [

Fragm. 4 *recto*.]

1430]πι ν^o β γ η δ' σι αρ^τ ης υ

Fragm. 4 *verso*.]

]τα[.]π
 μερ τοπ^{ov} Ποναμξμου [
 μερ τοπ Πατνεχι [
 S ξ αναλημπφ^θ τοπ^{ov} Τρια[δελφ^o/
 1435 ξ μερ Πιγνε ξ ουσιας Α[ββ]- Σουρου^τ?
 [ς] ξ γηδ/ Προνπαξ [

Fragms. 5 and 6, which are in a bad state of preservation, seem, from the largeness of the amounts, to contain totals, like f. 8 δ. The rest are unimportant.

1416 ff. This fragment, both from its contents and from its general appearance, seems clearly to be from the latter part of the book.

1424-1429. In a different hand.

1430. δ': altered from γ.

PAPYRUS 1420.—A. D. 706.

Inv. No. 1441. Book, at present containing 12 folios or parts of folios; 1 ft. 2 in. \times 11½–12 in.
Written in a small, neat minuscule, probably the same hand as that of 1433.

IT seems to have been usual to use one book for each *χωρίον* in drawing up a *μερισμός*, which indeed was natural, as the assessment was apparently made by each *χωρίον* independently, as an autonomous community. In the present book, however, at least two *χωρία* seem to be included, unless perhaps two different books, both in the same hand, are represented by the fragments here brought together. The reason may have been that two contiguous *χωρία* made a joint *μερισμός*; the first is Πέντε Πεδιάδες, and the second is shown by a comparison of the names occurring in it, with those in 1431, 70–83, to have been Δύο Πεδιάδες. The fragments having been brought together from various places, there is nothing but internal evidence to determine the order of the folios. The order of folios 1–6 is certain from the contents, but whether these folios precede or follow ff. 7–12 is not so clear. As, however, the latter folios relate to a smaller place the present order is most probable. As regards the order of ff. 7–12, it is probable that 11–12 follow 7–8, as they include a general total and f. 8 is the first page of an account. As in the general total the total for the second page begins with the figure λ and the total of f. 9 begins with the same, it seems very probable that ff. 9–10 belong to this account and come between ff. 8 and 11.

The first portion of the account is, as already said, a *μερισμός* for Πέντε Πεδιάδες. The account is arranged in the main on the same plan as 1419, but is free from the obscurities of that account. The taxes included are land-tax, poll-tax, and *embola*. The account includes, like 1419, many interesting place-names, and as it uses only the letter Ϸ in addition to the Greek alphabet there are a good many transliterations of Coptic sounds by Greek letters. As it is apparently in the same hand as 1433 it was no doubt written in the same indiction-period; and the fifth indiction mentioned in the heading will therefore be the year 706–707.

Fol. 1.] All lost but margin. [Protocol?]

Fol. 2.]

1	+ Συν ^θ μερισμ ^ο χρυσικων δημ ^ο € [Πε]δι ⁻ ανατο ^λ κωμ ^η Αφρ[ο] ³ ι ^δ / γ γεναμ ^ε μ ^ρ Π ^ν κδ ι ^δ / €	
	δ/ Θεοδωρ ^{ου} Σ Φοιβ ⁻ Βικ ^τ / απο Αγ ^ι ^{ου} Πιν ^{ου} επιλεχ ^θ	
2	απο δημ ^ο γης	αρ ^θ ν ^ο ρξζ β/
	απο διαγραφ ^{ου}	οὐν ζ€ αρ ^θ ν ^ο σλ

1. γεναμ(ε) (vos): this agrees with μερισμός(s), showing that the document is an assessment made in advance to fix the amounts which are to be collected from each tax-payer; cf. l. 4.

επιλεχθ(ετων): cf. 1356, 15–17, which shows that the choice

was made by the *μείζονες* and *πρωτεύοντες* of each place.

2. In 1421, 4 the total of land-tax for Τρεῖς Πεδιάδες is larger than here for Πέντε Πεδιάδες, though the poll-tax is smaller.

γι/ τα οφέλ^α ανυσ^ο S κ-/βλ^θ ει'/ ταβλιν

ν^ο τξξβ/

5

S λογω εμβολ^η δ ι^δ/

σι αρ^τ ρμα

Fol. 2 b.]

διδομ^ε

δ/ Μηνα Απ[ο]λλω S δημ^ο το^π Βελ[εκ]αν [[γι/ ν^ο]] ν^ο S αν^δ ν^ο γ γι/ ν^ο γS σι αρ^τ S

δ/ Κανμα Ανθερι^α S μ^ε το^π Σαρσωρω^ω S ν^ο βS ν^ο βS [γ]/ ν^ο ε σι αρ^τ γ

δ/ Ψοιο^ν Ανδρεα S διαφορό^ρ κτ^η ν^ο α ε ν^ο αS γι/ ν^ο ββ/ σι αρ^τ α^γ

10

μ^ε το^π Πκαθακει ν^ο α σι αρ⁻ α

μ^ε το^π Πκαρα . . ν^ο ε σι αρ⁻ γ

δ/ Ωρσενουφιος Ερμα^ω S διαφορό^ρ κτ^η ν^ο ιS ν^ο δ γι/ ν^ο ιδS σι αρ^τ ιβS

μ^ε το^π Αμμωνι^{ου} ν^ο ηS σι αρ⁻ [ι]

μ^ε το^π Πανκουλ S αλλ^ν ν^ο αS σι αρ⁻ αS

15

μ^ε το^π Πι⁻ Αλαν ν^ο S σι αρ⁻ α

δ/ Αβρ⁻ Θεοδοσιο^ν S διαφορό^ρ κτ^η ν^ο βS ν^ο δS γι/ ν^ο ζ σι αρ^τ γ

μ^ε το^π Πι^α/ Βωων ν^ο S σι αρ^τ S

μ^ε το^π Πι⁻/ Καμ. ν^ο α σι αρ^τ αS

μ^ε το^π Αγ^ν Βικ⁻/ ν^ο α σι αρ^τ α

20

δ/ Βεθανι⁻ Πκαλου S μ^ε το^π Πκαρ^{ου} ν^ο γ ν^ο ε γι/ ν^ο γ σι αρ⁻ γ

21

δ/ Τααμ S Ιωαννι⁻ Θ[.]λιαει S Ευδοξί^α S μ^ε το^π Πκ⁻/ S Βελεκ[αν] ν^ο β γ ν^ο ε

γι/ ν^ο β γ σι αρ⁻ β γ

22

δ/ Βικ⁻/ Γερωντι^ο S μ^ε το^π Σαμαχηρ^ε S Ταγαπη ν^ο β/ ν^ο ε γι/ ν^ο β/ σι αρ⁻ β/

δ/ Γεωργιο^ν Τααμ S μ^ε το^π Τσαμεν^τ ν^ο α γ ν^ο β γι/ ν^ο γ γ σι αρ^τ αS

δ/ Ιωαννο^ν Αβρ^α S μ^ε το^π Αββ⁻ Ενωχ ν^ο α ν^ο γ γι/ ν^ο δ σι αρ^τ ε

25

γι/ δη[μ^ο] ν^ο κβS γ αν^δ ού ζ ν^ο κS [ωS] ει^{ναι} ν^ο μγ γ σι αρ^τ κε ε

Fol. 3.]

δ/ Ζαχαρι^α Σενου^ο S μ^ε το^π Κωμητε ν^ο γ αν^δ ν^ο S γι/ ν^ο γS σι αρ⁻ ε

δ/ Ρουνογχο^ν Οννοφριο^ν S διαφορό^ρ κτ^η ν^ο ι[δ]β/ ν^ο δ γι/ ν^ο ιηβ/ σι αρ^τ ιδβ/

4. γίνεται τὰ δφείλοντα ἀνυσθῆναι καὶ καταβληθῆναι εἰς τὸ ταβλίον. ταβλίον is apparently used in much the same sense as σάκελλα; but very likely special reference is made to the local treasury, into which all taxes would in the first instance be paid, only part of the total amount being afterwards forwarded to the central σάκελλα; cf. p. 82 ff. For the word cf. Wessely, WS. xxiv. 148, Rylands Copt. Papp. 322, 401 (ταβλίον).

5. It is to be noticed that the *embolia* is paid for the 4th indiction, the gold-taxes for the 3rd; in other words, the corn was paid out of the harvest of the indiction for which it was paid (cf. Wilcken, *Ostr.* I. p. 213 f.), whereas the gold-taxes were not paid till the second year after the indiction to which they belonged.

6. διδομε(να): the present tense because the payments had not been made; the word has a future sense, 'to be paid.'

7. αν^δ: ἀνδρισμου = διαγράφοι.

8. Σαρσωρω^ω: apparently the same name as Σαλσελω^ω in 1410 (c. g. l. 1115); here appearing also as Ψαρσωρω[ω] (l. 39), Σαρσελω^ω (l. 103), and Σαρσαλω^ω (l. 106).

10. Πκαθακει: the personal name which in 1410, 669, appears

as Πσαθακη.

11. Πκαρα . . : perhaps a variant form of Πκαρόου, but the letter after α does not look like ο.

13. ι: the dot of the iota is visible.

15. Πι⁻: Πισ.

18. Καμ. : in l. 91 this appears as Καμ; but here μ seems to be followed by another letter, perhaps ι.

20. Πκαλου^ν: the same name as the Πκαρόου of the τόπος.

21. Ιωαννι(α): cf. 1421, 70.

Πκ⁻: perhaps Πκαρόου.

22. Ταγαπη: there is the end of a down-stroke which suggests λ, but Ταγαπη is probably right; cf. 1424, 8.

23. Τσαμεν^τ: it is perhaps not impossible that this may be the same as the Τσαμη^τ of 1410, 175, etc.

β: j has been written after this and washed out. So too the total is corrected from γ₃ γ.

25. The amount for land-tax and the total are corrections; cf. l. 146, note.

27. ιδβ/: this should be ιε₃.

	μ ^ε το ^π Ταγαπη S Σαμα[χ]ηρε	ν ^ο β/	σι αρ ^τ β/
	μ ^ε το ^π Σαμαχηρ ού Βικ ⁻ /	ν ^ο ς	σι αρ ⁻ ς
30	μ ^ε το ^π Ταπραμα ού Κλαυ ^δ	ν ^ο α	σι αρ ⁻ α
	μ ^ε το ^π Αγι ⁻ Μαρι ⁻	ν ^ο α γ	σι αρ ^τ β β/
	μ ^ε το ^π Ταπουβις ού Θεοδοσι ^δ	ν ^ο β ς	σι αρ ^τ β ς
	μ ^ε το ^π Πι ⁻ Δανιδ	ν ^ο α ς	σι αρ ⁻ α
	μ ^ε το ^π Βησνατητ	ν ^ο β	σι αρ ^τ β
35	μ ^ε το ^π Αγι ⁻ Μαρι ^α ον ⁻ Λεοντι ^ο ν ^ο	β γ	σι αρ ⁻ α β/
	μ ^ε το ^π τ ^ο υ αυ ⁻ ού Ανδρ ^ε πρ ^ε	ν ^ο β γ	σι αρ ⁻ β β/
	μ ^ε το ^π Τι ^ο Ψον	ν ^ο ς	σι [α]ρ ⁻ ς γ
	δ/ Ενωχ Φοιβ ⁻ πρ ^ε	ς μ ^ε το ^π Αββ ⁻ Ενω[χ	ν ^ο β γ ν ^ο β/ γι/ ν ^ο γ σι αρ ⁻ β γ
	δ ^τ / τεκύν Ηρακλει ^δ πρ ^ε	ς μ ^ε το ^π Ψαρσωρτ[ω]Ϸ	ν ^ο β ν ^ο γ γι/ ν ^ο ε σι αρ ^τ γ
40	δ/ Θεοδωρο ^ν Αθανασιο ^ν πρ ^ε	ς μ ^ε το ^π Τλευει	[ν ^ο] α ς ν ^ο α γι/ ν ^ο β ς σι αρ ⁻ α ς
	δ/ Κολλου ^θ Διοσκ ^ο /	ς διαφορόρ κτ ^η	[ν ^ο] β ς ν ^ο ς γι/ ν ^ο β ς σι αρ ⁻ γ
	μ ^ε το ^π Τραπετι	ν ^ο ς	[ς]
	μ ^ε το ^π Τι ^ο υ Χαρις	ν ^ο β	σ[ι] αρ ^τ γ
	δ/ Θεοδωρο ^ν Τααμ	ς το ^π Κερατας	[ν ^ο] β ν ^ο α γι/ ν ^ο γ σι αρ ⁻ β γ
45	δ/ Καυρο Φοιβ ⁻	ς μ ^ε το ^π Αββ ⁻ Ενωχ	ν ^ο ς ς γι/ ν ^ο ς σι αρ ^τ γ
	δ ^τ / γαμ ^ε Κυριλλο ^ν	ς μ ^ε το ^π Ζμνος	ν ^ο ς ς γι/ ν ^ο ς σι αρ ^τ ς
	δ/ Απολλω Κολλου ^θ πρ ^ε	ς μ ^ε το ^π Αγι ^ο υ Πινου[τ]ι[ω]ν ^ο	[ν ^ο] β γ ς γι/ ν ^ο β γ σι αρ ⁻ β ς
	γι/ δημ ^ο γης ν ^ο λα γ αν ^δ ν ^δ ού ε ν ^ο [ς ς γι/ ν ^ο λη] ς σι αρ ⁻ λ ς		

Fol. 3 δ.]

	δ/ Μουσai ^ο υ Φοιβ ⁻ πρ ^ε	ς διαφορόρ κτ ^η	ν ^ο δ αν ^δ ν ^ο ς [γ]ι/ ν ^ο δ σι αρ ^τ δ
50	μ ^ε το ^π Ποολ	[ν ^ο] α β/	σι αρ ⁻ α β/
	μ ^ε γη ^δ Σανλευτε	ν ^ο α ς	σι αρ ⁻ α ς
	μ ^ε το ^π Αβιλου	ν ^ο ς γ	σι αρ ⁻ ς γ
	δ/ Μακ ⁻ / Απα Τηρ S αδελφ ^ο αυ ⁻	ς μ ^ε το ^π Αγι ^ο υ Φοιβ ⁻	ν ^ο β ν ^ο β γι/ ν ^ο δ σι αρ ^τ γ
	δ ⁻ / γαμ ^ε Μακ ⁻ / Τσεκρουτζ	ς μ ^ε το ^π Τσεκρουτζ	ν ^ο α ς γι/ ν ^ο α σι αρ ^τ α
55	δ/ Μουσai ^ο υ Γεροντιου	ς μ ^ε το ^π Ταγαπη S Σαμαχηρ ^ε	ν ^ο β/ ν ^ο ς γι/ ν ^ο β/ σι αρ ^τ β/
	δ/ Ξενου ^θ Θεοδοσι ^ο υ Κυριλλ ^ο	ς μ ^ε το ^π τ ^ο υ αυ ⁻	ν ^ο β/ ν ^ο ς γι/ ν ^ο β/ σι αρ ^τ β/
	δ/ Ρωμανη Πετρω	ς μ ^ε το ^π Σαμαχηρ ^ε	ν ^ο γ ν ^ο β γι/ ν ^ο ε σι αρ ⁻ ς
	δ/ Πεκ ^ν / Ερμαω ^τ S Ι[ωαν]ν ⁻	ς διαφορόρ κτ ^η	ν ^ο ς ν ^ο β ς γι/ ν ^ο η ς σι αρ ^τ ς

29. ον(οματι) Βικ(τωρος): this should be compared with such entries as και ἐπὶ μέρους . . . ἐπὶ . . . in 1419; it is the payment by one tax-payer on another's behalf. In 1419 the payment is often ἐπὶ γυναϊκός and in other cases ἐπὶ ἐξ(ε)δ(ρων). As the present document is certainly an assessment, not a register of payments, the arrangement by which one tax-payer paid for another must have been a standing one. The reason in most cases would probably be the absence from home of the tax-payer thus represented by a substitute.

32. The first β₁ is a correction from α₁; so too α₁ in l. 33 from β₁.

42. [ς]: if any wheat had been entered here the σ would probably have been visible.

46. Ζμνος: in one of the 6th cent. papyri from 'Αφροδιτης

κόμη (B. M. Pap. Inv. 1549) occurs a monastery with this name, in the Panopolite nome.

48. ον(οματα) ε: this should be ς. The clerk, in adding up the ἀνδρισμός, overlooked l. 39, as appears from l. 147, whence the supplements here are taken. λα γ corrected as in l. 147.

50. Ποολ: after the λ is a lacuna, in which one letter might be lost.

54. Τσεκρουτζ: see the note on l. 139, where the same name recurs in a different form.

57. Ρωμανη: in 1424, 19 Romanus, son of Peter, pays for the τόπος of Samachère. Evidently this is the same person, and the name is the Coptic form (= 'Ρωμανε), not a feminine. It is to be noticed that he pays differently here and there; cf. p. 173.

- 60 μ^e το^π Πατανουβε ν^o δ $\sigma\iota$ αρ⁻ δ
 [. . . .] ού Θεοδοσι^o ν^o α [$\sigma\iota$ αρ^τ α[?]]
 μ^e το^π Πατε ν^o α [$\sigma\iota$ αρ^τ α[?]]
 δ/ Πουωωνστ^τ Τζαμουλ S $\nu\iota^{ov}$ αυ^τ S διαφ[ορ^ρ κτ^η] ν^o ες γ ν^o δ γι/ ν^o θς γ $\sigma\iota$ αρ⁻ ης
 μ^e το^π Φι[β] Φαμ ν^o α [$\sigma\iota$ αρ^τ] S
 μ^e το^π Κεραδας ν^o γ [$\sigma\iota$ αρ^τ .]
 65 μ^e το^π Φιβ Φαμ ού Ανδρ^e ν^o α [$\sigma\iota$ αρ^τ .]
 μ^e το^π Αγι^{ov} Ενωχ ν^o γ [$\sigma\iota$ αρ^τ .]
 μ^e το^π Τι^{ov} Ψον ν^o S $\sigma\iota$ αρ^τ α
 δ/ Πκοορε Πακος S μ^e το^π Σελσιλ ν^o ε ν^o βς γι/ ν^o ζς $\sigma\iota$ αρ^τ ζ
 δ/ Ίωσηφ πρ^e S μ^e τ[ο]^π .[.] . . ν^o α ν^o ε γι/ ν^o α $\sigma\iota$ αρ⁻ β
 70 γι/ δημ^o ν^o κθ ε ανδ^{νδ} ούν ε [ν^o ιγ] γι/ ν^o μβ ε $\sigma\iota$ αρ⁻ λης γ

Fol. 4.]

- δ/ Παχυμς Χρυσε S μ^e το^π Καλαμοτρε ν^o γ ανδ^{νδ} ν^o β [γι/ ν^o] ε $\sigma\iota$ αρ^τ γ
 δ/ Ξευηρου Ψαχο S μ^e το^π Βελεκαν S αλλ^[ω] ν^o α γ ν^o α γι/ ν^o β γ $\sigma\iota$ αρ⁻ ας
 δ/ Ψουκε Τσωνε Κουι S μ^e το^π Τχοιρας ν^o β ν^o β γι/ ν^o δ
 δ/ Ψεπνου^θ Ηλι⁻ S το^π Αββ⁻ Ενωχ ν^o α ν^o β γι/ ν^o γ
 75 δ/ Τσενου^θ Λεοντι^{ov} S το^π Τραπετα ν^o S ν^o ε [γ]ι/ ν^o S $\sigma\iota$ αρ^τ S
 δ/ [Η]λι⁻ S Μαρι^a θυγ⁻ Ιεζεκιηλ S μ^e το^π τ^η Λαχανια^a ν^o β ε γι/ ν^o β $\sigma\iota$ αρ⁻ βς
 δ/ Φοιβ⁻ Βικ⁻ / S Ιακ^v / πρ^e S μ^e το^π Αββ⁻ Ταυρι^{ov} ν^o γς γ ε γι/ [ν^o] γς γ $\sigma\iota$ αρ^τ δ β/
 δ/ Αρων Συμεων S μ^e το^π τ^{ov} αυ^τ ν^o β ε γι/ ν^o β $\sigma\iota$ αρ⁻ β
 δ/ Ξενου^θ Διανου S μ^e το^π Αββ⁻ Ταυρι^[ov] ν^o α γ ε γι/ ν^o α γ $\sigma\iota$ αρ^τ α γ
 80 δ/ Πατρι^κ Φοιβ⁻ S μ^e το^π Αγι^{ov} Πινουτιω[νος ν^o] α ε γι/ ν^o α $\sigma\iota$ αρ^τ α
 δ/ Μηνα Πεκ^v / S μ^e το^π Καλαμοτρε S Τι^o Ψο[ν ν^o] ας ν^o δς [γι/ ν^o ε $\sigma\iota$ αρ^τ .]
 δ/ Ξενου^θ σχο^λ S μ^e το^π Τσαν Κουι ν^o β ε γι/ ν^o [β $\sigma\iota$ αρ^τ .]
 δ/ Ψαχο Πατερμου^θ S διαφορ^ρ κτ^η ν^o ζ ν^o ε γι/ ν^o ζ [$\sigma\iota$ αρ^τ ζ .]
 μ^e το^π Πρωμου ν^o α γ $\sigma\iota$ αρ^τ α
 85 μ^e το^π Σεριωνος ν^o δ $\sigma\iota$ αρ⁻ δ
 μ^e το^π Παπο Τζαμουλ ν^o α β/ $\sigma\iota$ αρ⁻ β [.]'
 δ^τ/ υι^o Πλακυ^τ S μ^e το^π Θοολε ν^o δ ν^o δ γι/ ν^o η [$\sigma\iota$ αρ^τ .]
 δ/ Ψαχο Μαρσαβαν S μ^e το^π Φενε [ν^o] α ν^o ας γι/ ν^o βς [$\sigma\iota$ αρ^τ .]
 γι/ δημ^o γης ν^o λγς ανδ^{νδ} ούν ζ ν^o ις [γι/ ν^o νς [$\sigma\iota$ αρ⁻ λας]

62. Πουωωνστ^τ Τζαμουλ: that this and not Πουωωνστ^τ Στζαμουλ (στζ as Σ) is to be read was pointed out by Mr. Crum, who compares the Τζαμουλ Πουωωνστ^τ of 1432, 92. The name, which occurs also in the Coptic texts, is Pwōnesh (Πωγωνη); hence the character over σ, which might paleographically be either τ or α, is more likely to be the former than the latter, since στ might represent Ψ (often represented by ε simply), whereas σα is meaningless. The meaning is 'Wolf, son of Camel.'

64. Κεραδας: no doubt the same as Κερατας in l. 44.

74. Ψεπνουθ(ιου) Ηλι(α): presumably not the same as the Psemnuthius, son of Elias, of 1421, 154, since the latter was one of the ἀρεταίς.

76. Λαχανια(ς): the common noun, 'vegetable-garden.'

77. Ιακ^v: this occurs several times; it is not clear if it is meant for Ιακωβ, but presumably not.

81. (κατ) Υιο(ν) Ψον: in a different hand, apparently.

81: the ε is very doubtful, but to make the total in l. 89 correct a second ε besides that in l. 88 is required, and there are traces of ink here which may be ε. Perhaps too the δ and γ may be continuous as in 1424, 39; cf. also l. 118.

82. σχο^λ: σχολαστικῶν.

88. Μαρσαβαν: probably not the same name as Mar Saba, the Syrian saint, since he was not a Jacobite (Crum). In 1419, 717 the name occurs as Μαρσαβανου.

89. ις: corrected from ιδ, as in l. 149.

Fol. 4 b.]

90	δ/ Πεσατε Ωρονογχιον ⁹ S	αδελφ ^ω αυτ	§ μ[^ε το ^π Σασνοειτ	ν ^ο β γ αν ^δ	ν ^ο α γι/ ν ^ο γ γ	σι αρ ^τ γ
	δ-/ γαμ ^ε Πασημ	§ μ ^ε τ[ο] ^π Πι-/ Καμ	ν ^ο ας	≈	γι/ ν ^ο ας	σι αρ ^τ β
	δ/ Ψήρε Θεοδοσιο ^ν	§ [γ]η ^δ [N]ει- Σε S	αλκ ^τ	ν ^ο ας γ ν ^ο β γ	γι/ ν ^ο δς	σι αρ ^τ γ
	μ ^ε το ^π Νει- Σε	ν ^ο γ γ	σι αρ ^τ γ			
	μ ^ε το ^π Ερταδωρ ^α	ν ^ο α	≈			
95	δ/ Τεκρομπι- γαμ ^ε Βαροο ^ν	§ μ ^ε το ^π [Αγ ^ι ο ^ν] Φοιβ-	ν ^ο α	ν ^ο ≈	γι/ ν ^ο α	σι αρ ⁻ α
	δ/ Φοιβ- Κολλου ⁹	§ μ ^ε το ^π Φαραπανε	ν ^ο β	ν ^ο β	γι/ ν ^ο δ	≈
	δ/ Μουσαιο ^ν Μιας	§ μ ^ε το ^π [Ερτ]αδωρα	ν ^ο α	ν ^ο ας	γι/ ν ^ο βς	≈
	δ/ Δανιδ Πεσειντε	§ μ ^ε το ^π [?] Ποο]λ	ν ^ο γ	ν ^ο β	γι/ ν ^ο ε	≈
	δ/ Μηνα Τανεια	§ μ ^ε [το ^π ? Παλ]ω Παανης	ν ^ο γ	ν ^ο γ	γι/ ν ^ο ε	≈
100	δ/ Ίωβ Γεωργι ^ν	[§ μ ^ε το ^π Πμου Ν]λακον	ν ^ο β/	≈	γι/ ν ^ο β/	≈
		] πρ ^ε	§ μ[^ε το ^π Πκαροου	ν ^ο α γ ν ^ο α γ	γι/ ν ^ο β β/	σι αρ ^τ α
		]	§ μ ^ε το ^π Κελβαουλε	ν ^ο ας	ν ^ο ας	γι/ ν ^ο γ
		]	§ μ ^ε το ^π Σαρσελτωθ	ν ^ο γ	ν ^ο ≈	γι/ ν ^ο γ
		] . εβ	§ μ ^ε το ^π Φεξ	ν ^ο β	ν ^ο βς	γι/ ν ^ο δς
105		]λ	§ μ ^ε το ^π Τι ^ω ν Ψον	ν ^ο β	ν ^ο ≈	γι/ ν ^ο β
		]	§ μ ^ε το ^π Σαρσαλτωθ	ν ^ο β	ν ^ο β	γι/ ν ^ο δ
		]	§ μ ^ε τ[ο] ^π Πμου Νλ[ακ]ον	ν ^ο γ	ν ^ο δ	γι/ ν ^ο ζ
		] πρ ^ε	§ μ ^ε το ^π [Αγ ^ι ο ^ν Ενωχ S	Τ[σαμ]εντ	ν ^ο β ν ^ο β	γι/ ν ^ο δ
			[γι/ δη]μοσι/ ν ^ο λγς αν ^δ ν ^δ ούν	[ιβ ν ^ο κε]ς	ως ειναι ν ^ο νη γ	σι αρ ⁻ ιγ

Fol. 5.]

110	δ/ Σαμουηλ Ενωχ	§ το ^π Κερμαντι[ου	ν ^ο] α αν ^δ ν ^ο ≈	γι/ ν ^ο α	σι αρ ⁻ ≈
	δ/ Ελλω ^τ Φιλαμων	§ μ ^ε το ^π Παρω Νπα[. . .]	β ¹⁰¹ β	ν ^ο β	γι/ ν ^ο δ
	δ/ Ψεπνου ⁹ Ταυρινο ^ν	§ μ ^ε το ^π Φενε	ν ^ο β	ν ^ο β	γι/ ν ^ο δ
	δ ^τ / νι ^ο Λεοντιο ^ν	§ μ ^ε το ^π Σελσιλ	ν ^ο β	ν ^ο α	γι/ ν ^ο δ
	δ/ Κοσμ- Κυριακ ^ο /	§ μ ^ε το ^π Πχιχειρος	ν ^ο α	ν ^ο α	γι/ ν ^ο β
115	δ/ Ίωαννο ^ν Ψεπνου ⁹	§ μ ^ε το ^π Κωμητο ^ν	ν ^ο γ	ν ^ο βς	γι/ ν ^ο ες
	δ/ Πκανα Χαρις	§ μ ^ε το ^π Τι ^ω Χαρις	ν ^ο β	ν ^ο β	γι/ ν ^ο δ
	δ ^τ / νι ^ο Σενο ⁹ Απολλω	§ μ ^ε το ^π Αγ ^ι ο ^ν Βικ-/	ν ^ο β	ν ^ο γ	γι/ ν ^ο ε
	δ/ Ανουπ Ερμαω ^τ	§ μ ^ε το ^π Πα ^τ ε ^ι τε	[ν ^ο] ας	ν ^ο γ	γι/ ν ^ο δς
	δ/ Κυρα γαμβ ^ε Παρικ[ατος ?]	§ μ ^ε το ^π Αγ ^ι ο ^ν Ψο[.	ν ^ο β/]	≈	γι/ ν ^ο β/
120	δ/ Αννας θυγ- Φιλο ⁹ Πκαρο ⁹	§ μ ^ε το ^π Πκαροο ^ν [ν ^ο]]	≈	γι/ ν ^ο]	≈
	δ/ Θεοδωρο ^ν Ακανθ[ω]μ	§ τ αυ ⁻	≈	ν ^ο δ	γι/ ν ^ο δ

93. In the previous line Νει- Σε is called γήδιον. This may imply that γήδιον and τόπος were synonymous terms, a supposition somewhat supported by the fact that the same names sometimes occur both for γήδια and for τόποι; but on the whole it seems best to suppose that the words represent different land units, though perhaps sometimes used loosely; cf. p. 177. But here the discrepancy may be a mere slip of the pen.

99. Παλω Παανης: the letter after the lacuna looks more like α, but cf. 1419, 174 (where read Παλω Παανης) and (as a personal name) 1102 and 1115.

109. The sum of δημόσια is a correction from λβ β/, and so too

the general total from νς γ; cf. l. 150.

110 ff. This folio may very likely have been a half-sheet only, but it is impossible to be certain as the book was torn to pieces and the folios separated before it arrived at the Museum.

116. Υι^ω: the ω for ο; cf. l. 43.

118. δς: this was at first written continuously. Afterwards a short stroke was added to mark the ε.

119. γαμβ^ε: probably = γαμ(ε)της.

121. Ακανθων: for this curious name cf. 1426, 8. The first two symbols ≈ ≈ are smeared, perhaps to delete them.

	δ/ Τζαμουλ Αθανασιὸ	≈	ν ^ο α	γλ/ ν ^ο α	≈
	δ/ Ερμαω ^τ Ιακ ^ν /	≈	ν ^ο δς	γλ/ ν ^ο δς	≈
	δ/ Φωκα Ἰωαννο ^ν	≈	ν ^ο β	γλ/ ν ^ο β	≈
125	δ/ Στεφανο ^ν Πκαμε	[ε]	ν ^ο βς	γλ/ ν ^ο βς	≈
	δ/ Σενου ^θ Αθανασιο ^ν	≈	ν ^ο ε	γλ/ ν ^ο ε	≈
	δ/ Ἰωαννὸ Κουλο	[ε]	ν ^ο β	γλ/ ν ^ο β	≈

γλ/ δημ^ο ν^ο ἱζβ/ αν^δν^δ ον^ν ἱε [ν^ο λης ως ει]ναι ν^ο νς ε^ς σι αρ^τ βς

Fol. 5 b.]

129	δ/ Κυριακ ^ο / Απολλω	αν ^δ ν ^ο βς	δ/ Φιλοθ ^ε / . [.]	ν ^ο 1 γς
	δ/ Στεφ[ανο] ^ν ποιμ ^ε		ν ^ο βς	
130	δ/ Ἰωαννου Οννοφριο ^ν	ν ^ο β	δ/ Ερμαω Ἰω[αννου]	ν ^ο βς
	δ/ Γεωργι[ου] Παχ ^ν		ν ^ο ε	
131	δ/ Ερμαω Πουωε	ν ^ο βς	δ/ Πεσατε Πεσκ[ουι]	ν ^ο β
	δ/ Ερμαω Απ[α] Τηρ		ν ^ο γ	
132	δ ^τ / νι ^ο Διανου	ν ^ο β	δ/ Θεοδοσιο ^ν Πκ[. . .]ο	ν ^ο βς
	δ/ Μακ ⁻ / Πκαμε		ν ^ο βς	
133	δ/ Δανιηλ Θεοδοσιο ^ν	ν ^ο β	δ ^τ / νι ^ο Μουσαιο ^ν Μ[ακα]ρι ⁻	ν ^ο β β/
	δ/ Απα Κ ⁻ / Απολλω		ν ^ο βς γ	
134	δ/ Πνει ελαιουρ ^ν S νι ^ο αυ ⁻	ν ^ο δ	δ/ Θεοδωρο ^ν Τιμ[οθεου ?]	ν ^ο β γ
	δ/ Θεοδοσιο ^ν Ιωσηφ		ν ^ο β	
135	δ/ Ματοι Θεοδοσιο ^ν	ν ^ο β γ	δ/ Απα Τηρ Πκαμ[ε]	ν ^ο δ
	δ/ Ηρακλε Πεβαυ		ν ^ο βς	
136	δ/ Ηλιας Βαροου	ν ^ο γ	δ ^τ / νι ^ο Φιλαμων	ν ^ο βς
	δ/ Κοσμ ⁻ Φιλο ^[ε]		ν ^ο δ	
137	δ/ Πκοβος Αθανασιο ^ν	ν ^ο γ	δ/ Σολομων Κ[ο]λλον ^θ [. .] [. .]	ν ^ο β
	δ/ Σιμων Ψαχο		ν ^ο γ	
138	δ/ Κολλου ^θ Μι ⁻	ν ^ο β	δ/ Στεφανο ^ν Ιακκ ^ν /	ν ^ο ε
	δ/ Δουκ ⁻ / συμμ ^χ		ν ^ο γ	
139	δ ^τ / νι ^ο Μακ ⁻ / Σικλουτζ	ν ^ο α	δ ^τ / νι ^ο Τζαμουλ Παουτ	[ν ^ο] α
	δ/ Ανδρεας Θεοδ[ω]ρ ^ο ν		ν ^ο βς	
140	δ ^τ / νι ^ο Οννοφριο ^ν Παταμαν ⁻	ν ^ο α	δ/ Τζαμ[ουλ]	ν ^ο βς
	δ ^τ / νι ^ο Πκο[ο]ρε		ν ^ο β	
141	δ ^τ / νι ^ο Διοσκ ^ο / Ψακε	ν ^ο ας	δ ^τ / νι ^ο Αβρ ^[α] Αρ[σ]ενοφ ^ο	ν ^ο α
	δ/ Σενου ^θ Γεωργ ^ν το ^π [Τσ]αμεντ	ν ^ο α		

128. β/; corrected from ε; so too the total from νε β/.

129. Απολλω is a correction from Φιλοθ^ε.

131. Πεσκουι: not Πεκ[υσίου]; for Πεσκουι cf. l. 171. It means 'her little one' (Crum). It is, however, possible that the name is a misspelling of Βης Κουι.

138. Μι⁻: = Μιῆς; cf. l. 97.139. Σικλουτζ: Κλογ^χ is a Coptic name; σι is perhaps 'son of'; cf. Harsîse, etc. (Crum). The name is very likely the same as Τσεκρουτζ, l. 54, perhaps the same person.141. δ^τ/ νι^ο Διοσκ^ο: a correction.

Αρσενοφοι(νικος): the reading is not certain but very probable; cf. 1410, 1285, 1290, where this curious word is the name of a τόπος.

τοπ(ου) Τσαμεντ: as this is a payment for ἀνδρισμός the mention of the τόπος cannot have anything to do with the tax. It is a description of the tax-payer, 'son of George of Tsament.' A George son of Taam held land in this τόπος (l. 23).

142	δ/ Αβρ ^α Γεωργιο ^ν	ν ^ο β	δ/ Ανδρ ^ς Θεοδωρ ^{ου} γε[ωρ]?	ν ^ο β
	δ/ Λεοντι ^{ου} Πνει ελαιουρ ^γ	ν ^ο β		
143	δ ^τ / υι ^ο Μαρκ ^{ου} /	ν ^ο α	δ/ Αθανασι ^{ου} Ισακ	ν ^ο γδ
	γι/ αν ^δ ν ^δ ον ^ν μδ ν ^ο ρηβ/			
145	+ ανακεφαλαι ^ω σ—			
	α ελι ^δ δημ ^ο ν ^ο κβς γ	αν ^δ ν ^δ ον ^ν ζ	ν ^ο κς	[ως ειν]αι ν ^ο μγ γ
	β	ν ^ο λα γ	ον ^ν ε	[ν ^ο] ζ ε
	γ	ν ^ο κθ ε	ον ^ν ε	ν ^ο ληδ
	δ	ν ^ο λγς	ον ^ν ζ	ν ^ο μβ ε
150	ε	ν ^ο λγ ε	ον ^ν ιβ	ν ^ο νδ
	ς	ν ^ο ιζ β/	ον ^ν ιε	ν ^ο νη γ
	ζ	ν ^ο ε	ον ^ν μδ	ν ^ο νς ε
			[ν ^ο ρηβ/]	ν ^ο ρηβ/
	γι/ δημ ^ο ν ^ο ρξξ β/ αν ^δ ν ^δ ον ^ν ςε	[ν ^ο σλ]	[ν ^ο τςζ β/]	ν ^ο σιας γ

Fol. 6.] All lost but margin.

Fol. 7.] Blank both sides.

Fol. 8.]

	[+ συν ^θ μερισμ ^ο χρυσικων δημ ^ο			
155	απο δημ ^ο γης		αρ ^θ ν ^ο ροας	
	απο διαγρ ^α	ον ^ν κς	αρ ^θ ν ^ο μ γ	
	γι/ τα [ο]φειλου ^τ ανυσ ^θ S κ ⁻ /βλ ^θ ει ^τ / ταβλιν		ν ^ο σιας γ	
	λογω εμβολ ^η δ ι ^δ /]		[σι αρ ^τ . . .]	

Fol. 8 δ.]

	[διδομ ^μ]			
160	δ/ Ανδρεα Ζαχαρι ^α	δ δι[α]φο ^δ ρ ^δ κτ ^η	ν ^ο βς	αν ^δ ν ^ο α γι/ [ν ^ο] γς [σ]ι [α]ρ ^τ γ
	μ ^ε το ^π Κερμαντι ^ο ν	ν ^ο α	σι αρ ^τ ας	
	μ ^ε το ^π Παλει	ν ^ο ας	σι αρ ^τ ας	

142. γεωργ(ου): or perhaps Γεωργ(ιου).

ελαιουρ(ου): as a Πνει ελαιουρ^{ος} occurs in l. 134 it seems very likely that the Πνει here is the same person. ελαιουρ^ευ may then go with Πνει; but the son may probably have been an ελαιουρ^{ος} as well as his father.

146. ελιδ(ος): apparently a new word. It occurs several times in the present collection, e.g. 1432, 80, where it appears as ελι^ς, and 1427, 21, where it is given as ελις. The meaning is shown by this and other passages to be 'page.' The declension is evidently ελις, ελιδος. The usual word is σελίς (Crum, *Catalogue*, p. 447), but the σ is certainly not written in any case in the present collection. The word is, however, very likely a corruption of σελίς, unless derived from ελίσσω.

μγ γ: corrected from μδ. The previous money entries are also corrections.

147. λα γ: corrected from λα γ; the total is perhaps corrected from λθ.

149. ις: corrected from ιδ.

150. Corrections as in l. 109.

Fol. 6. Cf. note on l. 110 ff.

151. Corrections as in l. 128.

Fol. 7. This folio is imperfect, but too much remains to suppose that f. 8 was a half-sheet and that what is described as f. 7 was merely its margin. The folio must therefore have been left blank. If, however, the remaining folios are really a different book from the preceding (introduction, p. 231), the missing part of the folio may have been occupied by the protocol.

154. The bottoms of several letters in this line are visible, but not enough for any certain reading.

- δ/ Απα Τηρ διακ^ο/ Παρσατ ξ μ^ε το^π Πρωμπετο ν^ο γ [ν^ο ε] γι/ ν^ο γ σι αρ^τ ε
 δ/ Αθανασιο^ν Ζαχαρι⁻ ξ διαφορό^ν κτ^η ν^ο ας ν^ο ε γι/ ν^ο ας σι αρ⁻ ας
 165 μ^ε το^π Σημουκε ν^ο α σι αρ^τ ας
 μ^ε το^π Ψελι ν^ο ς σι αρ^τ ε
 [δ/ Απα Κ^ν/ Ψατο^ν ξ μ^ε το^π Αρτοφακ/ ν^ο α ν^ο β γι/ ν^ο γ σι αρ⁻ α
 [δ/ Α]νδρεα Κελεελε ξ μ^ε το^π Πασιρε ν^ο ς [ν^ο ε] γι/ ν^ο ς σι αρ⁻ ς
 [δ/ Βι]κ⁻/ Σαβινο^ν Πουω^ς ξ μ^ε το^π Κυνιاريو^ν ν^ο γ ν^ο γ γι/ ν^ο ε σι αρ⁻ α ε
 170 [δ/ Δα]νιδ Βικ⁻/ ξ μ^ε το^π Βης Κου^ι ν^ο γ [γ] ν^ο ε γι/ ν^ο γ γ σι αρ^τ α
 [δ/ Σε]ργιο^ν Ωρονογ[χιο^ν S Π]εκ⁻/ S υι⁻ αυ⁻ ξ [μ^ε το^π Πεσκου^ι ν^ο α ν^ο α γ γι/ ν^ο β γ σι αρ⁻ α
 [δ/ Ενω]χ Μην⁻ ξ μ^ε το^π Παιανε ν^ο β [ν^ο ε] γι/ ν^ο β σι αρ^τ ας
 [δ/ Ενω]χ Παλου Αθ[αν^α Ιω?]ανν^ε ξ [δι]αφορό^ν κτ^η ν^ο δ γ [ν^ο ε] γι/ ν^ο δ γ σι αρ⁻ β
 μ^ε το^π Καπ[. . . .] ν^ο . σι αρ⁻ ε
 175 μ^ε το^π Πκιτ[ν . βε]ς [ν^ο . γ] σι αρ^τ β
 [γι/ δημ^ο κβ ε αν^δν^δ ού^ν δ ν^ο ζ γ γι/ ν^ο κθς [σι αρ^τ ιβ]β/

Fol. 9.]

- [δ/ [? Βικτ]ωρ ξ διαφορ[ρ'] κτ^η ν^ο ες α[ν^δ ν^ο . γ]ι/ [ν^ο .] [σ]ι [α]ρ[τ δς]
 μ^ε το^π Παν . [.] . . λε ν^ο α ε σι αρ^τ ς
 μ^ε το^π Πκιτ[ν.]βες ν^ο δ σι αρ^τ δ
 180 δ/ Ενοχ φυλακ⁻/ ξ μ^ε το^π Τρα Νειπον ν^ο α [ε] γι/ ν^ο α σι αρ⁻ α
 δ/ Ερμαω απο Κεραμι^{ον} ξ διαφορό^ν κτ^η ν^ο ε ε γι/ ν^ο ε σι αρ⁻ δ
 μ^ε το^π Φιλαστρε ν^ο β σι αρ^τ β
 μ^ε το^π Πκελετζε ν^ο β σι αρ⁻ β
 μ^ε το^π Πακου Νκωμ ν^ο α ε
 185 δ/ Ηλι⁻ Ωρονογχο^ν S αλλ ξ διαφορό^ν κτ^η ν^ο ζ ν^ο ε γι/ ν^ο ζ σι αρ^τ ε
 μ^ε το^π Κουμιτα ν^ο β/ σι αρ^τ α
 μ^ε το^π Πανισκ⁻/ ν^ο δς γ σι αρ⁻ ε
 μ^ε το^π Βης Κου^ι ν^ο ας ε
 δ/ Θεοδοσι^{ον} Ταυρινο^ν ξ μ^ε το^π Θεκλα Τεπ [ν^ο α] ν^ο α γι/ ν^ο β σι αρ⁻ α
 190 δ/ Τερμου^ο S αλλ ξ μ^ε το^π Πασιμων ν^ο [ς] ε γι/ ν^ο ς σι αρ^τ α
 δ/ Θεοδωρ^{ον} πρ^ε ξ μ^ε το^π Αββ⁻ Πατμ^{ον} ν^ο [η] ε γι/ ν^ο η σι αρ^τ η
 δ/ Θεοδοσι^{ον} Μαρκ^{ον}/ απο Κερ[αμι^{ον}] ξ μ^ε το^π Πι⁻/ Εποι[κιοι ? ν^ο ας] ε γι/ ν^ο ας σι αρ^τ α
 δ/ Ιωβ το^π Λαβαν ξ μ^ε το^π Λαβαν [ν^ο ας γ] ε γι/ ν^ο ας γ σι αρ⁻ β
 δ/ Παλωτης Πκομις ξ μ^ε το^π Ναβω^ι [ν^ο β ε] γι/ ν^ο β σι αρ⁻ β
 195 δ/ Ιερεμι^{ον} Μουσai^{ον} απο Αφρ[οδιτω] ξ μ^ε το^π Τ[ν^ο δ ν^ο . ς γι/ ν^ο .] σι αρ⁻ β
 γι/ δημ^ο ν^ο λς β/ [αν^δν^δ ού^ν . ν^ο . γι/ ν^ο . . σι αρ^τ λβς]

163. Παρσατ: presumably this was the place he came from.

167. Αρτοφακ/: cf. 1410, 626, note.

169. A Victor son of Sabinus occurs in 1431, 78.

Κυνιاريو: it seems very likely that this may be the same as the Γινιario of 1423, 6, etc. K and Γ are not infrequently confused in Coptic, and the vowels are always somewhat uncertain.

171. Πεσκουι: cf. note on l. 131. ν^ο α γ is a correction.

173. If the reading is right, (καί) has been omitted after

Παλου. Enoch is probably the Enoch son of Paleu who occurs in 1432, 32.

175. Πκιτν . βες: cf. l. 179.

180. Τρα Νειπον: cf. the name Πρα Νειπον. The τ here is certain.

182. Φιλαστρε: in l. 219 in a Greek form, Φιλάστηρ.

184. Πακου Νκωμ: after the ν is written a μ or ρ, but as this is somewhat faint and close to the κ it has probably been cancelled.

Fol. 9 δ.]

	[δ/ . . .] . . . []	§ [δ] [α] φ [ο] ρ ρ ¹ [κτ ^η	ν ^ο τ αν ^δ ν ^ο ≠	γλ/ ν ^ο τ	σι αρ ⁻]
	μ ^ε το ^π Αρσενει[. .]ν	ν ^ο γ β/	σι αρ ⁻]		
	μ ^ε το ^π Πρωμου Ωρ.	ν ^ο β γ	≡		
200	[δ/ Απα Κ ^ν / πρ ^ε απο Αμ . [.] . λ ^{ου}	§ διαφορ ^ρ κτ ^η	ν ^ο δ ζ	≡	γλ/ ν ^ο δ ζ
	μ ^ε το ^π Ταπι ^α	ν ^ο α]	σι αρ ⁻ β		
	μ ^ε το ^π Σελβισε	ν ^ο α]	σι αρ ^τ β		
	μ ^ε το ^π Στρατε	ν ^ο α ζ	σι αρ ^τ α		
	[δ/ κλχ Αγ ^{ου} Παπνου ^θ	§ μ ^ε το ^π Αββ- Παπνου ^θ	ν ^ο α	.	γλ/ ν ^ο α
205	[δ/ κλχ Νειατζην	§ μ ^ε το ^π Νειατζην	ν ^ο β/		γλ/ ν ^ο β/
	[δ/ Μακ ⁻ / απο Πορθμιο ^ν	§ μ ^ε το ^π Π[ο]ρθμιο ^ν	ν ^ο γ	.	γλ/ ν ^ο γ
	[δ/ Θεοδοσιο ^ν Ωρονογχι ^ο	§ μ ^ε το ^π Καστρικιο ^ν	ν ^ο α	[ζ]	γλ/ ν ^ο α
	[δ/ Χαριστια το ^π Πι ^α Αταου	§ μ ^ε το ^π τ ^{ου} αυ ^τ	ν ^ο]	[ζ]	γλ/ ν ^ο]
	[δ ^τ / νι ^ο Κλαυ ^δ	[§ μ ^ε το ^π τ ^{ου} αυ ^τ	ν ^ο]	[ζ]	γλ/ ν ^ο]
210	[δ/ Πεβο Ιακ ^ν /	§ μ ^ε το ^π τ ^{ου} αυ ^τ	ν ^ο α	[ζ]	γλ/ ν ^ο α
	[δ ^τ / θυγ ⁻ Ελλω ^τ	§ μ ^ε το ^π τ ^{ου} αυ ^τ	ν ^ο α	[ζ]	γλ/ ν ^ο α
	[δ/ Παυλου Παου ^{ντ}	§ μ ^ε το ^π τ ^{ου} αυ ^τ	ν ^ο α	≡	γλ/ ν ^ο α
	δ/ Ωρσενονφι ^{ου} Παμι ⁻	[§ διαφορ ^ρ κτ ^η	ν ^ο ε γ [ν ^ο] β		γλ/ ν ^ο η γ
	μ ^ε το ^π Αββ- Αβρ ^α	[ν ^ο .]	σι αρ ^τ γ		
215	μ ^ε το ^π Ελαιουρ ^ι	[ν ^ο .]	σι αρ ^τ γ		
	μ ^ε το ^π [≡			
	[γλ/ δημ ^ο κς ζ αν ^δ ν ^ο ού α ν ^ο β γλ/ ν ^ο κη ζ σι αρ ^τ ι ζ]				

Fol. 10.]

	[]
	μ ^ε το ^π Φιλαστηρ [	ν ^ο .	σι αρ ^τ .]		
220	μ ^ε το ^π Πκελεεκε [	ν ^ο .	σι αρ ^τ .]		
	δ/ Μηνα Κυριακ ^ο /	§ το ^[π] βδ[.	ν ^ο β	≡	γλ/ ν ^ο β
	δ/ Πατερμου ^θ απο Ψυρ ^{ου}	§ διαφορ ^ρ κτ ^η	[ν ^ο] ε γ	≡	γλ/ ν ^ο ε γ
	μ ^ε το ^π Ερκαμε	ν ^ο δ	σι αρ ^τ β		
	μ ^ε το ^π Πατανουβε	ν ^ο α γ	σι αρ ^τ α		
225	δ/ Πεκ ^ν / Πκοορε	§ διαφορ ^ρ κτ ^η	[ν ^ο η]	ν ^ο α	γλ/ ν ^ο θ]
	μ ^ε το ^π Αγ ^{ου} Φοιβ ⁻	ν ^ο ε	σι αρ ^τ ε		
	μ ^ε το ^π Πκοῖα	ν ^ο β	[σ] ι [α] ρ ^[τ] α		
	μ ^ε το ^π Φανεχε [	ν ^ο α]	σι αρ ^τ α		
	δ/ Παχυνμιο ^ν Ταυριν ^{ου} S	Στεφ ^α [§ διαφορ ^ρ κτ ^η	ν ^ο .	ν ^ο .]	γλ/ ν ^ο ι β/ σι αρ ⁻ η
230	μ ^ε το ^π Καλοπεν [
	μ ^ε το ^π Νεο ^ν Κτ ^η [
	μ ^ε το ^π Παλλανειο ^ν [

203. Στρατε: no doubt a Coptic form of Στράτων (1419, 337).

204. δ(ια) τ(ων) κλ(ηρονόμων): for κληρονόμοι in connexion with a monastery cf. 1419, 1285 and note. The dot in this line is in the MS.; so in l. 206.

205. Νειατζην: this looks more like a place-name than a

personal name.

206. Πορθμιον: i. e. πορθμείον, 'ferry,' used as a proper noun.

213. Παμι⁻: cf. 1431, 73, note.

228. σι(του) αρι(αβη) α: a perhaps corrected from β.

- μ^ε το^π Καλαν [
 μ^ε το^π Πι- Βελει [
 235 μ^ε το^π Λακκ^{ον}/ [
 δ/ Κυριακ^{ον} Αλερε] . σι αρ⁻ ε
 δ/ Πους απο επ^{οι} Ποιμ* [] ε
 δ/ Τσαβετ [] σι αρ^τ β
 δ/ Βικ-/ Αλερε [
 240 δ/ Ερμαω Σαβινο^ν [
 [δ/ . . .]- Ερμαω^τ [

Fol. 10 b.]

- [δ]/ [
 μ^ε το^π Αγι^{ον} Παπνου^θ [ν^ο . σι αρ^τ .]
 μ^ε το^π Παλι [ν^ο . σι αρ^τ .]
 245 δ^τ/ τεκίν^ν Αθανασιο^ν απο Ψυρο^ν § δ[ιαφο]^β κ^τη^ν [ν^ο] θς ε γι/ ν^ο θς σι αρ⁻ ι
 μ^ε το^π Πανβααμπε [ν^ο .] σι αρ^τ ι
 μ^ε το^π Πατσο^ιε [ν^ο .] ε
 μ^ε το^π Πατκουλε [ν^ο .] ε
 δ/ Τιμοθ^ε/ Πετρο^ν § μ^ε [. . .]ορε ν^ο β ε [ε] γι/ ν^ο β ε ε
 250 δ/ Θεοδοσιο^ν Φιλο^θ § μ^ε [Αβ]β⁻ Πκύλιο^ν ν^ο δ β/ [ε] γι/ ν^ο δ β/ σι αρ^τ δ β/
 δ/ Ευδοξι⁻ § Επιφανειο^ν § μ^ε [. .] . νε ν^ο ε γ [ε] γι/ ν^ο ε γ σι αρ^τ α
 δ/ Ίωαννο^ν Δανιδ πρ^ε § μ^ε [το^π Τσαμε]ν^τ- ν^ο α [ε] γι/ ν^ο α σι αρ⁻ α
 δ/ Πααμ Ιουδιθ § μ^ε [ν^ο ε γ ε] γι/ ν^ο ε γ ε
 δ/ Απολλω Ψοι^ο απο Πακ[αυνεως] γι/ ν^ο β σι αρ^τ β
 255 δ/ Ψατο^ν Πετρο^ν [] γι/ ν^ο δ ε σι αρ^τ γ
 δ^τ/ νι^ο Προκλ^α [] γι/ ν^ο β σι αρ^τ ε
 δ^τ/ κλλ Τατκεκε [] γι/ ν^ο ε σι αρ^τ ε
 [δ]/ Ίωαννο^ν Πετρ^{ον} [] γι/ ν^ο β σι αρ⁻ β
 δ/ Πατερμου^θ Κ [] γι/ ν^ο β ε
 260 δ^τ/ γαμ^ε Φιλοβ^ε/ [] γι/ ν^ο β ε
 [γι/ δημ^ο ν^ο λ . αν^δν^δ ον^ν . ν^ο . . γι/ ν^ο . . σι αρ^τ . .] β/

Fol. 11.]

- [δ/ Ε]ρμαω Πκουι [
 [δ]/ Οννοφρι^{ον} Πκου^νιο[ν] ?
 δ/ Απολλω πρ^ε [
 265 δ/ Πετρο^ν Ταυρινο^ν [
 δ/ Πκουι Τερμου^θ [
 [γι/

241. It is not clear how much is lost after this line but very likely only the line giving the totals.

257. ΤΑΤΚΕΚΕ: the same as ΤΑΤΣΙΣΕΕ in 1431, 76, but it is not certain whether it is a personal or place-name.

261. This line is probably that giving the totals, both because nothing is written in the column for wheat and especially because there is, as with the other totals, a larger space than usual between it and the previous line.

+ ανακεφάλαιον —

	α ελι ^δ	δημ ^ο ν ^ο [κβ ε αν ^δ ν ^δ ονν δ ν ^ο ζ γ ως ειναι ν ^ο κθς	σι αρ ^τ ιβ β/]
270	β	ν ^ο λ[ε β/ ονν . ν ^ο .	ν ^ο σι αρ ^τ λβς]
	γ	ν ^ο [κς ε ον α ν ^ο β	ν ^ο κη ε σι αρ ^τ ιςς]
	δ	ν ^ο [. ονν . ν ^ο . .	ν ^ο σι αρ ^τ . .]
	ε	ν ^ο λ[. ονν . ν ^ο . .	ν ^ο σι αρ ^τ . . β/]
	ς	ν ^ο ε [. ονν . ν ^ο . .	ν ^ο σι αρ ^τ . .]
275	γι/ δημ ^ο ροα[ς αν ^δ ν ^δ κς ν ^ο μ γ γι/ ν ^ο σιας γ σι αρ ^τ . . .]		

Fol. 11 δ.] Blank.

Fol. 12.] All lost but margin.

PAPYRUS 1421.—A. D. 720 (?).

Inv. No. 1498. Book, much damaged, of 6 folios; 1 ft. 1 in. × 1 ft. 2½ in. Written in a flowing, clear, but not very elegant minuscule of medium size.

THIS document, which is a *μερισμός* for Τρεῖς Πεδιάδες, resembles the preceding very closely in arrangement, but in addition to the taxes there dealt with it includes the tax described as *δαπάνη*; cf. p. 173. In the summary on f. 2 appears an entry concerning a workman at Babylon. This cannot have been any part of the *χρυσικά δημόσια* and was apparently one of the *έκστραόρδινα* for some reason included in this account. Points peculiar to this document are discussed in the notes. For the date (which is very uncertain) see the note on l. 152.

Fol. 1.] From top to bottom of the page:—

] . β/ αν^ο [ν^ο ργς λ ν^ο κς] σι αρ^τ ροδ δ' λ σι αρ^τ μα δ'

Fol. 1 δ.] Blank. [Protocol.]

Fol. 2.]

2 + [συν]^θ μερισμ^ο χρυσικων δημ^ομ^ο γ Π^δπ^δ τ[η δ]νικ^η/ κωμ^η Αφροδι^τ ι^δ/ β εν^τ μ Φαμ γ
 ι^δ/ γ [δ]/ [
 3 επιζητ^{ου}
 σ —
 απο δημ^ομ^ο γης

αρ^ο ν^ο σλη γ

1. Only a small portion of this folio remains.

αν^ο: λ(οι)π(ά) implies that the sum following this is a deduction from some larger sum, but the reading here is not αφ^ο, nor is it possible in the preceding characters to read λβ, which would be the sum of 13½ s. (the first sum might be either ργς or ιγς) and 25½ s. In the case of the wheat, if the readings are right, the total and remainder are given without the amount deducted; probably the same was the case with the money,

IV.

and hence ργς is read rather than ιγς. αν^ο is obscure.

2. εν^τ: if the reading is right (and it seems to be) this would suggest εν τῷ (with μηνί), which would be curious and unusual; but it may be for ἐνταγίου, i. e. the μερισμός was made in accordance with an ἐντάγιον of the date mentioned.

Φαμ: only the Φ is clear; the αμ is very doubtful.

[δ]/: there cannot have been very much room for the name or names, but the stroke suggests δ/.

] μ^ε το^π Πακίς ν^ο ς σι αρ^ο ας δ^ο
] μ^ε το^π Ζυγ^ο ν^ο β σ[ι αρ^ο] β^ο
 [γι/ δημ^ο ν^ο λες γ^ο αν^δ ν^ο ού α ν^ο α δ^π/ ν^ο . Θ ν^ο .. σι αρ^ο ..]

Fol. 3.]

- 30 [δ/ Αν]δρεα[ς]ς ς δημ^ο διαφορό^ο ν^ο γ [α^δ ν^ο] ε δ^π/ ν^ο γι/ αρ^ο ν^ο γ σι αρ^ο ε
 [? το^π] Σινελ[οο]λε ν^ο α σι αρ^ο α μ^ε το^π Βης Σημ Σ αλλ^ω ν^ο β σι αρ^ο δ
 [δ/ Βικτωρ Πτηρογ^ο ς δημ^ο ν^ο ες αν^δ ν^ο α δ^π/ ν^ο α[β/] γι/ ν^ο ης σι [αρ^ο γ γ]
 σ—
 μ^ε το^π Σαν[μο]ο ν^ο β γ ε μ^ε το^π Τσουου ν^ο β/ σι αρ^ο γ γ^ο
 μ^ε το^π Ψο[.]ρους ν^ο α ε μ^ε το^π Νοηλι^ο ν^ο ας
 35 δ/ Πεκυσίου Ισ[αακ ?] ς δημ^ο μ^ε το^π Σαμα[κ]ουλλει ν^ο γ ε ε γι/ ν^ο γ [
 δ/ γαμ^ο Παν[?] υχ]ατε ς δημ^ο μ^ε [τ]ο^π Ιερακι^ο ν^ο β/ γι/ ν^ο β/ σι [α]ρ[τ.]
 δ/ γαμ^ο Πανλ^ο Δ[ου]κωι ς δημ^ο μ^ε [τ]ο^π Φανουθε ν^ο ς γι/ ν^ο σ[ι] [α]ρ[τ.]
 δ/ Ιωαννης Ερ[μα]ως ς δημ^ο μ^ε το^π Νοηλιο ν^ο β αν^δ ν^ο α γι/ ν^ο γ σι αρ^ο [.]
 [δ/] γαμ^ο Ενωχ Φιβ Σ αλλ^ω ς δημ^ο μ^ε το^π Φαμ ν^ο γ γι/ ν^ο γ σι αρ^ο γ
 [δ/] Επιφανίου Πατ[ερ]μου^ο ς δημ^ο μ^ε διαφορό^ο ν^ο β αν^δ ν^ο α δ^π ν^ο β γι/ ν^ο ε [σι αρ^ο γ]
 σ—
 40 μ^ε το^π Κελεβ[ιν] ν^ο α σι αρ^ο ας μ^ε το^π Αμμ^α Θεκλ^α ν^ο α σι αρ^ο ας
 [δ/] Μαρίας [.] ς δημ^ο μ^ε το^π Σασον ν^ο ς ε ε [γ]ι/ ν^ο ς [
]β ς δημ^ο μ^ε το^π Πουαμ^ο ν^ο δ αν^δ ν^ο α [δ]π ν^ο α [γι/ ν^ο ε
]^ο ς δημ^ο μ^ε το^π Σασου ν^ο ς ε ε γι/ ν^ο ς
 Ιω[α]ν[ν]ης ς δημ^ο μ^ε το^π Πατκαλεε ν^ο α ε ε γι/ ν^ο α
 45] ς δημ^ο διαφορό^ο ν^ο α αν^δ ν^ο α δ^π/ ν^ο β γι/ ν^ο δ σι αρ^ο β]
 ν^ο ς σι αρ^ο α μ^ε το^π Ν^ε Κτημ^ο ν^ο ς σι αρ^ο α
 [γι/ δημ^ο ν^ο κς β/ αν^δ ν^ο ού ε ν^ο ε δ^π/ ν^ο ε β/ Θ ν^ο λη γ σι αρ^ο ..]

Fol. 3 δ.]

- [δ/ Ιω]αννης Πκαμε ς δημ^ο δ[ι]α[α]φορό^ο ν^ο δ αν^δ ε δ^π/ ν^ο [γι/ ν^ο . σι αρ^ο ε]
 [μ^ε το^π] [Ι]ερακιωνος ν^ο α γ σι αρ^ο β μ^ε [τ]ο^π Ιερακι^ο ού Ψεμνου^ο ν^ο β σι αρ^ο γ
 50 [μ^ε τ]ο^π Πνονος ν^ο β/ σι αρ^ο α
 [δ/ . . .]τ Τατουι ς δημ^ο διαφορό^ο ν^ο γς α^δ ν^ο α δ^π/ ν^ο β γ γι/ ν^ο ες γ σι αρ^ο [.]
 [μ^ε το^π] Κολ^ε ν^ο α σι αρ^ο μ^ε το^π Αββ^ο Πατερμου^ο ν^ο ας σι αρ^ο ας
 [μ^ε το^π] Πανιχατ ν^ο α σ[ι αρ^ο] .
 [δ/ Ιωσ]ηφ απο Βουνα[ν] ς δημ^ο μ^ε το^π Σασου ν^ο ς γ α^δ ν^ο β δ^π/ ν^ο ε [γ]ι/ ν^ο γ σι αρ^ο δ
 55 [δ/ Ον]ν[ο]φρι^ο Ιακωβ πρ^ε ς δημ^ο μ^ε το^π Κερεβιν ν^ο δ ε ε [γι/ ν^ο] δ σι αρ^ο ε
 [δ/ Ι]ωβ Σαβινου πρ^ε ς δημ^ο [ν^ο] δ αν^δ ν^ο α δ^π/ ν^ο β γι/ ν^ο ζ σι αρ^ο ι γ^ο

27. Ζυγ^ο: probably Ζύγου; a personal name Ζύγος occurs in 1419, 629.

29. αρ^ο: sic; ? ἀρ[ι]θ[μ]ο[ς].

30. τοπ(ου): there seems hardly room for μ^ε το^π. Perhaps, however, μ^ε alone was written.

32. Σανμοου: cf. 1419, 857.

38. Φιβ: it will be noticed that the τόπος is called Φαμ. This recalls the name Φιβ Φαμ.

55. The dot is in the MS.

- [μ]^ε το^π Σιτλακ ν^ο β σι αρ⁻ ζ γ μ^ε το^π Κερεβιν ν^ο α σι αρ^τ γ
 μ^ε το^π Πατκαλει ν^ο α ≃
- 60 [δ/ Ιωσ]ηφ Νοηλιο^ν § δημ^ο μ^ε το^π Πασιτι ν^ο γ α^δ ≃ δ^π/ ν^ο α γι/ ν^ο δ σι αρ⁻ γ
 [δ/ Ιωανν]ης Καλλι[ι]κος § δημ^ο μ^ε το^π Τηγία ν^ο ε α^δ ν^ο β δ^π/ ν^ο α γι/ ν^ο θ σι αρ^τ δ
 [δ/..... απο Αβ]β- Ερμαω^τ § [δ]ημ^ο διαφορό^ν ν^ο ε ≃ γι/ ν^ο ε σι [α]ρ⁻ ε
 ν^ο α μ^ε τ[ο]π Καυλι^{ον} σι [α]ρ^τ ε
] ν^ο ε ≃
- 65 [δ/.....]η § δημ^ο μ^ε το^π Κασπιτο^ν ν^ο β αν^δ ≃ δ^π/ ν^ο [γι/ ν^ο
] § δημ^ο μ^ε το^π Αμμ⁻ Θεκλα ν^ο α ≃ [γι/ ν^ο α
 [γι/ δημ^ο λ]δ γ αν^δ ού^ν δ ν^ο ε δαπ^α ν^ο ζς Θ ν^ο μζς γ σ[ι] αρ⁻ μ γ
- Fol. 4.]
- [δ/..... απο Β]ουνων § δημ^ο μ^ε το^π Αμμ^[α] Θε[κλ]- ν^ο ε αν^δ ν^ο δ^π/ ν^ο γι/ ν^ο ε σι αρ⁻ ε
 [δ/..]..... § δημ^ο μ^ε τ^{ον} αυ⁻ ν^ο α γ ≃ γι/ ν^ο α γ σι αρ⁻ [.]β/
 [δ/ Τ]ζαμουλ Καλλινικος § δημ^ο μ^ε το^π Σινελοολε ν^ο α αν^δ ν^ο δ^π/ ν^ο α γι/ ν^ο β σι αρ⁻ ..
- 70 [δ/ Ι]ωαννια [Κο]λλο^ν ια[τ]ρο^ν § δημ^ο μ^ε τ^{ον} αυ⁻ ν^ο α δ^π/ ν^ο γ γι/ ν^ο α γ [σι αρ^τ].
 [δ/ Α]πολλω Ηλ[ι]ας § δημ^ο μ^ε διαφορό^ν ν^ο δ δ^π/ ν^ο α γ^[ι] [γι/ ν^ο ε γ σι [αρ^τ θ] γ
 ο
- μ^ε το^π [.]ευχι S Τκαλειτωρε ν^ο γ σι αρ^τ η μ^ε το^π Πκαυ σι αρ^τ α γ
 μ^ε το^π [Αβ]β- Σενο^ν ν^ο α ≃
- 75 [δ/] Μακαριου Ζη[νο]β[ι]ο^ν § [δη]μ^[ο] μ^[ε] το^π Νε Κτημ^[τ] ν^ο α ≃ δ^π/ ν^ο γ γι/ ν^ο α γ [
 δ^τ/ κληρό Λεων[τιο]ς § δημ^ο μ^ε το^π Κολ^ε ν^ο ε ≃ [] γι/ ν^ο ε [
 [δ/] Μαριαμ Π[αν]αρι^{ον} § δημ^ο μ^ε το^π Παναρι^{ον} ν^ο β [] γι/ ν^ο β [
 [δ/] Μηνα Τε[κρο]μ[πι]ας § δημ^ο μ^ε το^π Νε Κτ^η S Παβακτ ν^ο β δ^π/ ν^ο γ γι/ ν^ο β [γ
 [δ^τ/ κ]ληρό Πατ[.]..... § δημ^ο διαφορό^ν ν^ο ε γι/ ν^ο ε [] ≃]
 [μ^ε] το^π Α[ββ]- [.....]ν^ο ας μ^ε το^π Αββ- Σενο^ν ν^ο α
- 80] ν^ο ας μ^ε το^π Κολ^ε ν^ο α
- [δ/.....]πι^{ον} § δημ^ο μ^ε το^π Πιμισε ν^ο ας [
 [δ/.....]. Ηρωνος § δημ^ο μ^ε το^π Πασο^ν ν^ο α αν^δ [
 [δ/.....]λανσας S αδελφ^ο αυ⁻ § δημ^ο διαφορό^ν ν^ο ε β/ [γι/ ν^ο ε β/ σι αρ^τ η ε]
 [μ^ε το^π Πασο]δο^ν ν^ο β γ σι αρ^τ β γ μ^ε το^π Παγαθον ν^ο γ γ σι αρ^τ ε γ
- 85 [γι/ δημ^ο ν^ο κς] αν^δ ού^ν δ ν^ο ε δ^π/ . Θ ν^ο . σι αρ^τ ..]

Fol. 4 b.]

- δ/ [Α]πα Κ[υ] Βε[κτωρ] § δημ^[ο] μ^[ε] διαφορό^ν ν^ο ια γ α^δ ν^ο α . [δ^π/ . γι/ ν^ο . σι αρ^τ ις γ]
 [μ^ε] το^π Μελονα^ν [ν^ο] β σι αρ^τ β μ^ε το^π Αββ- [Ψ]εμνον^ο ν^ο ζ σι αρ⁻ ι γ
 [μ^ε το^π] Παψο^ν [ν^ο] α γ σι αρ^τ β μ^ε το^π Βησ[.]κ^ο/ ν^ο α σι αρ^τ γ
 δ/ Π[.....]επιητρε § δημ^ο μ^ε το^π Πονος ν^ο ε α^δ ν^ο α δ^π/ ν^ο [.] γι/ ν^ο . σ[ι] αρ^τ .]
- 90 δ/ Π[.....] Δανηλ § δημ^ο μ^ε το^π Παγαθον [ν^ο] β α^δ ν^ο α δ^π/ [ν^ο] β γι/ ν^ο ε [

59. Ιωσφ: a Joseph son of Noelius occurs in 1431, 59. Here the name is inferred from the (probable) η. Of the letter read as φ hardly anything is visible, but what remains is not inconsistent with the reading.

60. Ιωαννης: cf. 1416, 71.

70. Ιωαννια: this, if correctly restored, will be the same name as the Ιωανν^ι which occurs in 1420, 21.

77. Παβακτ: probably the same as the Παβακτης of 1419, 702.

89. [ε]πιητρε: just possibly [ε]π ι(α)τρ(οι).

	δ/ Παμ[...] Ψιντωοριο ⁹¹	§	δημ ⁹² μ ⁹³ το ^π Αββ ⁹⁴ Δανιηλ ν ^ο α	≠	δ ^π / ν ^ο α	γι/ ν ^ο β	[
	δ/ Προκλας Ηρακλιος	§	δημ ^ο μ ^ε το ^π Σινελοολ[ε]	ν ^ο γ	≠	γι/ ν ^ο γ	σι αρ ⁻ γ
	[δ/ [...].]ιος Φιβειδ	§	δη[μ] ⁹⁵ μ ^ε [το] ^π [..]ημ[...]	ν ^ο β/ α ^δ ν ^ο α	δ ^π / [ν ^ο α	ε]	γι/ ν ^ο β] γ ⁹⁶ σι αρ ⁻ [..]
	[δ/ [...].]ας Παππας	§	δημ ⁹⁷ μ ^ε [το] ^π Κακαλεν	[ν ^ο α	≠	γι/ ν ^ο α	σι αρ ^τ [..]
95	[δ/ [...].]ηλ	§	δημ ⁹⁸ μ ^ε το ^π Κακλεν	ν ^ο δ	α ^δ ≠	δ ^π / ν ^ο [α]	γι/ ν ^ο ε
	[δ/ [...].]ον[νοφρ[ι]ου	§	δημ ⁹⁹ μ ^ε [το] ^π Ουραννη	ν ^ο γ	α ^δ ν ^ο α	δ ^π / ν ^ο [..]	γι/ ν ^ο . [
	[δ/ [...].]Δουκ[ανος] προεστ ^ο	§	δημ ¹⁰⁰ μ ^ε το ^π τ ⁹¹ Λαχανι ^α	ν ^ο α	≠	≠	[γι/ ν ^ο α [
	[δ/ [...].]Δανειτ	§	δημ ¹⁰¹ μ ^ε το ^π Φαμ	ν ^ο α	≠	≠	γι/ ν ^ο α [
	[δ/ [...].]ν[...].ς	§	δημ ¹⁰² μ ^ε το ^π Αρχαγ ^λ	ν ^ο α	α ^δ ν ^ο α	≠	γι/ ν ^ο β [
100		]	δημ ¹⁰³ μ ^ε το ^π Πνονος	ν ^ο γ	≠	[
		]	δημ ¹⁰⁴ μ ^ε το ^π Τι Πανη	ν ^ο γ	≠	ν ^ο [
	[δ/ [...].]Ζ[αχαι ^{ον}	§	δημ ¹⁰⁵ μ ^ε το ^π Πλαως	ν ^ο γ	≠	[
	[δ/ [...].]σι ^{ον}	§	δημ ¹⁰⁶ μ ^ε το ^π Νοηλι ^{ον}	ν ^ο α]	[ν ^ο]	[ν ^ο]	[γι/ ν ^ο β]
			[γι/ δημ ^ο ν ^ο λδς γ αν ^δ ν ^ο ον]	[ν ^ο]	[ζ ν ^ο . δ ^π / ν ^ο . θ ν ^ο ..	σι αρ]	τ να β/

Fol. 5.]

105	[δ/ [...].]χιρος [...]	§	δημ ¹⁰⁷ μ ^ε [το] ^π Παγαθον	[ν ^ο . α ^δ ν ^ο α	δ ^π / [ν ^ο α	γι/ ν ^ο [
	[δ/ [...].]Φοιβαμμων Πισ[ι]ο ^ν	§	δημ ¹⁰⁸ μ ^ε το ^π Αββ ⁹⁴ Μουσαιδ	ν ^ο . α ^δ ν ^ο α	δ ^π / ≠	γι/ ν ^ο [
	[δ/ [...].]Φιλο ^ο Αθανασιου	§	δημ ¹⁰⁹ μ ^ε το ^π Ιερακιωνος	ν ^ο α	≠	≠	[γι/ ν ^ο α
	δ/ Φοιβαμμων Σιως	§	δημ ¹¹⁰ μ ^ε το ^π διαφορό ^ν	ν ^ο γ β/	≠	δ ^π / ν ^ο α	γι/ ν ^ο [α β/ σι αρ ^τ γς γ]
			μ ^ε το ^π Αββ ^α Σενο ^ο δ	Κολλου ^ο ν ^ο β/	σι αρ ^τ]	γ μ ^ε το ^π [..]τος	ν ^ο γ σι αρ ⁻ γ
110	δ/ Φρηρ Ιωαννο ^ν	§	δημ ¹¹¹ μ ^ε το ^π Σιτλακ	ν ^ο α	α ^δ ν ^ο α	δ ^π / ν ^ο α	γι/ [ν ^ο γ
	δ/ Σιμων Μαρκο ^ν	§	δημ ¹¹² μ ^ε [το] ^π Σασου	ν ^ο β	≠	≠	γι/ ν ^ο [β
	[δ/ [...].]κληρό ^ν Φιλο ^ο Μακαριο ^ν	§	δημ ¹¹³ δι[αφορ]	ν ^ο ζ γ	≠	γι/ [ν ^ο]	[ζ γ σι αρ ^τ ης]
			μ ^ε το ^π Πλαδ	ν ^ο]	ε σι αρ ⁻ ε]	μ ^ε το ^π Αβ[β-]	Ιακωβ ν ^ο α σι αρ ^τ α
			μ ^ε το ^π Τανκ[εμ]	ν ^ο α	σι αρ ⁻ α	μ ^ε το ^π Πασοδω ^{ον}	[ν ^ο] γ
115	[δ/ [...].]απο ^χ Ψ[ινεμ ^{ον}	§	δημ ¹¹⁴ μ ^ε το ^π Δοτσε	ν ^ο α		γι/ ν ^ο [α	
	[δ/ [...].]φην	§	δημ ¹¹⁵ μ ^ε το ^π Πχιχι ^τ	ν ^ο α	α ^δ ν ^ο α	δ ^π / [
	[δ/ [...].]	§	δημ ¹¹⁶ μ ^ε το ^π Τσουβ	ν ^ο β	β/	≠	[γι/ ν ^ο β β/
		]	δημ ¹¹⁷ μ ^ε το ^π Σαμακουλλει	ν ^ο δ	≠	[	γι/ ν ^ο δ
		]	δημ ¹¹⁸ μ ^ε το ^π Τεβο ^ν	ν ^ο δ	≠	[	γι/ ν ^ο δ
120		]	δημ ¹¹⁹ μ ^ε το ^π Αββ ⁹⁴ Σενο ^ο	ν ^ο β/	≠	[	γι/ ν ^ο β/

91. Ψιντωοριου: possibly not a patronymic but a place-name, = the Ψιντοόρου of 1419, 562, 1267.

93. The name of the τόπος is apparently not Ν^ε Κτημ⁻.

95. Κακλεν: the papyrus is a little damaged before λ, and perhaps α was written, as in l. 94; cf. Κακαλαν in 1422, 27. The word perhaps means 'White Eye' (Crum).

99. Αρχαγ^λ: 'Αρχαγγέλου. It is not clear whether this is the same as the τόπος 'Αρχαγγέλου Στρουθοῦ of 1422, 50, or the Πιαρ 'Αρχαγγέλου (?) of 1419, 69.

106. Πισιου; cf. 1422, 4.

108. Φοιβαμμων Σιως: there is a blank space between the two words but nothing seems to have been written; if anything, no

doubt Φοιβαμμωνος.

109. Αββ(α) Σενοθ(ιου) (και) Κολλουθ(ου): it is not clear whether the 'Αββ^α is intended to go with both names, but probably not, since no τόπος 'Αββ^α Κολλοῦθου occurs elsewhere, whereas there is a τόπος Κολλοῦθου Κυριακοῦ in 1419, 961.

114. Τανκεμ: as μ is not elsewhere used in this account the sound, if the name is really Τανκεμ, was probably represented in Greek letters, perhaps as Τανκε (cf. l. 121, Παρας=Παραμ, 1419, 116, etc.).

115. Ψινεμου(ν): cf. 1422, 21, perhaps the same tax-payer; see note there.

120. The dot is in the MS.

] δ δημ' μ^ε το^π Παρας ν^ο γ [γι/ ν^ο γ
] δ [δ]ημ' μ^ε το^π Πκαν ν^ο α α^δ ν^ο α [δ/]^π ν^ο α [γι/ ν^ο γ
] [δ]ημ' μ^ε το^π Πασοδωρ^ο ν^ο α ≈ [
 [γι/ δημ^ο ν^ο .. αν^δ ονύ ε ν^ο ε δ^π/ ν^ο . Θ ν^ο .. σι αρ^τ .]

Fol. 5 δ.]

125 [δ/ Ν]οηλι^ο Ἀθανασ^ον δ δημ^ο μ^ε το^π Α[ββ- Μον]σαι^ο ν^ο α [
 [δ/ ...] Πεκυσιο^ο δ δημ' μ^ε το^π Παπην [ν^ο] ες α^δ ≈ δ^π/ γ][/ ν^ο] ες σι αρ⁻ [.]
 [δ/ Απα] Κυρος Βι[κτ]ωρος δ δημ' μ^ε το^π Ερταδορε. ν^ο γ ≈ ≈ γι/ ν^ο γ
 [δ/ Ιω]αννης Κ[ν]ριακη δ δημ^ο μ^ε το^π Πνοονε ν^ο γ α^δ ν^ο α ≈ γι/ ν^ο δ
 [δ/ ...]ι[.]ς το^π [Π]λαξ δ δημ^ο μ^ε το^π Πουαμξμου ν^ο γ ≈ γι/ ν^ο γ ≈
 130 [δ/ Ο]νερσενου[φιο^ο] Πικ[ο]νι δ δημ' μ^ε το^π Παπ[χρη]με [ν^ο] χ ≈ δ^π/ ν^ο α γι/ ν^ο δ
 [δ/ Μ]αρκος Κ[ν]ρι[λ]λος δ δημ' μ^ε το^π [Πα]πχρημε [ν^ο β] ν^ο ς ≈ γι/ ν^ο βς
 [δ/ Μ]ακ[α]ριου Ψοιο^ο δ [η]μ' μ^ε το^π Τ[....] . ρ^ο [ν^ο β] ν^ο α γι/ ν^ο γ
 [δ/ Κ]λαυδι[ο^ο ..]ας δ δημ' μ^ε το^π Παπου [ν^ο] α β/ ν^ο γ δ^π/ ν^ο [ς] γι/ ν^ο βς
 [δ/ Σ]αβιου [....]νο^ο [δ]ημ' μ^ε διαφορό ν^ο ε [ν^ο] β γι/ ν^ο η
 135 [μ^ε το^π ο] ν^ο γ [μ^ε] το^π Καβλαυτπ ν^ο γ
 [δ/ Π]ε[κ]ν[σ]ιο^ο δ δημ' μ^ε το^π Ψενυρι^ο ν^ο β [
 [δ/] Ευσταθιος δ δημ' μ^ε το^π Δουκαι ν^ο ς α^δ [ν^ο] α [
 [δ/]σον δ δημ' μ^ε το^π Σαρατοκε ν^ο ς [
 [δ/] . [δ]ημ' μ^ε το^π Σασο^ο ν^ο . ≈ [
 140 [δ/]... λε δ δημ^[ο] μ^ε τ[ο] Πασοδ[ωρ^ο ν^ο .] α^δ ν^ο . ' δ^π/ [ν^ο
 [δ/]ς ν^ο δ δημ' μ^ε το^π Παβω [ν^ο .] ≈ [
] δ δημ' μ^ε το^π Α[
 γι/ δημ^ο ν^ο .. αν^δ ονύ . ν^ο . δ^π/ ν^ο . Θ ν^ο .. σι αρ^τ .]

Fol. 6.]

[δ^τ/ αρ]ελων [.]
 145] δ/ Ελισσαι^ο Μ[ακαρι]ο^ο α^δ [ν^ο] α δ^π/ ν^ο α [γ]ι/ ν^ο β / δ/ Τζαμ[ου]λ [....]^π
 αν^δ ν^ο α δ^π/ ν^ο α [γι/ ν^ο β]
 146 δ/ Φιλο^ο Ψηρι[ου?] αν^δ ν^ο α ν^ο β [γι/ ν^ο] γ / δ/ Βικτωρ Παννατς
 α^δ ν^ο α δ^π/ ν^ο β [γι/ ν^ο γ]
 147 / δ/ Ιωαννης πι/ α^δ ν^ο β ν^ο α γι/ ν^ο γ δ/ Φοιβαμμων Πανοβ
 α^δ ν^ο α δ^π/ ν^ο β [γι/ ν^ο γ]
 148 / δ/ Ιωαννης Χα^ε α^δ ν^ο β ≈ γι/ ν^ο β / δ/ Φιλο^ο Κακτσακ
 αν^δ ν^ο α δ^π/ ν^ο α [γι/ ν^ο β]

125. Νοηλιου: perhaps, however, the letter after the lacuna is ν, in which case Ἰ. Δα[ν]ιηλιου.

128. Πνοονε: probably merely a Coptic form of the name which elsewhere appears as Πνόνος.

131. Κυριλλος: or, less probably, Κ[ν]ρι[α]κος.

144 ff. This was probably not the last folio originally, as a page giving the totals would be expected, and 6 δ continues the account. If another double (2 folios) or single (1 folio) sheet followed, the fragment containing the name γ Π^δπ^δ probably belonged to the last folio.

144. δ(ια) τ(ων) ατελων: for the reading cf. 1428, 36, 1428, 10, etc.; for a discussion of οἱ ἀτελεῖς see p. 172 f.

145. / δ(ια): these strokes before the entries, as also the marginal notes in ll. 150, 152, 158, are in another hand, no doubt that of a reviser. The strokes are evidently marks of revision. The symbol γ in l. 149 is in the same hand; and as it is inserted in place of the simple / it seems clearly to have some special significance; cf. 1419, 741, note.

146. The α of the first ν^ο α is corrected from β.

149	γ δ/ Αβρααμι ^{ov} Πεκυσιο ^v	α ^δ ν ^o β	ν ^o	γι/ ν ^o β	/ δ/ Δανειτ Καχαα
	α ^δ ν ^o β δ ^π / ν ^o α	[γι/ ν ^o γ]			
150	εξωτ δ/ Πους Μακ-/	α ^δ [ν ^o] β	≈	γι/ ν ^o β	εξωτ δ/ Οννοφρι ^{ov} Θεοδοσι ^{ov}
	[] δ ^π / ν ^o β [
151	/ δ/ Πετρος Γεωργιο ^v	α ^δ [ν ^o α	ν ^o] γ	[γ]ι/ ν ^o α γ	/ δ/ Λουκας Μακ-/
	α ^δ ν ^o α δ/ ν ^o ς	[γι/ ν ^o ας]			
152	[φ]υγ / δ/ Ηλιας.[.....]	α ^δ [ν ^o α]	ν ^o β	[γι/ ν ^o] γ φυγ ^o δ/ Ψικε Απα Κυρος	
	α ^δ ν ^o α [δ ^π /] ν ^o β β/	[γι/ ν ^o γ β/]			
153	/ δ/ Θεοδοσιος [.....]	ν ^o β	[≈]	γι/ ν ^o β	δ/ Μουσαρι ^{ov} Κασουλε
	α ^δ ν ^o α [δ ^π /] ν ^o ς	[γι/ ν ^o ας]			
154	] δ/ Κολλου ^o Αβ[ρααμ]	ν ^o ας	[ν ^o] α	γι/ ν ^o β[ς]	/ δ/ Ψεμνου ^o Ηλια
	α ^δ ν ^o α [δ ^π /] ν ^o α	[γι/ ν ^o β]			
155	/ δ/ [.....]	ν ^o β	ν ^o α	γι/ [ν ^o] γ	[δ/ ..]κ ^o Κολλο ^o
	α ^δ ι[^o . δ ^π /] ν ^o ς [
156	δ/ Κολλου ^o [.....]	ν ^o α	ν ^o β	γι/ ν ^o γ	[δ/]- Κολλου ^o [
	/ δ/ Π[.....]	ν ^o ≈	ν ^o α	γι/ ν ^o α	/ δ/ Πετρος Τζαμουλ ν ^o [
	] δ/ [.....]	ν ^o α	[ν ^o] α	γι/ ν ^o β [ε]σο ^o	δ/ Ψατη Περκαι ν ^o γ [
	]	ν ^o α	ν ^o α	γι/ ν ^o β	/ δ/ Παβσιλ Παησε ≈ [
160	]	≈	ν ^o α	γι/ ν ^o α	/ δ/ Πνει Τζιτζι
	]	[ν ^o] α	γι/ ν ^o α		
				γι/ ν ^o β	δ/ Φουβαμ ^{ov} Γεωργι ^{ov} [

Fol. 6 b.] Too much rubbed for continuous decipherment.

Several unidentified fragments. One has on the *verso* γ Π^δπ^δ, written from top to bottom of the page. The only noticeable names are Πατλοσγε and]λβεργητη.

150. εξωτ: *l. εξωθεν* (or *εξωτικός*). The meaning is not clear. It might be taken as referring to tax-payers away from home, in the sense of *εξ^δ* in 1419, but [ε]σ(ω)θ(εν) in l. 158 is evidently used in the opposite sense to it, and should, in that case, mean a tax-payer within the *διοικήσεις*, which would be pointless as applied to one person only. A Coptic fragment, which refers to the *πόσον* or amount required, has the word 'the *εξωτικός*,' but

no context is intelligible (Crum).

152. φυγ: *φυγών*; *i.e.* perhaps a fugitive *παρώμενος ἔνθα κατέμενεν ἐπὶ συντελείᾳ* (1332, 1333). If so, this may be taken as giving an approximate *terminus post quem* to the document. But it is equally likely that the reference is to his having fled from Aphrodito.

PAPYRUS 1422.—Date uncertain.

Inv. No. 1510 (α). Fragments of a book; the largest (fragm. 7) measures 7³/₈ in. × 1 ft. 3³/₈ in.

Written in a rather large flowing minuscule in black ink; the same hand as 1474. The papyrus, except the first two fragments, is rather dark in colour.

AS the fragments of this book were dispersed and had to be collected from various places, it is impossible to determine the order of folios. It appears from fragment 8, which gives the totals, that the account occupied sixteen pages. This, with the protocol and total, gives nine

folios, and as some blank fragments were found along with some of the fragments we can conclude that there were originally ten folios, the last of which was not used. In the transcript the larger fragments are given first, concluding with the totals, and then some smaller ones. There is a difficulty with regard to the first two fragments. These are of lighter-coloured papyrus than the rest, and their arrangement is slightly different, as they contain no payments of wheat and only two kinds of money payments; moreover, the names of tax-payers are arranged by the *ἐποίκια*, etc., to which they belonged, which is not the case with the other fragments. On the other hand the writing is the same, as also the shape and approximately the size of the fragments; and, moreover, in the other fragments several taxpayers pay only one or two of the money taxes and no corn, so that the non-occurrence of corn and the third money payment in the first two fragments may be accidental. The non-occurrence of names of *ἐποίκια* as headings in the other fragments may also be a mere accident. On the whole, therefore, it seems likely that fragments 1 and 2 did really belong to the same book as the rest.

The name of the *χωρίον* to which the *μερισμός* relates is lost. In arrangement, with the exception referred to above, the account resembles the others of this class, and includes *δαπάνη*.

Fragm. 1 *recto*.]

	δ/ Πεσωτο[ς] . . . λ	§ δημ ^ο μερ ^ο τ ^ο ν αυ ^τ [
	εν ⁻ πολει Ανταιο ^ν δ/ Ιωανν ^{ου} Πιπιν	§ δημ ^ο μερ το ^π Π[πιν? ν ^ο β ν ^ο] β. γι/ ν ^ο δ
	εν ^τ ορ ^{ου} Κελωλ	
	σ	
	δ/ Φοιβαμμων Πισιο ^ν	§ δημ ^ο μερ το ^π Μελ[. . .] τ ^ο ν ^ο β ν ^ο α γι/ ν ^ο γ
5	δ/ Πετρον Ψουλ	§ δημ ^ο μερ το ^π Δουκαι ν ^ο α ν ^ο α γι/ ν ^ο β

Fragm. 1 *verso*.]

		]αρι ^{ου} Σιων	§ δημ ^ο μερ [το ^π Π]χιχι ^τ ν ^ο γ γι/ ν ^ο γ
		]ς	§ δημ ^ο μερ τ ^ο ν αυ ^τ ν ^ο γ γι/ ν ^ο γ
	δ/ Πατ[. . .]ονατβ		§ δημ ^ο μερ το ^π Τεβο ^ν ν ^ο β γι/ ν ^ο β
	εν ⁻ εποικ ^ο / Τμου ^ν . [.]β ⁻ δ/ Απα Ωρ Παυλ ^{ου}		§ δημ ^ο μ ^ε το ^π [Δ]ουκαι ν ^ο α γι/ ν ^ο α
10	εν ⁻ χωρ ^ο Νικαν	δ/ Δανειτ Καχασ S νι/ α ^τ	§ μ ^ε το ^π Παρικ ^λ / ν ^ο γ γι/ ν ^ο γ

Fragm. 2 *recto*.]

	[εν ^τ]χ ^ε	
	[δ/ . . .] Κυριακη	§ δημ ^ο μερ τ[ο] ^π [Σαρ]ατοκε ν ^ο δ γι/ ν ^ο δ
	[δ/] [. . .] νι/ αυ ⁻	§ δημ ^ο μ ^ε [το] ^π [Αβ]ακ ^τ / ν ^ο γ γι/ ν ^ο γ
	δ/ Φοι[β]αμμων αδε/ αυ ⁻	§ δημ ^ο [μ] ^ο [μ] ^ε [τ ^ο ν α]ν ^τ ν ^ο β ν ^ο α γι/ ν ^ο γ
15	δ/ Ιωανν ^{ου} Κυρα	§ δημ ^ο [μ] ^ο [μ] ^ε ν ^ο α γι/ ν ^ο α

2. εν (τη) πολει Ανταίου: cf. the *ὑπὲρ ἀστικῶν Ἀνταίου* of 1419.

3. ἔντος ὁρους (= μοναστηρίου). Κελωλ is a very common place-name (Crum). ορ^{ου} is a correction.

4. Μελ[. . .]τ^ο: it seems scarcely possible to read any ab-

breviation of Μελιουργοῦ.

The over-written τ is very doubtful. 15. Nothing appears to have been written after μ^ε; this person paid no land-tax. Evidently the clerk wrote § δημ^ο μ^ε by mistake.

$\delta/ \text{Τζαμουλ Καλανσα} \quad \xi \quad \approx \quad \nu^{\circ} \alpha \gamma \gamma \iota / \nu^{\circ} \alpha \gamma$
 $[\delta/] \text{Απα Τηρ Ιωανν}^{\nu} \text{S} \nu^{\circ} / \alpha^{-} \quad \cdot \quad \nu^{\circ} \beta \gamma \iota / \nu^{\circ} \beta$

Verso blank.

Fragm. 3 *recto.*

$\sigma \iota \alpha] \rho^{-} \alpha \gamma$
 $\mu^{\pi} \nu^{\circ} / \text{Πκαμε} \nu^{\circ} \xi \quad \approx$
20 $[\delta/ \Phi \iota] \lambda[\circ] \theta^{\epsilon} / \text{Μακαρι}^{\nu} \quad \xi \text{ δημ}^{\circ} \text{μερ} [\text{το}]^{\pi} \text{Αββ}^{-} \text{Ιακωβ} \nu^{\circ} \alpha [\quad] \gamma \iota / \nu^{\circ} \alpha \xi$
 $\sigma \iota \alpha \rho^{\tau} \gamma$
21 $\delta/ \text{Ιωανν}^{\nu} \pi[\rho] \alpha \gamma \mu^{-} \text{αποχ} \text{Ψινεμ}^{\nu} \quad \xi \text{ δημ}^{\circ} \text{μερ} \text{το}^{\pi} \text{Μαω Τοτσε} \quad \nu^{\circ} \alpha [\nu^{\circ} \xi] \approx \gamma \iota / \nu^{\circ} \alpha \xi \approx$
22 $[\delta/] \nu^{\circ} / \text{Παν} . \text{ουκκα} \quad \xi \text{ δημ}^{\circ} \text{μερ} \text{το}^{\pi} \text{Θορε} \quad \nu^{\circ} \beta / [\approx] \cdot \gamma \iota / \nu^{\circ} \beta /$
 $\sigma \iota \alpha \rho^{\tau} \alpha \gamma$
23 $\delta/ \text{Πακαυλε} \text{Μηνα} \quad \xi \text{ δημ}^{\circ} \text{διαφορόρ} \quad \nu^{\circ} \beta \nu^{\circ} \alpha \nu^{[ol]} \gamma \gamma \iota / \nu^{\circ} \tau$
 $\sigma \iota \alpha \rho^{-} \gamma$
 σ
24 $\text{μερ} \text{το}^{\pi} \text{Πκαμ} \quad \nu^{\circ} \alpha \sigma \iota \alpha \rho^{-} \alpha \xi$
25 $\text{μερ} \text{το}^{\pi} [.] \psi \text{οι} \text{Πλους} \nu^{\circ} \alpha \sigma \iota \alpha \rho^{\tau} \alpha \xi$

Fragm. 3 *verso.*

$\quad] \quad \xi \text{ δημ}^{\circ} \text{μερ} \text{το}^{\pi} \text{Ψι}[\epsilon] \lambda[\circ \circ] \lambda[\epsilon$
 $\delta/ \text{Ιουλιτ Ταυ}[\dots] \alpha \varsigma \quad \xi \text{ δημ}^{\circ} \text{μερ} \text{το}^{\pi} \text{Κακαλαν} \quad \nu^{\circ} \alpha \quad \gamma \iota / \nu^{\circ} [\alpha$
 $\delta/ \text{Μακαρι}^{\nu} \text{Σαμ}[\alpha \chi \eta] \lambda \quad \xi \text{ δημ}^{\circ} \text{μερ} \text{το}^{\pi} \text{Πλαως} \quad \nu^{\circ} \alpha \beta / \quad \approx \quad \nu^{\circ} \alpha \gamma \gamma \iota / \nu^{\circ} \gamma [$
29 $\delta/ \text{Σενουθιου Οννο}[\phi \rho \iota^{\circ}] \nu \quad \xi \text{ δημ}^{\circ} \text{μερ} \text{το}^{\pi} \text{Ουρα}[\eta] \pi \quad \nu^{\circ} \gamma \quad \nu^{\circ} \alpha \nu^{\circ} \epsilon \quad \gamma \iota / \nu^{[ol]} \theta$
 $\sigma \iota \alpha \rho^{-} \eta$
30 $\delta/ \text{γαμ}^{-} \text{Στεφανος} \quad \xi \text{ δημ}^{\circ} \text{τη} \text{Λαχα}[\iota]^{-} \quad \nu^{\circ} \alpha \quad \approx \quad \nu^{\circ} \xi \quad \gamma \iota / \nu^{\circ} \alpha \xi$
 $\sigma \iota \alpha \rho^{\tau} \beta$
31 $\delta/ \text{Απα Κυρο}^{\nu} \text{Πα}[\rho] \theta \epsilon \nu \iota \alpha \quad \xi \text{ δημ}^{\circ} \text{μερ} \text{το}^{\pi} \text{Νοελι}^{\nu} \quad \nu^{\circ} \alpha \quad \nu^{\circ} \xi \quad \gamma \iota / \nu^{\circ} \alpha \xi$
 $\sigma \iota \alpha \rho^{-} \alpha$

Fragm. 4 *recto.*

$\quad] \quad \xi \text{ δημ}^{\circ} \text{διαφορόρ} [\kappa \tau^{\nu} \nu^{\circ} \delta \nu]^{\circ} \alpha \nu^{\circ} \tau \gamma \iota / \nu^{\circ} \iota \alpha \sigma \iota \alpha \rho^{\tau} \iota \beta$
 $? \nu^{\circ} \beta] \sigma \iota \alpha \rho^{\tau} \tau$
 $? \nu^{\circ} \alpha] \sigma \iota \alpha \rho^{-} \gamma$
35 $\nu^{\circ}] \alpha \sigma \iota \alpha \rho^{-} \gamma$

Fragm. 4 *verso.*

$\delta/ \text{Λεω}[\nu] \tau \iota \upsilon \nu \Phi [\dots] \quad \xi \text{ δημ}^{\circ} \text{μερ} [$

17. The fact that the *verso* is blank may suggest that this was the last folio before the total. In that case fragm. 1 was probably the last but one.

19. μ^{π} : this is a *τόπος*, and $\text{μερ} \text{το}^{\pi} \text{Χερσα} \mu^{\pi}$ would be a likely reading but for the fact that there does not seem room for it. $\text{το}^{\pi} \text{Χερσα} \mu^{\pi}$ might perhaps be got in.

21. $\text{αποχ} \text{Ψινεμ}^{\nu}$: $\alpha \pi \acute{o} \chi \omega \rho \acute{\iota} \upsilon \nu \Psi \iota \nu \epsilon \mu \nu \nu$; for the name cf.

IV.

1419, 1248. The *τόπος* is possibly the same as *Δορσε* in 1421, 115, and the tax-payer may be the person who pays on that *τόπος*.

22. The dot is in the MS.

27. Perhaps $\text{Ταβ}[\iota \theta] \alpha \varsigma$, but the space is rather large for two letters only.

28. $\nu^{\circ} \alpha \beta /$: a correction from β .

30. τη : *sic*. In the corn, β is a correction from α .

δ/ ἰωαννοῦ Ενωχ [S I]ωβ αδ^ε/ αυ⁻ § δημ^ο μερ τ[ο]^π [
 δ/ Επιφανιοῦ Πατε[ρ]μου^θ § δημ^ς διαφ[ο]ρό κτ^η
 μερ το^π Κελεβιν ν^ο ας σι αρ^τ γ
 40 μερ· μ^ε το^π Θμηπανομετ ν^ο α σι αρ^τ β
 μ^ε το^π Αμμ⁻ Θεκλ⁻ ν^ο α σι αρ^τ α

Fragm. 5 *recto*.]

] § δημ^ς μερ το^π Παναχ[ω]ρε ν^ο γ γι/ ν^ο [γ
] § δημ^ς μερ το^π Παθαλμ^ε ν^ο α γ ν^ο β/ γι/ ν^ο [β
] § δημ^ς μερ το^π Παθικω ν^ο δς ν^ο δς γι/ ν^ο [θ
 45] § δημ^ς μ^ε το^π Παπχρημε ν^ο δ ν^ο α γι/ ν^ο ε [
] § δημ^ο μερ το^π Τεπυθ^ε/ S Λακκ^ου/ ν^ο γ ν^ο § γι/ ν^ο γ[§
] § δημ^ς τι^τ/ φοινικ^ο/ Αθαν⁻ ν^ο α ν^ο γι/ ν^ο α [

Fragm. 5 *verso*.]

[δ/] Κολλου^[61] § [δημ^ο] μ^ε το^π Τι^ο/ Μα[κα]ριο[υ ν^ο] § [
 [δ^τ/ ε]ξ^δ αν^θν^θ § τιμ^ς φοινικ^ο/ Πκωσιτι ν^ο β/ [
 50 [δ/] Φιλο^θ Απα Κυρο^ν πρ^ε Στρου^θ § μερ το^π Αρχαγ^λ Στρου^θ ν^ο α [
 [δ/] Πουωνς Τζαμουλ § μερ το^π Ψουπλε ν^ο § [

Fragm. 6 *recto*.]

]ς σι αρ⁻ τ
 [μερ το^π Κ]ερδου ν^ο α σι αρ^τ δ
]ταατβεε ν^ο § σι αρ^τ β
 55]κο^ν § δημ^ο μερ το^π Ιερακι^ω ν^ο δ ν^ο δ ν^ο [1]. [γι/ ν^ο .] σι αρ^τ τ
 α]πο Βουνων § δημ^ο μερ το^π Α[μ]μ⁻ Θεκλ⁻ ν^ο § ν^ο γι/ ν^ο § σι αρ^τ α

Fragm. 6 *verso*.]

μ[ε]ρ [το]^π Πλαως ν^ο [σ]ι αρ^τ §
 μερ το^π Τκαλειτωρε ν^ο § [σ]ι αρ^τ β[§
 [δ/] Ι[σ]α[κ]ι[τ]ο^ν Ηλιας § δημ^ς μερ το^π Κολε^νυ^λ
 60 δ/ Μ[α]καριο^ν Ζηνοβιο^ν § δημ^ο μερ το^π Ν^ε Κτ^η [
 δ^τ/ κληρ^ρ Λεωνος § δημ^ο μερ το^π Κολε^νυ^λ [

40. μ^ε: *sic*, an accidental repetition.41. Αμμ⁻ Θεκλ⁻: 'Αμμᾶ Θεκλᾶς.

47. τι^τ: the over-written line is like τ, but the word is written τιμ^ς (or τιμ^ο) in l. 49. The δημ^ς, which does not occur in l. 49, may be a slip of the pen here; but in any case it seems unlikely that in an account relating to the δημόσια this can stand for τιμῆς φοινικοδράκων. Probably, therefore, the reference is to some special tax on palm-trees (cf. 1339, introduction); perhaps τιμήματος φοινίκων. In that case read here τι(μήμα)τ(ος).

49. δ^τ/ ε^δ αν^θν^θ: probably διὰ τῶν ἐξέδρων ἀνθρώπων; cf. 1419, 16, etc. The δ is inferred only from a down-stroke, which

seems inconsistent with ω, or we might read ἐξω(θεν); cf. τοῦ ἐξω(χω(ρίου)) in l. 65. The meaning would seem to be certain holders of land at Πκωσιτι away from home. Πκωσιτι is probably the τόπος Πκουσι^τ of 1423, 9.

50. Στρουθ(ου): no doubt the τόπος of that name which occurs several times in 1419. Philotheus was a priest of (the ἐκκλησία 'Αρχαγγέλου at ?) this place; cf. the ἐκκλησία 'Αρχαγγέλου of 1419, 548, which may be the church in question. For another πρεσβύτερος Στρουθοῦ see 1419, 150.

53. Κερδου: cf. 1419, 1171, 1176.

ν^ο γ]§ αν^δ ν^ο α ν^ο α§ γι/ ν^ο σ[ι αρ]^τ [

Fragm. 9 *verso*.]

[δ/ Αν]δρεας Καλλινικ/ [

σ—

90 μερ το^π Πλαα . [
 μερ το^π Βης Σημ [
 μερ το^π Λουκα[νου

[δ/ Βι]κτωρ Πτηρο[υ

Fragm. 10 *recto*.]

δ/ Ατίας Φι[

95 δ/ Σαβινο^ν Γεωργι[ου

δ/ Σαβινος Πατκου [

δ/ Κολλου^θ Σαλσελτο^ζ [

δ/ γαμ^τ Παδοσε [

Fragm. 10 *verso*.]

] γι/ ν^ο βς

100

] = γι/ ν^ο §

Fragm. 11 *verso*.] *Recto* blank.

δ/ Αναστ[ασιου?

δ/ Ραχηλ Μα[

δ/ Ιωαννο^ν . [

Remaining fragments of no importance.

PAPYRUS 1423.—Date uncertain.

Inv. No. 1489 (a). Four fragments of a book; $8\frac{1}{8}$ in. \times $5\frac{1}{4}$ in., 8 in. \times 5 in., $7\frac{3}{4}$ in. \times $2\frac{1}{4}$ in., $8\frac{1}{8}$ in. \times 5 in. Written in a flowing minuscule of medium size, black ink. The papyrus, except the first fragment, is of dark colour.

THESE fragments add nothing to our knowledge of the taxes and the method of their collection, but they contain several names of τόποι. The name of the χωρίον to which the μερισμός relates is lost. The tax δαπάνη does not occur.

Fragm. 1 *recto*.]

[γι/ τα οφ]ειλον^τ ανυσ^θ § κ^τ/βλ^θ ει^τ/ ταβλιν [
 [§ λογω εμβολη^η .] ι^δ/ [

Fragm. 1 *verso*.]

	§ δημ ^ο μερ ^ο τ ^{αυ} αυ ^τ	ν ^ο ς [
	§ δημ ^ο μερ ^ο Ταριοουντ	ν ^ο § ομ ^ο [
5	§ δημ ^ο μερ ^ο το ^π Ερταβαν ^ο S Τι ^ω Ευλογι ^ο	ν ^ο ε ομ ^ο [
	§ δημ ^ο μερ ^ο το ^π Γενιαρι ^ο	ν ^ο β § ομ ^ο [
	§ δημ ^ο μερ ^ο το ^π Τι ^ο Ευλογι ^ο	ν ^ο α ομ ^ο [
	§ δημ ^ο μερ ^ο το ^π Ερταβαν ^ο	ν ^ο β ομ ^ο [
	§ δημ ^ο μερ ^ο το ^π Πκουσι ^τ	ν ^ο δ ομ ^ο [
10	§ δημ ^ο μερ ^ο το ^π Γενιαρι ^ο	ν ^ο γ ομ ^ο [
	§ δημ ^ο μερ ^ο το ^π Τι ^ω Ευλογι ^ο	ν ^ο δ ομ ^ο [
	[γι/ δημ ^ο ν ^ο λε ιβ ^ο αυ ^δ ού ^ν ζ ν ^ο κ	Θ ν[ε ιβ ^ο σι αρ ^τ . .]

Fragm. 2 *recto*.]

	] ν ^ο β α ^δ ν ^ο [γι/ ν ^ο β
	] ν ^ο § α ^δ ν ^ο β [γι/ ν ^ο β §
15	] ν ^ο § α ^δ ν ^ο = [γι/ ν ^ο §
	] ν ^ο § α ^δ ν ^ο [γι/ ν ^ο §
	μ ^ε το ^π Γενιαρι ^ο ν ^ο γ β/ α ^δ ν ^ο [γι/ ν ^ο γ β/
	] μ ^ε το ^π Πανουπ ν ^ο § = [γι/ ν ^ο §
	μ ^ε το ^π Γενεαρι ^ο ν ^ο α ζ = [γι/ ν ^ο α ζ
20	μ ^ε το ^π τ ^ο αυ ^τ ν ^ο α § = [γι/ ν ^ο α §
	[γι/ δημ ^ο ν ^ο κβ § δ] αυ ^δ ού ^ν γ ν ^ο ζ Θ ν ^ο κβ § δ σι αρ ^τ [. .]

Fragm. 2 *verso*.]

§ δημ^ο μ^ε γη^δ Ηλ[
[γι/ δημ^ο . .] ιβ^ο αυ^δ ού^ν [

Fragm. 3 *recto*.]

	] § δημ ^ο τ ^ο α ⁻ [
25	] § δημ ^ο τ ^ο αυ ^τ [
	] § δημ ^ο μ ^ε το ^π Νατ[
	] § δημ ^ο μερ ^ο το ^π Αδ[
	] § δημ ^ο μερ ^ο τ ^ο α ^τ
	] § δημ ^ο μ ^ε τ ^ο α ^τ
30	] § δημ ^ο το ^π Μουσ[ης ενε ?
	[γι/ δημ ^ο .] δ αυ ^δ ού ^ν δ [

4. Ταριοουντ : or Ψαριοουντ ; there has been an alteration.
6. Γενιαριον : cf. 1420, 169, note.

26. Νατ[: it would hardly be safe to supply Νατρεμει (1419, 1268), especially as that is a γηδιον.

Fragm. 3 *verso*.]

ν^ο] ζ
] ν^ο ς
] . ν^ο ςβ β/

Fragm. 4 *recto*.] *Verso* blank.

35 ομ' ον'] πε ν^ο οβ [β]/
ι]β ομ' ον' ζ ν^ο κ [
]ς ομ' ον' ς ς [
[γι/ δημ^ο] ν^ο μγς ιβ ανδν^δ ο[ν]' λβ ν^ο ςβ β/ Θ [ν^ο ρλς δ' σι αρ^τ . .]

35-37. These are the totals for the different pages.

payment per tax-payer. Perhaps we should read [ρ]λβ.

38. λβ : 92½ s. for 32 persons show an unusually high average

PAPYRUS 1424.—A. D. 714 (?).

Inv. No. 1462. Three fragments of a book; 10¼ in. × 11⅛ in., 10 in. × 9⅞ in., 10 in. × 5⅞ in.

Written in a neat upright minuscule of medium size.

Α *μερισμός* of similar type to the preceding for one of the *Πεδιάδες*. The taxes concerned are land-tax, poll-tax, *δαπάνη*, and *embola*. That the *χωρίον* is *Πέντε Πεδιάδες* is rendered certain by the occurrence in this account of so many persons whose names also appear in the *μερισμός* for that place contained in 1420. That this account is later than that is suggested by the following facts. In 1420, 8, a Kaumas son of Antheria pays on a holding at Salseltoḥ. Here the wife of Kaumas pays for the same, which suggests that Kaumas was now dead and that his widow held the land. In 1420, 90, Pesate son of Horuonchius and his brother (or brothers) pay on a holding at Sasnoeit. Here Basilius son of Horuonchius pays for the same, suggesting that Pesate was now dead and Basilius his heir. Lastly, in 1420, 16, Abraham son of Theodosius pays on the same holdings as Theodosius son of Abraham here. It was usual among the Copts to give a son his grandfather's name. Probably, therefore, Abraham was now dead and had been succeeded by a son Theodosius.

Fragm. 1 *recto*.]

1 [+ συν^ο μερισμ^ο χρυσικων δημ^ο € Πεδ]ι^α κωμ' Αφρο^δ γεναμ^α Μεσο^ο δ ι^δ/ ιγ [δ]/ [. . . .]δ
S Πεκ^ν/ Ερμ^α S Πκαλ[οου
2 [διδομ^ε ?]
3] δ [δ]ημ^ο μερ^ο το^π Πκαροου S αλλ^[ω] ν^ο ας γ' αν^δ ν^ο ς δαπ^α ν^ο ς γι/ ν^ο ας γ'
σι αρ^τ [.]

1. γεναμ^α: *sic*; a μ too few has been written (*sc.* γεναμ^ε μ), or else the α is superfluous (γεναμ^μ).

1420, 20.

Πκαλ^{οου}: for this as a personal name (=Πκαρόου) see

3. ας γ': a correction from β. The total is also a correction, but apparently not from β.

- 4 [δ/] Ψοιου Ανδρεα § διαφορόρ κτημ^α ν^ο α ζ ν^ο ε ν^ο ε γι/ ν^ο α ζ αρ⁻ [β γ]
 5 το^π Πκαθακει ν^ο α [σι] αρ^τ β το^π Πκαροο^ν ν^ο ε σι αρ^τ γ
 [δ/ Ο] υερσενουφίς Αντωνι[ου] § διαφορόρ κτημ^α ν^ο θ ν^ο β ν^ο β § γι/ ν^ο ι γ § αρ⁻ [ι η]
 το^π Αμμωνι^{ον} ν^ο η [σι αρ^τ] ις το^π Πανταδυν^ε ν^ο α σι αρ^τ β
 [δ/ Βι] κτωρ Γερωντι^{ον} § μερ[·] το^π Σαμαχηρ^ε S Ταγ^π ν^ο β/ ν^ο α ν^ο β/ γι/ ν^ο β γ αρ⁻.
 [δ/ Θε] δοσιον Αβρ^α S αδ^ε/ αν^τ § διαφορόρ κτημ^α ν^ο β § ν^ο δ [ν^ο] γ ε γι/ ν^ο θ β/ αρ^τ ε
 10 το^π Πια Βωων ν^ο α σι αρ^τ β το^π Πια Καμ ν^ο § σι αρ^τ α
 το^π Αγι^{ον} Βικ^τ/ ν^ο α αρ⁻ β
 [δ/ ...] σιο^ν Γεωργιο^ν S υι^ο/ αν^τ [§] διαφορόρ

Fragm. 1 *verso*.]

- [δ/ Σ] ενου^ο Φοιβαμμων[·] [§ δ] ημ^ο μερ^ο το^π Αββ⁻ Εν[ωχ] ν^ο § γ []
 [δ/] γαμ^τ Κυριλλος Ιεζεκιηλ [§] μερ[·] το^π Τσμνος ν^ο § []
 15 [δ/] Μουσαιοι Φοιβαμμων[·] § μερ^ο το^π Αγι^{ον} Πινου^τ S αλλ^ω ν^ο α § ν^ο ε
 γι/ ν^ο α §
 16 [δ/] Μακ^α/ Απα Τηρ S αδελφ[·] α^τ § μερ[·] το^π Αγιοι Φοιβ⁻ ν^ο β ν^ο α ν^ο α
 γι/ ν^ο δ []
 17 [δ/] Παπνου^ο Χολου § μ^ε ν^ο ε ν^ο β ν^ο α
 γι/ ν^ο γ []
 18 [δ/] γαμ^τ Μακ⁻/ § μερ[·] το^π Τσεκλουτς ν^ο β/ ν^ο ε ν^ο ε
 γι/ ν^ο [β]/ []
 19 [δ/] Ρωμανο^ν Πετρο^ν § μερ[·] το^π Σαμαχηρ^ε ν^ο β ν^ο ε ν^ο ε
 γι/ ν^ο [β]
 20 [δ/] Πεκυσιοι Ερμαω^τ § διαφορόρ κτημ^τ ν^ο ε ν^ο γ ν^ο α γ
 γι/ [ν^ο ι γ αρ^τ ι β]
 21 το^π Πατανου^βε ν^ο δ σι αρ^τ η το^π Πατιε [ν^ο] β αρ⁻ δ
 22 [δ/] Πουο^νς Τζαμουλ § διαφορόρ κτημ⁻ [ν^ο] ε γ ν^ο δ ν^ο β § γ
 γι/ ν^ο ι γ ε αρ^τ ι β β/]
 23 τ[ο]^π Καλατας ν^ο γ αρ⁻ ε το^π Φιβ Φα[μ] ν^ο α σι αρ^τ β
 [το]^π Φιβ ο^ν Ανδρ^ε ν^ο α αρ^τ β το^π ... [·] ν^ο α αρ^τ β
 25 [το]^π Αγι^ο Ενωχ [ν^ο] γ αρ^τ β/

Fragm. 2 *recto*.]

δ/ Σενηρο[ν]
 δ/ Τεβειω γ^ν Φιλοθ^ε/ § μερ[·] τ[ο]^π

8. Ταγ^τ: Ταγαη.

10. Πια: it is to be noticed that the Coptic ρ, when not given in the Coptic form, is disregarded; cf. Σαλσελτο in l. 31.

12. Apparently no figures have been written in this line.

14. ν^ο; the same amount as this woman pays in 1420, 46. Hence the corn may also be the same, viz. $\frac{1}{2}$ artaba.18. Something has been washed out after Μακ⁻/, probably

Τσε (for Τσεκρους, the patronymic, 1420, 54).

23. Καλατας: the same as the Κερατας which occurs several times; cf. 1420, 64 (the same tax-payer).

24. The second τόπος is not Υιοῦ Ψον, which occurs under this tax-payer's name in 1420, 67. The scanty remains are most like αλλων.

	δ/ Θεοδοσιον Τακωκ	§ μερ. το ^π Πια Κο[λλουθο]ν	ν ^ο .	[
	δ/ Σταφορι- γ ^ν Ιωσηφ πρ ^ε	§ μερ. το ^π Αγι ^{ου} Πιν ^τ S αλλ.	ν ^ο α	[
30	δ/ Κολλου ^θ Σενουθιου	§ μερ. το ^π Τσαμητ S αλλ ^ω	ν ^ο .	[
	δ/ Κολλου ^θ Ισακ	§ μερ το ^π Σαλσελτο S αλλ ^ω	[ν ^ο .]	[
	δ/ γαμ- Κανμα	§ μερ τ ^{ου} αυ-	ν ^ο γ	[
	δ ^τ / κοινω ^τ		≈	[
	δ/ Βασιλειο ^ν Ωρουωγ ^χ	§ μ ^ε το ^π Σασνοε[ι]τ	ν ^ο β	[
35	γ ^ι / δημ ^ν ν ^ο ε γ α ^δ [ο] ^ν η [

Fragm. 2 *verso*.]

			γ ^ι / ν ^ο β	σι	αρ ^τ δς	
			]	≈	γ ^ι / ν ^ο α	αρ ^τ ≈
		]ο	ν ^ο α	ν ^ο ≈	≈	γ ^ι / ν ^ο α αρ ⁻ β
		]αλοτρ ⁻	ν ^ο α	ν ^ο δς	ν ^ο γ	γ ^ι / ν ^ο ες γ αρ ⁻ β
40	§ διαφορό κτ]ημ ^τ		ν ^ο β β/ ν ^ο ≈	≈	γ ^ι / ν ^ο β β/	αρ ⁻ ε γ
	ν ^ο β/ σι αρ ^τ α γ μερ το ^π Τ]ξαμουλ ν ^ο β σι αρ ^τ δ					
	§ μερ το ^π] Τ]ξαμουλ		ν ^ο ε	ν ^ο ≈	ν ^ο -	γ ^ι / ν ^ο ε αρ ⁻ γ
	]τετει		ν ^ο δ	ν ^ο ≈	ν ^ο ≈	γ ^ι / ν ^ο δ αρ ^τ α
	§ μερ το ^π] Τ]ξαμ ^{ου} S αλλ ^ω		ν ^ο γ	ν ^ο ≈	ν ^ο ≈	γ ^ι / ν ^ο γ αρ ^τ β/
45			]	ν ^ο ε	ν ^ο ≈	ν ^ο δ γ γ ^ι / ν ^ο α αρ ⁻ γ
				ν ^ο] α γ [ν ^ο] α	[≈	γ ^ι / ν ^ο β [γ

Fragm. 3 *recto*.]

			]	ν ^ο ας	γ ^ι / [ν ^ο] [-]	
		].	ν ^ο βς	ν ^ο β	γ ^ι / ν ^ο δς	
	]η Πεσκουλ	ν ^ο α	ν ^ο ας	γ ^ι / ν ^ο βς		
50	[Σ]ενου ^θ Πολλα	ν ^ο β	ν ^ο α	γ ^ι / ν ^ο γ		
	[Μ]ηνα Παφορε	ν ^ο γ	ν ^ο γς	γ ^ι / ν ^ο ες		
	Απα Τηρ Σιμων	ν ^ο α	ν ^ο ≈	γ ^ι / ν ^ο α		
	[Τ]ξαμουλ Μουσαι ^{ου}	ν ^ο α	ν ^ο ας	γ ^ι / ν ^ο βς		
	[Μ]αρκος Μουσαι ^{ου}	ν ^ο α	ν ^ο β	γ ^ι / ν ^ο γ		
55	[.]α ^θ Πολλα	ν ^ο β	ν ^ο α	γ ^ι / ν ^ο γ		
	[.]ειλαι πρ ^ε / S ν ^ο / αυ ^τ	ν ^ο γ	ν ^ο β	γ ^ι / ν ^ο ε		
	[Ου]ερσε[ου]φ[ι]ς Κολλου ^τ .	ν ^ο α	ν ^ο α	γ ^ι / ν ^ο β		

28. Πια Κολλουθου: cf. 1419, 973, 1153.

29. Αγιοι Πιν(ου)τ(ιωνος): a correction.

33. δ^τ/ κοινω^τ: διὰ τῆς κοιν(δ)ητος, in the same sense as κοινόν, community? It is not clear, however, what κοινόν is referred to. It is to be noticed that land-tax is not paid.39. δ₁: the δ₁ is continuous with the down-stroke of δ. In the next item γ is corrected from β/, and the total is apparentlya correction, but not from ε^ς, which would be the correct amount if the δαπάνη were $\frac{2}{3}$ s.44. The second ε₁ is a correction.45. ν^ο α: a corrected from ε γ.

47. This was probably the first line of the page; so too l. 58.

Fragm. 3 *verso*.]

Ουλκμ. [
 Ζαχαρ- Πε[
 60 / Πετρον Πλακ^δ/ ν^ο. § γ [
 Ωρουγ^χ Φιλοθ^ε ν^ο α [
 υι. Ουνοφρι^ον Κοχει ν^ο ε [
 Παμιν Κολλουθου ν^ο ε [
 / Σουρον Πεκ^ν/ ν^ο ε [
 65 Ἰωανν^ου Παγειτ ὁ Μουσai^ον γερ. ὁ διφ^λ ν^ο ε [
 Ωρουγ^χ γ^ε ερ^γ ν^ο ε [
 υι/ Παπβοειτ ν^ο ε [
 Σε . . . π Μουσai^ον [ν]^ο ε [

65. γερ. ὁ διφ^λ: in a different hand; so too ἐργ(ίτου) in the next line. γερ^ο is probably γερδίου, but διφ^λ is obscure.

66. γ^ε: cf. 1422, 66, note. Perhaps ερ^γ is intended to be

substituted for this, but γ^ε has not been cancelled. The : of Ωρουγ^χ may perhaps have been corrected to ο.

68. Σε . . . π: not Σαρα^π apparently.

PAPYRUS 1425.—Date uncertain.

Inv. No. 1476. Fragment, whether of a book or a roll is uncertain; 6½ in. × 7½ in. Written in a rapid, sloping minuscule of a decidedly Coptic type; ν especially has the Coptic form (γ).

A SMALL fragment from a μερισμός. In the hand-writing the fragment differs markedly from the other accounts. The names of τόποι occur, and also four columns of figures. The last is the total and the one which precedes it is δαπάνη. The first is evidently land-tax; consequently the second should be poll-tax. It is however curious that in this column the figures are in each case preceded by ἀρ(ι)θ(μια) or, in the later lines, by ὁμο(ίως). This might suggest that the second column is a restatement, in ἀρίθμια νομίσματα, of the sums given in the first; but in l. 4 a sum of 4½ s., which, as it has a fraction, must be ἀρίθμια νομίσματα, occurs in the first column also, and moreover in the totals all three columns are added together. Consequently the second column must represent a different tax, which one would suppose to be poll-tax, though the amounts are rather large for this. Why the money in this column should be specially described as ἀρίθμια is not clear. The *verso* is blank.

]	Σ	Σενου ^ο	§	το ^π	Σαρατοκε	ν ^ο δ	αρι ^ο	ν ^ο ε	δαπ[^α	ν ^ο .]	γν/	ν ^ο ι [
]	.	ελλας	§	το ^π	Πα[.]τουελ	ν ^ο ε	αρι ^ο	ν ^ο δ	ομ ^ο /	ν ^ο α	γν/	ν ^ο ι
]		§	το ^π	Πα[.]αβοία	ν ^ο δ	αρι ^ο	ν ^ο ε	ομ ^ο /	ν ^ο α	γν/	ν ^ο ια	
]	ε	§	το ^π	Πατ[.]	αρετ	ν ^ο δ γ	αρ ^ο	ν ^ο ε β/	ομ ^ο /	ν ^ο α	γν/	ν ^ο ια
5	]	§	το ^π	Πατι.	αορ	ν ^ο δ	ομ ^ο /	ν ^ο ε	ομ ^ο /	[ν] ^ο α	γν/	ν ^ο ια

1. From the fact that the heading δαπάνης occurs in this line but not in the following ones it seems probable that it is the first

line of the page or column.

2.] . ελλας: it seems impossible to read Σι]β(υ)λλας.

	]	§	το ^π	Παβλεκαρις	ν ^ο	δ	ομ ^ο /	ν ^ο	ς	ομ ^ο /	α	γί/	ν ^ο	ια	
	]	§	το ^π	Ψοιβανοβητ	ν ^ο	δ	ομ ^ο /	ν ^ο	ς	ομ ^ο /	ι ^ο[	α]	γί/	ν ^ο	ια
		§	το ^π	Σασνοειτ	ν ^ο	δ	ομ ^ο /	ν ^ο	ς	ομ ^ο /	[ν ^ο	α]	γί/	ν ^ο	ια
		§	τ]	ο ^π [Σ]ασνοειτ	ν ^ο	δ	ο[μ ^ο /]	ν ^ο	ς	ομ ^ο /	ν ^ο	α	[γί/]	ν ^ο	ια
10	§	το ^π	].	οσ . [.]δ	ν ^ο	δ	ο[μ ^ο /]	ν ^ο	ς	/			[γί/]	ν ^ο	[θ]

6. Παβλεκαρις : = Παβριγαρις (1419, 8, 737).

7. Ψοιβανοβητ : elsewhere Ψοιβανοβετ.

PAPYRUS 1426.—Date uncertain.

Inv. No. 1511. Fragments of a book; the largest measures 1 ft. 1 in. × 1 ft. 2¼ in. Written in a neat, round, rather large minuscule, in ink of a reddish tint, except some of the figures, which are in black ink.

THIS document is a *μερισμός*, as appears from fragm. 2, which was no doubt part of the first quire (two folios) of the book. It differs, however, from the foregoing *μερισμοί* in the fact that it relates only to the *ἀτελεῖς*, *i. e.* those persons who paid no land-tax. The taxes concerned are the poll-tax, *δαπάνη*, and *ἐμβολα*; it is curious that the latter should occur, as one would naturally expect it to be paid on land, whereas οἱ *ἀτελεῖς* are presumably persons holding no land or holding unproductive land (p. 172 f.). It seems to follow that even persons holding no taxable land were compelled in some way to provide corn for the *ἐμβολα*; it is to be noticed that the amounts are small. The nature of the arrangement of this account has already been explained in the introduction to 1419 (p. 171), but the confusion caused in the first fragment by corrections makes it necessary to discuss the evidence of that fragment more minutely (see also Addenda, note on p. 172, l. 10). The ink in which the account is written is for the most part of a reddish tint, but sometimes approaches more nearly to black, and in the *verso* of fragm. 1 it is evident that all the original figures both of the tax-quotas and of the *κεφαλ(ισμός)* have been added subsequently to the writing of the names and headings. They are in quite black ink, whereas the rest of the page is written in the reddish ink usual in the account. The reason is probably that the account, so far as this page is concerned, was at first drawn up in skeleton form only, the quotas for the various tax-payers not having been determined. Afterwards, on the decision being made, the figures were added in different ink. A corrector has then altered almost every entry for poll-tax and some other figures in ink of the reddish tint, but has not altered the totals except in two cases. In most cases the original entries, when washed out, are almost entirely obliterated, but it is possible to arrive at them by reckoning from the unaltered figures. In this way we find that the rate of poll-tax in ll. 3–10, 12–15 was 2 *solidi* per head. In l. 1 it was clearly 3 s., and in l. 11 2¼ s.; l. 2 (see the note) is puzzling, but the rate cannot have been 2 s. It is impossible to get any consistent rate out of the alterations, and it is not obvious why they were made.

The *recto* of this fragment has no corrections and is apparently all written in the same ink, which is probably that of the main portion of the account, though it is certainly blacker in tint than the average.

All the other points of interest in the account have been already discussed in the introduction to 1419 or are noticed in the notes. The corrections are printed in thicker type.

Fragm. 1 *verso*.]

	Σενου ^θ Ζεκίηλ διαγρ ^α	όνύ α ει/ κεφ ^{αλ}	α ν ^ο βς	δαπαν ^η ν ^ο α γι/ ν ^ο δ	εμβολ ^α σι αρ ⁻	ς [
	Πκυλι ^{ον} Κοσμα	όνύ α	α ν ^ο β	ν ^ο ε γι/ ν ^ο β	σι αρ ⁻	ε [
	Παλοτε Μαρκ ^ο /	όνύ α	β/ ν ^ο ας γ	ν ^ο γ γι/ ν ^ο α β/	σι αρ ⁻	ς [
	Περο Αβρ ^α Σ Ψας	όνύ α	α ν ^ο βς γ	ν ^ο γ γι/ ν ^ο β β/	σι αρ ⁻	ς [
5	Κολλου ^θ Αβρ ⁻	όνύ α	β/ ν ^ο ας γ	ν ^ο γ γι/ ν ^ο α β/	σι αρ ⁻	ς [
	Πετρ ^{ον} Σαλουτσι ⁻	όνύ α	β/ ν ^ο ας γ	ν ^ο γ γι/ ν ^ο α β/	σι αρ ⁻	[
	Ερμαω Ιωαννου	όνύ α	β/ ν ^ο ας	ν ^ο ε γι/ ν ^ο ας	σι αρ ^τ	[
	Πετρ ^{ον} Ακανθωνος	όνύ α	β/ ν ^ο ας γ	ν ^ο γ γι/ ν ^ο ε γ	σι αρ ^τ	[
	Σενου ^θ Κυριλλος	όνύ α	β/ ν ^ο δ	ν ^ο ε γι/ ν ^ο ε	σι αρ ⁻	ε [
10	Παχυμι ^{ον} Σενου ^θ	όνύ α	ς ν ^ο ε	ν ^ο ε γι/ ν ^ο α γ	σι αρ ⁻	ς [
	Ιακωβ Ψον	όνύ α	β/ ν ^ο β	ν ^ο ε γι/ ν ^ο ας	σι αρ ⁻	ς [
	Ψαν ⁻ Θεοδωρου	όνύ α	β/ ν ^ο α γ	ν ^ο γ γι/ ν ^ο α β/	σι αρ ⁻	ς [
	Ανδρ ^ε Βικτωρος	όνύ α	β/ ν ^ο α γ	ν ^ο γ γι/ ν ^ο α β/	σι αρ ^τ	ς [
	Σενου ^θ Θεοδωρου	όνύ α	[β]/ ν ^ο ας γ	ν ^ο γ γι/ ν ^ο α β/	σι αρ ⁻	ς [
15	Πεκ ^υ / Βασιλειου	όνύ α	[ς] γ ν ^ο β γ	ν ^ο γ γι/ ν ^ο β		[

Fragm. 1 *recto*.]

]	δαπαν ν ^ο β/ γι/ ν ^ο β β/ εμβολ ^α σι αρ ^τ	ς ουτως τ ^(ω) ορό σι αρ ⁻	ε δαπαν σι αρ ^τ	ς
]	ν ^ο ς γι/ ν ^ο γς	αρ ^τ ς ουτως	αρ ^τ -	αρ ⁻ ς
]	ν ^ο β/ γι/ ν ^ο β β/	αρ ^τ ς [ουτω]ς	αρ ⁻	αρ ⁻ ς

1 ff. In the left margin of this fragment are traces of figures, perhaps washed out.

1. Ζεκίηλ: *sic*; common in Coptic (Crum).

βς: corrected from γ, as both the total and the actual traces indicate. This would give a rate of 3 s. per head.

2. ν^ο β: though β is evidently a correction and by the same hand as the other corrections, neither the ε nor the total seems to be so. The original entry here may have been α.

4. Περο: perhaps = Πέτρος. A Peter, son of Abraham, occurs several times.

6. Σαλουτσι: the dot is perhaps intended merely as a dot for the ι. Σ is a later insertion in darker ink.

ας γ: the original entry must have been α γ, from the total. Apparently the corrector, instead of inserting the ς between α and γ as in the previous line, has washed out γ and then written ς γ over it.

3. ε γ: the original reading was probably α β/ (β/ is fairly clear). The corrector has apparently read the α of the poll-tax as δ. The correct sum should then be ε ς, but ε γ seems to be the reading.

9. ς: corrected from α γ. As the poll-tax is corrected to δ and no alteration is made in the δαπάνη, this correction in the total is inexplicable.

10. The first ς is corrected from β/, but by the original hand. After this line a line has been washed out.

11. β: corrected from ας.

15. ς γ: the ς is suggested not only by the original amount of poll-tax but also by the fact that the γ is further to the right than the fractions in the previous lines.

β γ: there are traces of the reading α β/, which the total shows to have been the original amount. The following line seems to have been washed out.

	]	ν ^ο ζ γι/ ν ^ο αδ	αρ ⁻] [ουτως]	αρ ⁻	αρ ^τ]
20	]	ν ^ο γ γι/ ν ^ο α β/	αρ ⁻] [ο]ντως	αρ ^τ	αρ ⁻]
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ⁻] ουτως	αρ ⁻	αρ ⁻]
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ⁻] ουτως	αρ ^τ	αρ ^τ]
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ⁻] ουτως	αρ ^τ	αρ ⁻]
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ^τ] ουτως	αρ ⁻	αρ ^τ]
25	]	ν ^ο δ γι/ ν ^ο β ζ	αρ ⁻] ουτως	αρ ^τ	αρ ⁻]
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ^τ] ουτως	αρ ^τ	αρ ^τ]
	]	ν ^ο γ γι/ ν ^ο β γ	αρ ^τ = ουτως	αρ ⁻	αρ ⁻
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ⁻] ουτως	αρ ⁻	αρ ⁻]
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ⁻] ουτως	αρ ⁻	αρ ⁻]
30	]	ν ^ο δ γι/ ν ^ο δδ	αρ ⁻] ουτως	αρ ⁻	αρ ⁻]
	]	ν ^ο γ γι/ ν ^ο α β/	αρ ^τ] ουτως	αρ ⁻	αρ ⁻]
	]	ν ^ο γ γι/ ν ^ο αδ γ	[αρ ⁻ .] ουτως	α[ρ ⁻ .]	αρ ⁻
	]	ν ^ο δ γι/ ν ^ο βδ]			
	]	ν ^ο γ [

Fragm. 2.]

Fol. 1.] [Protocol?]

Fol. 2.] (Fol. 2 b blank.)

35 Σν^θ μερισμ^{ον} χρυσικ^{ων}/ [δημοσιων
 απο τ^ω ατελων διαγρ^α ον^υ . [
 στχ δ/ Αβρααμ^{ον} Μακ⁻/ διαγρ^{[α}
 στχ δ/ Βαρθολομαι^{ον} Ανδρ^ε [
 στχ δ/ Θεοδωρ^{ον} Πεσοου [
 40 [στχ?] δ/ Ιωανν⁻ Πεβο ον^υ [
 στχ δ/ Φωκα Πτηρου ον^υ [
 στχ [δ]/ Σιμων Κοσμ⁻ παι^δ [
 στχ [δ]/ Πατερμου^θ . . [
 στχ [δ/] Ιω⁻ Πατε[ρμου^θ

37 ff. στ^χ: cf. 1443 verso, *passim*. It probably stands for στοιχεί, being a reviser's mark (in a different hand) to show that the entry is correct.

42. Σιμων: a correction; the original name had a letter with a tall up-stroke and λλ (not Κυρίλλος).

PAPYRUS 1427.—Date uncertain.

Inv. No. 1488 (*δ*). Two imperfect folios of a book; the lower portions measure 6 in. × 1 ft. 2 in. and $6\frac{1}{8}$ in. × 1 ft. $1\frac{3}{4}$ in. Written in a neat round minuscule in somewhat light-coloured ink on papyrus of inferior quality.

THIS is probably a *μερισμός* but of a different kind from the preceding ones. Like 1419–1425 it includes land-tax and like 1426 specifies the *κεφαλ(ισμός)* in the case of poll-tax, but it differs from 1419–1425 in not giving the names of the *τόποι* in which holdings of land are situated, while on the other hand, unlike them, it specifies the amount of each tax-payer's holding. It differs from all the preceding *μερισμοί* in the fact that after the total of the poll-tax, land-tax, and *δαπάνη*, a sum is given as deducted from the total; and this sum is described as *ἐκ τοῦ ὑπολογ(ισ)θ(έντος) (ὑπὲρ) μισθ(οῦ) α(ὐ)τ(ῶν) (καὶ) ἀπολ(οσίων) ιε ι(ν)δ(ικτιόνος)*. The first item is perhaps the salary (for various public services) due to the persons assessed, which was deducted from the quota of their taxes; the second is probably to be read *ἀπολ(οίπου)*, i. e. it represents a surplus from the previous (or some former) indiction, which therefore reduces the amount required for the present one. In 1428, 22, the reading is *ἀποπ^λ*, which might suggest *ἀπὸ πλείους*, but is probably only an inverted contraction for *ἀπολοίπου*. The conclusion seems to be that if there was a balance on the normal quota this led to a reduction in the following year's quota. If the meaning was that more than the normal quota was demanded the previous year, as so often in 1412 and 1413, and the difference therefore deducted in the present year, we should expect the usual phrase *ὡς πλείους*.

The evidence of this papyrus as to land- and poll-tax has been already discussed on pp. 170, 172. It is clear from the total that each page of the account, which occupied four, is here represented. The book was an exception to the usual rule as to binding in that it had the *verso*, instead of the *recto*, of the papyrus facing inwards; cf. the note on 1419, 146 ff. There are some corrections, which are printed in thicker type.

When this account was already in proof it was discovered that certain fragments at first included under 1426 really belonged to it. They come from the upper portion of the folios but are probably not continuous with the lower portion. As they do not give a complete line and, with one exception, contain nothing of any interest, it does not seem worth while to publish them, and the account is therefore left as it was except that the *recto* of the new fragment of the second leaf (= f. 2 *δ*) has been incorporated. In order not to disturb the numeration of lines these five new lines are numbered 20*–24*. The top fragment of f. 1 contains the end of the general heading,] Πεδι^α, which shows that the account relates to one of the Πεδιάδες. As two or three names agree, it is possible that the place is the same as in 1420, 154 ff., but this is very doubtful.

Fol. 1.]

1	]. .	οὐ α	α	[ν ^ο] γ α[ρ ^ο ν η ?]	ν ^[ο] β [ν ^ο ε]
	γ/ ν ^ο ε	ομ' ν ^ο γ ν ^ο δ β/	αρ ^τ [θ]	αρ ⁻ δ αρ ⁻ ε	
2	[δ/ Ερμα] ν ^ο αρ ^τ	Πκουί	οὐ α	α	ν ^ο γ αρ ^{[ο} ν] κη ν ^ο ζ ν ^ο ε
	γ/ ν ^ο ις	ομ' ν ^ο ς ν ^ο ι	αρ ^τ ιε	αρ ^τ ιε	αρ ^τ ε

- 3 ν^0 ού α α ν^0 γ [α]ρ^[ov] κ ν^0 ς ν^0 ς
 γι/ ν^0 θ ομ' ν^0 ς ν^0 ης αρ' ς αρ' ς αρ' ς
 4 [δ/ ? Μουσ]αι^{ov} Επιφανι^{ov} ού ς ς ς αρ^{ov} β ν^0 ς ν^0 ς
 γι/ ν^0 ς ομ' ν^0 ς ν^0 ς αρ' α αρ' α αρ' ς
 5 [γι/ διαγ]ρ^a ονύ θ ει/ κεφ^λ η γ' ν^0 κε δημ [γ'] αρ^{ov} ρον ρλγ ν^0 λδ γ' διαπ' ν^0
 [[ιβ]] Θ ν^0 νθ γ' εκ τ^{ov} υπολογ⁰ ς μισ⁰ α' S απ^λ δημ' ιε ι^δ/ ν^0 γ ς $\frac{1}{2}$ οφ^λ
 αν' ν^0 νς ς εμβολ' σι αρ' ξ τ' ορ σι αρ' ξ δ' / ς

Fol. 1 b.]

- 6 δ/ Θεοδοσιω Φιλο⁰ S αλλω ού ς ς ν^0 ς αρ^{ov} ις ν^0 δ ν^0 [ε] γι/ ν^0 δ ομ' ν^0 ς ν^0 δ
 αρ' δ [
 7 δ/ Ισακ Ταυνα S Τιρηνε ού ς ς ν^0 ς αρ^{ov} δ ν^0 α ν^0 ς γι/ ν^0 α ομ' ν^0 ς ν^0 α
 αρ^[r] β [
 8 δ/ Ψοιω S Ταυρι^{ov} ού ς ς ν^0 ς αρ^{ov} δ ν^0 α [ν⁰] ς γι/ ν^0 α ο[μ'] ν^0 ς ν^0 α
 αρ' β [
 9]ο μύ η δ/ Κυριακος Πετρον ού α α ν^0 γ [α]ρ^{ov} η ν^0 β ν^0 [[β/]] γι/ ν^0 ε ομ' ν^0 ς ν^0 ας
 αρ' ς [
 10 δ/ Σενου⁰ S Θεοδωρ^{ov} απο Εμφ^{ov} ού ς ς ν^0 ς [α]ρ^{ov} δ ν^0 α ν^0 ς γι/ ν^0 α ομ' [ν⁰] . ν^0 α
 αρ' ς [
 11 δ/ Απα Τηρ S Οννοφρι^{ov} ού ς ς ν^0 ς [α]ρ^{ov} δ ν^0 β/ ν^0 ς γι/ ν^0 β/ ομ' ν^0 ς ν^0 β/
 αρ' ς [
 12 γι/ διαγρ' ονύ δ ει/ κεφ^λ γ β/ ν^0 ια δημ' γ' αρ^{ov} ρμς ν^0 [λξ] γ' διαπ' τ^{ov} πεδι-
 ν^0 μη ς γ' [[Θ μ . [. . .]] υπολογ⁰ ς μισ⁰ α' S απο^λ δημ' ιε ι^δ/ [ν⁰] α[ς] λ' οφ^λ
 αν' ν^0 μξ γ' εμβολ' σι αρ' νδ [
 [r]

Fol. 2.]

- 13 ομ' ν^0 ς ν^0 βς γ' αρ^[r] ς αρ' ς αρ' ς γι/ ν^0] γ
 14 ομ' ν^0 ς ν^0 βς γ' αρ' ς αρ' ς αρ' ς γι/ ν^0] γ
 15 ομ' ν^0 ς ν^0 ας δ' αρ' ς αρ' ς αρ' ς γι/ ν^0] ας δ'

4. The first ς is a correction.

5. νθ γ': a correction, due to the διαπάνη having been cancelled. The original sum, if the διαπάνη was $\frac{1}{2}$ s., should have been νθ γ' ιβ, but ι is visible.

α': αὐτῶν. ν' (= ναντῶν) may possibly be read in all cases on the analogy of 1416, 2 d, but α' is an easier reading; moreover, in 1479 in a similar entry the reading is clearly αν'. Cf. however 1491 (g).

7. Τιρηνε: not Ειρηνε. The τ will represent the feminine article; Mr. Crum compares Ταγαπη.

9.]ο μύ η: it is not clear to what the reference is.

12. κεφ^λ: the λ, here and in several other cases, is made like the over-written ν.διαπ' τ^{ov} πεδι-: apparently the last two words represent τοῦ (Ζ. τῆς) πεδιάδος, though it is curious to find the singular. πεδίου seems hardly likely, as it is not elsewhere used of a subdivision of Aphrodito, and the account relates to one of the Πεδιάδες. This shows that διαπάνη refers to local expenses.ν⁰ μη, γ': the original sum for διαπάνη has probably been washed out, though no trace of writing remains. μη γ' is the total, the original total having been washed out.

16							] γι/ ν ^ο ας
	ομ ^ς	ν ^ο κδ'	ν ^ο α γ' ή	αρ ⁻ =	αρ ⁻ =	αρ ⁻	
17							] γι/ ν ^ο γ
	ομ ^ς	ν ^ο =	ν ^ο γ	αρ ^τ α	αρ ^τ =	αρ ⁻ α	
18							] γι/ ν ^ο α
	ομ ^ς	ν ^ο =	ν ^ο α	αρ ⁻	αρ ⁻	αρ ⁻	
19	[γι/ διαγρ ⁻ ον̄ ιη ει/ κεφ ^λ ον̄ ιε ιβ ^ς ν ^ο μες δημ ^ς γ' = ν ^ο = δαπ ⁻ ν ^ο γι/ ν ^ο μες υπολογ ^ο] ς μισ ^ο α ^τ S απο ^λ ιε ιδ ^ς ν ^ο α β/ κδ' λ ^ς οφ ^λ αν ^ν ν ^ο μγ β/ ή εμβολ ^η σι αρ ⁻ [κ]ας ουτ ^ω τ' ορόρ αρ ⁻ δπ ^ς σι αρ ⁻ κας						

Fol. 2 b.]

20*	δ ^τ / ναυτων καταβων						
21*	παρ ⁻ ν ^ο ας	δ/ Κωνστ ^α Ζαχαριας	ον̄ν α ει/ κεφ ^λ	α ν ^ο	[
22*	παρ ⁻ ν ^ο α	δ/ Μηνα Στεφανος	ού α	α ν ^ο	[
23*	παρ ⁻ ν ^ο ς γ' δ/ Κοσμα Ψατου	ον ⁻ α		α	[
24*	παρ ⁻ ν ^ο β/ δ/ . [. . . .]	ου ^ς του	ού α	α	[

20 + συν^ο ανακεφ^λ

21	α	εις διαγρ ⁻ οὐ θ ει/ κεφ ^λ η γ' ν ^ο κε δ[η]μ ^ο γ ^η αρ ^ο ν ^ο ρλγ ν ^ο λδ γ' δα[π] ^ς ν ^ο [. .] γι/ [ν ^ο νθ γ' υπολογ ^ο ς μισ ^ο α ^τ S απο ^λ δημ ^ς ιε ιδ ^ς ν ^ο γ ς λ ^ς οφ ^λ αν ^ν ν ^ο νς ς εμβολ ^η σι αρ ^τ ξ ουτ ^ω τ' ορ ^ς σι αρ ^τ ξ δπ ^ς =
22	β	οὐ δ γ β/ ν ^ο ια αρ ^ο ν ^ο ρ ^[ov] ρ[μς] ν ^ο λζ ς γ ν ^ο [γ.] γι/ ν ^ο μη ς γ ^η υπολογ ^ο ς μισ ^ο α ^τ S απο ^λ ιε ιδ ^ς ν ^ο ας λ ^ς οφ ^λ αν ^ν ν ^ο μξ γ' εμβολ ^η σι αρ ^τ νδ
23	γ	οὐ ιη ιε ιβ ^ς ν ^ο μες = = ν ^ο [. ιβ] γι/ ν ^ο μες [υπολογ ^ο ς μισ ^ο α ^τ S απο ^λ ιε ιδ ^ς ν ^ο α β/ κδ λ ^ς οφ ^λ αν ^ν ν ^ο μγ β/ ή εμβολ ^η σι αρ ^τ κας ουτ ^ω τ' ορόρ σι αρ ^τ = δπ ^ς σι αρ ^τ κας]
24	δ	οὐ ι θ ν ^ο κζ [γ] = = ν ^ο [. .] γι/ ν ^ο κζ γ' [
25	γι/ διαγρ ⁻ οὐ μα ει/ κεφ ^λ οὐ λε ιβ ^ς ν ^ο ρη ς γ' δημ ^ς γ ^η αρ ^ο ν ^ο σοθ ν ^ο οβ ς δαπ ^α ν ^ο Θ ν ^ο ρπα . . εκ τ ^[ov] υπολογ ^ο	

19. ν^ο μγ β/ ή: ή is perhaps a correction, and possibly γ and β/.

20*. δ(ια) τ(ων) ναυτων καταβων: it will be noticed that sailors serving with the fleet paid taxes to Aphrodito. They would perhaps be classed among οἱ ὄντες ἐν Βαβυλωνί; cf. general introduction.

21*. παρ⁻: obscure. The line looks like τ or α. Without the figures of the main entries it is hardly possible to decide whether some additional payment is intended.

23. γι/ ν^ο μες: after ς, γ seems to have been written, but as it would make both the total at the foot and the remainder for this page in l. 19 incorrect, and is, moreover, somewhat faint, it was probably part of the cancelled sum. μες should, at a rate of 3 s. per head, be με δ' (see p. 172).

25. λε ιβ^ς: this should be λς ιβ^ς.

Θ ν^ο ρπα: this is written over something, no doubt the cancelled sum of δαπάνη, which may be λη. The remains after this are probably part of the original total.

PAPYRUS 1428.—Date uncertain.

Inv. No. 1456 (a). Fragments of a book; the largest, which is of very irregular shape, measures at its greatest dimensions $11\frac{1}{8}$ in. \times 2 ft. 1 in. Written in a neat, round, rather small minuscule in black ink with a somewhat thick pen; several of the figures, here printed in thicker type, are written with a thin pen in blacker ink.

Α *μερισμός* of similar type to the last, except that the land is subdivided into irrigated and unirrigated. The *δαπάνη* also is described as *δι' ἐνταγίων καὶ ἄνευ ἐνταγίων*, which gives perhaps additional reason for supposing that it refers to the expenses of the local rather than of the central officials. The evidence of this account as to land- and poll-tax has been discussed on pp. 170 and 172.

Fragm. I *recto*.]

1

] μισ^θ αν^θ σταλ^ε [ει]/ [

2

] . ιτρε πωνη [

3

] +

Space of 5 in.

4

] ουτως διαγρ^α ούν μβ ει/ κεφ^λ ούν ε ν^ο ρης γ δημ^ο γ^η αρ^{ου} σοη ν^ο οβ ε [ουτω]s
καθ^α/ αρ^{ου} ρπγ ν^ο νγ γ χερ^σ αρ^{ου} σε ν^ο ιης γ δαπαν δ/ εντ^γ S αν^ε εντ^γ ν^ο ιζς [γι/
ν^ο ρςης εκ του υπολογ^θ S μισ^θ ατ S απο^λ ιε] ι^δ/ ν^ο λ^η οφε αν^ν ν^ο [εμβ^β]ο^λ σι αρ^τ
ρ. [

5

διαγρ^α ούν ιδ ει/ κεφ^λ ούν ιβ ν^ο λ δημ^ο γ^η αρ^{ου} ρου σοη ν^ο οβ ε ουτ^ω καθ/[^α αρ^{ου} ρπγ
ν^ο νγ γ χερ^σ αρ^{ου} σε ν^ο] ιης γ δαπαν δ/ εντ^γ S αν^ε εντ^γ ν^ο ης γι/ ν^ο ρις β/ [εκ
του υπολογ^θ S μισ^θ ατ S απο^λ ιε ι^δ/ ν^ο δ β/ λ^η οφειλον αν^ν ν^ο ριβ εμβο^λ σι
αρ^τ ρ. [

6

δ[ιαγρ^α] ούν α ει/ κεφ^λ ούν α ν^ο γ [δ]ημ^ο γ^η αρ^{ου} ρου η ν^ο α β/ [ο]υτ^ω
καθ^α/ αρ^{ου} [δ]απαν δ/ εντ^γ S αν^ε εντ^γ ν^ο S
γι/ ν^ο ες εκ τ^{ου} υπολ[ογ^θ S μισ^θ ατ S απο^λ ιε ι^δ/ ν^ο ε λ^η οφειλοντ^ε
α]ν^ν ν^ο ες εμβο^λ σι αρ^τ S [

7

διαγρ^α ούν ε ει/ κεφ^λ ουν]'' ε ν^ο ε αρ^{ου} γ ν^ο α [] ν^ο ε
γι/ ν^ο α[

1. μισθοῦ ἀνθρώπου (στ-ων) σταλίντος (στ-των) εἰς.

4 ff. These are perhaps totals of preceding pages.

4. οὐν ε: it is curious that no figures are given here. Perhaps the clerk intended to insert them at the same time as the others and forgot.

δ/ εντ^γ S αν^ε εντ^γ: δι' ἐνταγίων καὶ ἄνευ ἐνταγίων; cf. 1338, 24, note.

α(ν)τ(ων): from l. 22, where, however, the reading is not certain. It might be ν^α; cf. note on 1427, 5, but here ν^α is perhaps the easier reading.

ν^ο εμβολ(ης): no amount can have been written. Apparently, as no deduction was to be made, the clerk thought it unnecessary to repeat the sum.

PAPYRUS 1429.—Date uncertain.

Inv. No. 1456 (6). Fragments of a book; the first three measure $4\frac{1}{2}$ in. \times 6 in., $4\frac{5}{8}$ in. \times $6\frac{7}{8}$ in., $9\frac{1}{4}$ in. \times $7\frac{5}{8}$ in. Written in a neat, round minuscule of medium size in reddish ink.

A *μερισμός* of the same type as the last, except that it gives the names of *τόποι*. For its evidence as regards land- and poll-tax, see pp. 170 and 172.

Fragm. 1 *recto*.]

] ουτως καθ-/ αρ^{ov} [ν^o] χερσ^ω αρ^{ov} ν^o δ^π/ ν^o [
 Α]ρτοφακ^{ov}/ αρ^{ov} ς ν^o α β/ ουτως καθ-/ αρ^{ov} ς [ν^o α β/
]ε αρ^{ov} δ ν^o α αρ^{ov} δ ν^o [α
]ου α[ρ]^{ov} η [ν^o] β αρ^{ov} η ν^o [β?

Fragm. 1 *verso*.]

5] [αρ^{ov} ι]ε ουτω[ς καθ-/] αρ^{ov} ιε [
] αρ^{ov} ιβ ν^o γς ουτω[ς] αρ^{ov} ιβ ν^o γς [
]νφ· αρ^{ov} ις ν^o δ ουτως αρ^{ov} ις ν^o δ [
 ? Σα]σ ου αρ^{ov} ε ν^o α ουτως αρ^{ov} ε ν^o α [
] αρ^{ov} ε ν^o α [ουτως αρ^{ov} ε ν^o α

Fragm. 2 *recto*.]

10] εμβολ^α σι αρ^τ ουτως τ^ω ορό αρ^τ ε δαπ^α σι αρ^τ
 11]· χερσ^ω αρ^{ov} ν^o δαπ[α]ν^ν βς [γ]ι[/ ν^o] η σι αρ^τ γ ουτ^ω τ^ω ορό σι αρ^τ γ
 δ[απαν^ν σι αρ^τ
 12] αρ^{ov} β γι/ ν^o γ αρ^τ β ουτ^ω αρ^τ β [
] α[ρ]^{ov} ε [·] γι/ ν^o η αρ^τ δ [ο]ντ^ω αρ^τ [

Fragm. 2 *verso*.]

15] τ^oπ Αγ^{ov} Αβρ^α ν^o γ αρ^[τ] ι· τοπ Ψανν^ε ν^o β [
] Παχυμ^{ov} ούγ α [ει]/ [κ]εφ^{αλ} α [ν^o] δ δημ^o τοπ Παχ[υμιον] ?
]· φ⁻ Ταυριν^{ov} [ο]νύ α ει/ κεφ^[α] ν^o δημ^o τοπ Πι[

4. β: this is a likely amount but too little of the letter remains to make any reading certain.

16. Παχυμιον: there is a *γηδισον* Παχυμίον in 1410, 1334.

[δ/ A]πολλω Αθαν- ούν α ει/ κεφ^λ } δ' ν^ο γ δημ^ο το^π K[
 [δ/ . . Απ]α K^ν/ Πετρ[ο]ν ούν α [ει/ κεφ^α]^λ } ν^ο β δη[μ^ο το]^π [

Fragm. 3 *recto*.] *Verso* blank.

20 Θεο]δωρ^ον Πεσοου επιλ[χ]
 σι αρ^τ ι]ε ουτως τ^ω ορόρ σι αρ^τ η . δαπ^α σι αρ⁻ ζ
] σι αρ^τ ε ουτω[ς] [τ]^ω ορόρ σι αρ⁻ γ δαπ⁻ σι αρ⁻ β
 α]ρ⁻ ε αρ⁻ γ αρ⁻ β
] αρ⁻ ε αρ⁻ β αρ⁻ γ
 25] αρ⁻ αρ⁻
] αρ^τ αρ⁻ αρ⁻
] αρ⁻ αρ⁻ αρ⁻
] αρ⁻ αρ⁻ αρ⁻
] αρ⁻ αρ⁻ αρ⁻

Fragm. 4 *recto*.] *Verso* blank.

30] αρ^ον α αρ^ον [
] αρ^ον μα ει/ ν^ο ι β/ αρ^ον [
] αρ^ον λθ ει/ ς γ αρ^ον λ [

Two unimportant fragments.

31. ει(ς) : apparently the meaning is merely 'amounting to.' The preposition is not needed. In 1434, 21, etc. it is used as 'total.'

PAPYRUS 1430.—Date uncertain.

Inv. No. 1426. Three fragments of a roll; 1 ft. 2⁵/₈ in. × 1 ft. 5¹/₄ in., 9¹/₈ in. × 4 in., and 5¹/₄ in. × 1 ft. 4 in. Written in a flowing, rather large minuscule; the ink shows in places a slightly red tint.

THE nature of this account is not clear. The first two fragments contain the names of taxpayers, each followed by one sum of money and practically all preceded by another sum of money inserted by a different hand or with a different pen. The last fragment has a similar list of names, but these are followed by two columns, the second described as δ(α)π(άνης), and are not preceded by any sum. It is not certain, therefore, whether the last fragment really belongs to the same roll as the others, but it is apparently in the same hand, and in general appearance much resembles the first two, so that, though found separately, they probably belong together. It is to be noticed that in the last fragment there are no entries under δαπάνη; perhaps, therefore, the reason why this column does not appear in the first two was that, there being no entries to be made, the clerk thought it superfluous to write the heading.

As one payment is *δαπάνη*, it is reasonable to suppose that the other is poll-tax, and this is somewhat supported by the fact that the tax-payers are all men. The word *διάγρα(φον)* does indeed occur on the *verso* of fragm. 3, and would tend to confirm the supposition; but as the hand of the *verso* is apparently different from that of the *recto*, it is not certain that the totals there have anything to do with the account on the *recto*. In any case, the numbers must refer not, as usual, to pages but to columns.

A corrector has been at work on the account, and not only are the figures frequently altered but several entries are cancelled entirely. It is not by any means easy in all cases to decide whether a figure is a correction or not. The hand of the corrector is different from that which has made the entries at the beginning of the lines, which uses ink of a slightly red tint, whereas the corrections are in black ink. Some of the entries before the names have been themselves corrected. In this transcript the corrections are printed in thicker type. The reason for the corrections and the nature of the entries before the names are both obscure; the latter are possibly to be explained by the supposition that an assessment for one year has been used for the following year; cf. 1443, *verso*. The account contains little of value except the Coptic personal names.

In the totals on the *verso* of fragm. 3 the few cases where the amount in money is preserved are perhaps hardly to be used as evidence for the rate of poll-tax, because the money is so much out of proportion to the *κεφαλ(ισμός)*. In l. 121 a rate of 9 *solidi* per head would be indicated, and in other cases even more. Possibly the *δαπάνη* is included in these sums, though in the totals at the foot it is certainly stated separately. The account evidently relates to the village of Aphrodito and *οἱ ὄντες ἐν Βαβυλῶνι*.

Fragm. 1 *recto*.]

Col. I.]

	[^ν °] β/	Σαραπιων Πκουι	101 β/
	[^ν °] β/	Φιλο ^θ Πεκυσι ^{ου} καμ ^λ	^ν ° β/
	]	Πετρος Αβρ ^α	^ν ° α
	]	Ἰσακ Ἰακωβ	^ν ° β/
5	[^ν °].	Μακ ^α / Ψατου	^ν ° α
	]	Αρων Απολλω S υι· αυ-	^ν ° α
	]	[[Βαρθο ^λ Πανασε	^ν ° γ']
	]	Τιμοθεου Σενου ^θ	^ν ° ζ
	[^ν °.]'	Αβρ- Αθαν ^α	^ν ° ς
10	]	Βελ[. .] Σιρος	^ν ° ς [[.]]'
		.... ο]υ ^θ Γεωρ ^γ ελαι[ουρ]? ^ν ° β/	
		Θεοδ]οσι ^{ου} Ηλι- περ[ιχ? ^ν ° ς	
			^ν °]. ς [.]'
		Απολ]λω Κοσμα	^ν ° ς γ

2. καμ^λ: καμηλίτου.

β/: corrected from γ.

5. α γ: possibly γ is a later insertion; or α may be a correction; but probably both are by the original hand.

9. γ: perhaps from α γ.

10. Σιρος: for this name cf. 1431, 56.

12. περι^χ: περιχύτης.

15	Λ]εωντιου S υι ^ω α ^τ	ν ^ο α ζ
	? Δο]υκ Φιλο ^θ	ν ^ο β/
	Βι]κ/ Τζαμουλ Πετ[ρ] ^ο υ	ν ^ο ς
	] .^ο υ ορβι ^ο υ πο ^λ	ν ^ο α
	] Πνει	ν ^ο α
20	[γι/ ν ^ο ..] γ	

Col. II.]

	ν ^ο ς Σενου ^θ γαμ ^θ Πκουι	ν ^ο ς
	ν ^ο α [[Γεωργι ^ο υ Μουσai ^ο υ ασπι ^ς	ν ^ο β]
	ν ^ο γ [[Δαυιδ πρ ^ς Αγι ^ο υ Φοιβ-	ν ^ο γ]
	ν ^ο β/ Αβρ ^α Πανσιρ	ν ^ο β/
25	ν ^ο β/ Πκερμης Πους	ν ^ο β/
	[ν ^ο ζ Ζηνοβι ^ο υ σκυ ^τ	ν ^ο ζ]
	[[Συμφρονη Ψαχο	ν ^ο ς]
	[[Πεσατ ^ο υ Πχωρε	ν ^ο α]
	ν ^ο β/ Σαραπιων Μουσai ^ο υ	ν ^ο β/
30	β/ Παποστο ^λ Ιογτος	ν ^ο α
	β/ Ησαι ^α ελαιουρ ^γ	ν ^ο α
	ν ^ο α υι ^ο Ψατου Πετρ ^ο υ Παμ[μ] ^ε ς	ν ^ο β/
	ν ^ο ς υι ^ο Κολλου ^θ Σονστ[ε]ν	ν ^ο ς
	] . . [ . . . . . ] .^ο υ	[ν ^ο γ
35	ν ^ο ας [? Σεν]ου ^θ Φοιβ-	ν ^ο β]
	ν ^ο γ [Η]ρακλι ^ο υ Ψοιου	ν ^ο γ
	ν ^ο α Θεοδωρου Ιω ^α	ν ^ο β/
	ν ^ο β/ Ψον Κουι Μουσai ^ο υ	ν ^ο β/
	[[Ψατου . . . β ^α . ολαχ	ν ^ο β/]
40	ν ^ο β/ [. .] Σενου ^θ	ν ^ο ς
	ν ^ο ς γ Απα Διου Φοιβ-	ν ^ο β/
	γι/ ν ^ο θ ζ	

Col. III.]

ν ^ο β/ Ιερημι ^α Θεοδοσι ^ο υ	ν ^ο β/
ν ^ο ς Μην ^ν Ματοι	ν ^ο ς

16. β/: from ς [γ?]/.

17. Βικ(τωρ): a Victor son of Jamoul occurs in 1432, 10.

18. ορβιουπο^λ: probably = ὀρβιοπωλίου, 'seller of ὄρσος'; cf. 1445, 7, note.22. ασπι^ς: ἀσπιδοποιῶν or some compound with the same sense?

β: apparently from α.

23. A son (or sons) of this David occurs in l. 73.

26. σκυ^τ: σκυτέως. The same man occurs in l. 98, where his description appears as σκ(υ)δέ(ως).

30. Ιουτος: or Ιοστος; cf. l. 106, where the same person occurs.

31. The same man occurs in l. 109.

32. α: a correction, but apparently in the same hand as the other figures before the names, not by the corrector. υι^ο is in the same hand.33. ς υι^ο: as in the previous line.

35. Σενουθ(ιου): a Senuthius, son of Phoebammon, occurs several times.

41. Απα Διου: the letter after Δ is much more like ρ, having a head, so that the name may be Απαδρου; but Απα Διου is in itself more likely, and the ink may have run.

β/: from ς; so too in ll. 43, 45, 48.

45	[ν ^o] α	Ξενου ^θ Κακκακ	ν ^o β/
		Χριστοφορ· Δανιδ	..
	ν ^o α ζ	Πατερμ ^θ Τλοοτσε	ν ^o α ζ
	ν ^o [β]/	Ίσακ Θεδωρον	ν ^o β/
	[ν ^o] ς	Συμεων Παυλου S αδ ^ε /	ς
50	[ν ^o] ς	Καισσω Δανιδ	ν ^o α ς
	[ν ^o] γ	Ίερημι ⁻ Απα Τηρ	ν ^o α γ
	ν ^o β/	Ίωαννου Σιμ[ω]ν	ν ^o ς
	ν ^o γ	Ανδρ ^ε Τζαμουλ	ν ^o γ
	ν ^o γ	Κοσμα [Β]ικ ⁻ /	ν ^o γ
55	[ν ^o] β/	Ίακωβ Απα Κυρ ^{ov}	ν ^o β/
		[[Φιλο ^θ Πανκροβε	ν ^o α]]
	]	Ζ[ηνοβ]ι ^{ov} . [.....	ν ^o] ς
	ν ^o β/	Πικοκκος Μην ⁻	ν ^o ς
	ν ^o ς	Πεσοου Μουσai ^{ov}	ν ^o ς
60	ν ^o γ	Θεοδοσι ^{ov} Κωνστ ⁻	ν ^o γ
	ν ^o γ	Απα Ωρ ⁻ Μαρκ ⁻ /	[ν ^o] ζ
	ν ^o ζ	Ξενου ^θ Ίερημι ⁻	[ν ^o] ζ
	ν ^o α ς	[[Πεσατου Φιλο ^θ	[ν ^o] ς]]
	ν ^o ς	Φιλο ^θ Ενωχ	ν ^o ς
65	≈	[[. . . Ταα	ν ^o α]]

Col. IV.]

	ν ^o β/	Ίωανν ^{ov} Πατερμ ^θ S αδ ^ε /	ν ^o β/
	ν ^o β/	Μερκουλι ⁻ Ίσακ	ν ^o ς
	ν ^o ζ	Ματου Βικ ⁻ /	ν ^o ζ
	ν ^o γ	[[Ίωαννου Μαρκ ⁻ /	ν ^o α]]
70	ν ^o γ	νι ^o Πανεσνην	ν ^o γ
	β/	[[νι ^o Πετρος Ανδρ ^ε Λ[ο]υκ ⁻ /	ν ^o β/
	ν ^o ς	Κολλου ^θ Ερμα[ως]	ν ^o γ
	ν ^o α	νι ^o Δανιδ πρ ^ε Αγ ⁱ ο ^v Φ[οι]β ⁻	ν ^o α
	ν ^o γ	Απα Τηρ Κολλου ^θ	ν ^o [.]
75	ν ^o γ	Παπνου ^θ Παμ[ουν ?]	ν ^o [.]

45. α: perhaps a correction, but in the same hand.

47. α ζ: it is not certain that this is a correction.

48. Θεδωρον: *sic*, apparently.49. ν^o omitted.

50. α ς: from β; so too in I. 51.

52. ς: from β/.

55. β/: from ς.

57. ς: from β/: so too in next line. It seems very possible that the whole line is cancelled.

59. ς: from γ.

60. γ: from β/.

61. Απα Ωρ⁻: an Απα Ηôr, son of Mark, occurs in 1443, 6. Probably, therefore, in spite of the mark of abbreviation this

name is also Απα Ηôr.

65. Ταα: not Ταομ apparently. No total seems to have been written for this column.

66. β/: from γ.

67. Μερκουλι(ου): = Mercurius.

ς: from β/, which was first corrected to α.

68. Μαρου: not Μαροι, but perhaps a Greek form of the same name. Ματοι son of Απα Βικτωρ occurs in Or. 622o (8) (Crum).

ς: the correction seems to consist in rewriting ς over the same figure.

72. γ: from ς.

74, 75. These two lines in the same hand as the figures before the names. After Παμ[ουν] the ς sign seems to have been written.

Fragm. 1 *verso*.] Parallel to the breadth of the roll.

καταβλ.

α ι^δ/ δ/ Σενου^θ S Ιερεμι⁻ S αλλ^ω μισ^θ εργ⁻ παρ^{αχ} ν^ο ιδή Θ ν^ο τοδ ή
β ι^δ/ [? δ^τ/ αυ]⁻

Space of 2 inches.

Θ ν^ο ,αω[. .]

Fragm. 2 *recto*.]

80	[ν ^ο] γ̣ ερ ^τ συντεχνι ^τ	ν ^ο α ζ
	[ν ^ο .] Γεωργι ^{ου} Απα Κυρ ^{ου} Πκαμ	ν ^ο α
	[ν ^ο .] Γεωρ ^τ Απα Κυρ ^{ου} Πδικαν	ν ^ο β/
	[ν ^ο .] Θεοδοσι ^{ου} Ισ[α]κ	ν ^ο α
	[ν ^ο] . Πετρος Μακ ⁻ /	ν ^ο α
85	] Ιαννηντ	ν ^ο α
	] Περμω Πιησων	ν ^ο α ζ
	[ν ^ο] γ̣ Μακ ⁻ / Ελισσαι ^{ου} S υι ^ο αυ ^τ	ν ^ο α ζ
	[ν ^ο] β/ Μουι Ενωχ	ν ^ο β/
	Γεωργι ^{ου} Ιωαννου	ν ^ο [
90	[] Απα Τηρ Κ[ο]λλου ^θ	ν ^ο γ̣]
	]σθ S υι ^ο αυ ^τ	ν ^ο β̣ξ
	Κο]λλου ^θ S αδ ^ε / [

Fragm. 2 *verso*.] Parallel to the breadth of the roll.

γι/ ν^ο ξς̣

Fragm. 3 *recto*.]

Col. I.]

	δ/ Κυριακ/ μισ ^θ Ιω ^α πρ ^ε	ν ^ο α δ ^π / ν ^ο ≡
95	δ/ Παβικλε Θωμ ^α	ν ^ο β [ν ^ο] ≡
	δ/ Κοσμ ⁻ Μην ⁻ σκ ^δ / S υι ^ο	ν ^ο δ [ν ^ο] ≡
	[δ]/ [Θ]ε ^δ Παβικλε	ν ^ο α ν ^ο ≡
	δ/ Ζηνοβι ^{ου} σκ ^δ /	ν ^ο α ν ^ο ≡
	δ/ Πετρος Αβρ ⁻	ν ^ο δ ν ^ο ≡
100	δ/ Παπσε Βικτ[ωρ]	ν ^ο α ν ^ο ≡
	δ/ Μουσai ^{ου} Θ. [. . .] .	ν ^ο α ν ^ο ≡

77. A sum of money may have been written in the small lacuna between the bottom and top portions of the fragment (after αλλ^ω), but this is not likely, as it would probably have been visible. Apparently, therefore, 14½ s. is the sum paid by these tax-payers.

παρ^{αχ}: παραχωμάτων.

Θ ν^ο τοδ ή: in a different hand. The rest is very likely by the hand which has made the marginal additions on the *recto*.

78. As in l. 77, a sum of money may just possibly be lost.

80. συντεχνι(ων): cf. 1419, 1215.

82. β/: from γ; so too α in l. 84.

85. Ιαννηντ: Mr. Crum remarks that this seems an impossible

name, but all the letters are certain except the third ν, which is a probable reading, and nothing was written after τ.

86. Πιησων: the last three letters very doubtful, but the reading is probably right, as the name seems to be that which occurs in 1432, 48 as Πιήσων.

α ζ: from ζ.

87. (και) νι(ου) αντ(ου): in the same hand as the figures before the names; so too in l. 91.

88. β/: from γ [? γ].

94. μισ^θ: μισθωτού.

96. σκ^δ: λ. σκνέως.

98. Ζηνοβιον: cf. l. 26.

Col. 2.]

	δ/ Αβρ- Πανσιρ	ν ^ο α δ ^π /	ν ^ο ε
	δ/ Σαραπιον Ψον Κουι	ν ^ο β	ν ^ο ε
	δ/ Πεκ ^ν / Πετρο ^ν	ν ^ο β	ν ^ο ε
105	δ/ Ἰσακ Ιακ ^ν /	ν ^ο γ	ν ^ο ε
	δ/ Παποστολ ^ω Ιουστ ^ο	ν ^ο α	ν ^ο ε
	δ/ υι· Βησα πρ ^ε .	ν ^ο ς	ν ^ο ε
	δ/ Σαραπιον Πκουι πρ ^ε	ν ^ο ας	ν ^ο ε
	δ/ Ησαιειας ελαιουργ·	ν ^ο ας	ν ^ο ε

Col. 3.]

110	δ/ υι· Ουερσενουφισ οικ ^δ /	ν ^ο α δ ^π /	ν ^ο ε
	δ/ Ακαν ραπτου	ν ^ο γ	ν ^ο ε
	δ/ Ιωαννο ^ν Αθαν- ψαλ ^τ	ν ^ο β	ν ^ο ε
	δ/ Σενο ^ν Γεωρ ^γ τ ^ε	ν ^ο β	ν ^ο ε
	δ/ Μαρκ ^ο / Γεωρ ^γ	ν ^ο ε	ν ^ο ε
115	δ/ Ψον Κουι Μουσαιο ^ν	ν ^ο ς	ν ^ο ε
	δ/ Παπα Βικ-/	ν ^ο ς	ν ^ο ε
	δ[/ . . .]- Ερμα[ως]	ν ^ο β	ν ^ο []

Fragm. 3 verso.] Lines parallel to the breadth of the roll.

	β	οὐν ιζ	οὐν ια ς ιβ	ν ^ο ρλα μ[ή ?]
	γ	οὐν ιζ	οὐν ια γ ιβ	ν ^ο ρ . [
120	δ	οὐν ιε	[ονν]'. [
	ε	οὐν α	οὐν γ	ν ^ο γ [
	ς	οὐν ε	οὐν ε	ν ^ο ε [
	ζ	οὐν λβ	οὐν ια ιβ	ν ^ο . [
	η	οὐν λς	οὐν θ γ ιβ	ν ^ο ς . [
125	θ	οὐν λη	οὐν ιβ/ή	ν ^ο ριη [
126	ι	οὐν ιε	οὐν ς γ ιβ	ν ^ο ος [
126 α		ιδ- κ/ ς δ' βαβ ^ν ς ς		
127	ια	οὐν ιδ	οὐν ι[[γ]]	ν ^ο ρ[
	ιβ	οὐν ιθ	οὐν ι δ'	ν ^ο ρ[
	ιγ	οὐν ι	οὐν ζ β/	ν ^ο [
130	ιδ	οὐν λε	οὐν ια ς γ ιβ	ν ^ο ρ . [

109. Ησαιας: sic. Cf. l. 31.

110. οικ^δ/: οἰκοδόμου.112. ψαλ^τ: ψάλτου?113. τ^ε: τέκτονος.

116. Παπα: Παπας occurs as a name in 1449, 7.

118 ff. These lines are the reverse way up from those on the verso of the other fragments. As this is a roll, the numbers at the beginning must be those of columns. The hand is perhaps

different from that of Fragg. 1, verso. A piece of papyrus has been lost at the end of the line, so that μ is not now visible.

125. ιβ/ή: the dots over the ι, here and in all the other cases, are inserted by the corrector.

126, 126 α. ιδίας κόμης and βαβυλωνος. The reference is to the ὀν(όματα) ς γ ιβ: 6½ were assigned to Babylon, the rest to Aphrodito.

Fol. 1.] Blank.

Fol. 1 δ.]

φ εν ονοματι του Θυ του B
 ελεημονος S φιλανθρπ
 الرحيم الرحمن اسم الله
 5 τη ουκ εστιν θς ει μη ο θς μονος T B
 Μααμετ αποστλος Θυ
 محمد رسول الله
 Αβδελαζιζ υιος
 Μαρουαν συμβλος Ε

Fol. 2.]

+ δια[στ]αλμτ λο[ι]πδ εμβολη κωμ Αφροδ ινδ/ δ επι Σωρα^α [.] λ τ^η αυτ κωμ^η
 10 σ — S πε[δ]ι^α/ [. . .] . ρ⁻ ε ι^δ/
 ιδι^α κωμ^η Αφροδ σι αρ^τ μα ε
 σ —
 συνι[σ]ταμ^ε σι αρ^τ κ
 Δα[υ]ειτ Ιακωβ πρ^ε σι αρ^τ β
 / Θεοδοσιος Απολλω σι αρ^τ β
 15 θυγ⁻ Φ[ι]λο^θ Ραπο σι αρ⁻ α
 / Μακαριου Ναειβω σι αρ^τ α
 / Μ[α]ρ[κ]ο[ς] Φιλο^θ σκ^υ/ S αδελφ⁻/ αυτ σι αρ⁻ ς
 Μαρκος Ψυνοθ
 Πεκ^υ/ Απα Τηρ σι αρ^τ α
 20 Πετρ[ο]ς Παπουων σι αρ⁻ γ
 Στεφανος Ενωχ σι αρ^τ β
 Φιλο^θ Θεοδωρο σι αρ⁻ β
 / υι^ο Γεωργιος πρ^ε σι αρ^τ ε ε
 / Φιλημων απο Ψυρο^υ σι αρ^τ α
 25 / Φοιβαμμων Λος τ^ε σι αρ⁻ β
 S ξ κλασμ^τ [σι αρ^τ κα ε]^ι
 [Β]ικ^τ/ Δικαγε σι αρ⁻ γ
 Απα Κ^υ/ Ψεμλαι σι αρ^τ δ
 Θεοφανια Ιωαν^υ σι αρ⁻ β
 30 Κολλου^θ πρεσβ⁻ σι αρ^τ δς
 Καλλινικος Ατρητος σι αρ^τ α γ

9. διαστάματος λοιπαδρίου κ.τ.λ.

ινδ(ικτιονος) δ: this is the year 705-706.

Σωρα^α: this appears to be the Arab name which in 1332, 22 appears as Σωρα and in 1450, 2 and 1464 as Σωραεικ. If a common noun, it is difficult to see what it can be. Probably the reference is to some Arab official.

ε ι^δ/: probably part of a statement that the διάσταλμα

for the collection of these arrears was made in the 5th indiction.

15. Ραπου: not ράπτου, though that may be intended.

17. σκ^υ/: σκυτεύς.

18. The entry of wheat here has been washed out. The total in l. 12 is correct without it.

23. ε ε: a correction.

	Μαρκος Πκυλις	σι αρ ⁻ β
	γαμ ⁻ Ναθαναηλ	[σι αρ ^τ] γ
	Πετρος Θεοδασια	σι αρ ⁻ β
35	Τζαμουλ απο Μουν ^χ	[σι αρ] ⁻ β

Fol. 2 b.]

	α[ν ^θ ν ^θ Αγι ⁻ Μαρ ⁻]	σ ^ν αρ ⁻ γ κλασμ ⁻	σι αρ ^τ δ
	συνι[σ]ταμ ^ε δ/ Μουσαι ^{ου} Φοιβ ⁻	σι αρ [·] α	
	κλασμ ^τ δ/ Κολλου ^θ απο Αμπ ^λ	σι αρ ^τ γ	
	ε Π[^δ π ^δ] ανατολικ ^η /		σι αρ ⁻ λ
40	[συνιστ]αμ ^ε		σι αρ ^τ κδ β/
	Απολλω Ξενου ^θ	σι αρ [·] ς / νι [·] Πλακυ ^θ	σι αρ [·] α
	Πρωνας Τζαμουλ	σι αρ [·] βς / Τεκρομπι ⁻ Βαρ[οο]υ	σ[ι αρ ^τ] ς
	[γαμ] ⁻ Κυριλλος	σι αρ ^τ β/ / Απολλω Κολλου ^θ πρ ^ε	σι αρ ^τ ς
	[Κ]υρος Ρωμανου	σι αρ ^τ ς Τσενου ^θ Λεωντι ^{ου}	σι αρ ^τ [ς]
45	Φοιβαμμων Βικ ⁻ /	σι αρ ⁻ ας / Μηνα Πεκ[υ]σι[ο]υ	σι αρ ^τ ις
	Θεκλα Μαξε	σι αρ ^τ [ς] / Μουσαι ^{ου} Φοιβ ⁻	σι αρ ^τ α
	S ς κλασμ ⁻		[σι α]ρ ⁻ ε γ
	Παχυμιου Χρηστου	σι αρ γ Τσωνη Κουι Μυξε	σι αρ [·] ας
	Ψηρ[ε] Θεοδοσιου	σι αρ ⁻ ς γ	

Fol. 3.]

50	γ Π ^θ π ^θ		σι αρ ⁻ ρε ς
	συνισταμ ^ε		σι αρ ^τ λς ς
	/ Απολλω Ηρακλιος	σι αρ ^τ β / γα[μ] ^τ Ενωχ. Φιβ	σι αρ δ
	/ κληβ ^ρ Λεωνος	σι αρ ^τ ς / Παησε Βικτωρ	σι αρ ⁻ ις γ
	/ Πλοκλα Ηρακλιος	σι αρ [·] γ / Απα Κυρος Σαμουνηλ	σι αρ [δ ι]β
55	/ Αναστασια γ ^ν Πανοβσε	σι αρ ⁻ γ δ' / Κολλου ^θ Κακτσак	σι αρ [·] β
	/ Ερμαως Σιρος	σι αρ [·] β / Ζαχαριας Παρματιν	σι αρ [·] ς
	S ς κλασμ ⁻		σι αρ ^τ νθ
	Απα Κ ⁻ / Ενωχ	σι αρ ^τ γ	γαμ ^τ Πανσατσε
	Ιωαν ^{ου} Τκαμε	σι αρ [·] α	Ιωσηφ Νοελι ^{ου}

34. Θεοδασια: sic. It does not seem possible to read ου at the end for α.

35. Μουν^χ: Μοναχ^η; the letters look more like Μον^χ.

38. Αμπ^λ: probably (τόπος) Ἀμπελουργοῦ (or Ἀμπελῶνος), though no such τόπος occurs elsewhere. If the place were a χωρίον it would hardly bear a name of this kind.

44. ς: cancelled by a line drawn through it; so also in l. 46.

46. Μαξε: the name following Τσωνη Κουι (= 'Little Sister')

in l. 48 is probably the same, but it is hardly possible to read υ here or α there. 'Μαασαι is a (rather doubtful) name in the Coptic Jkōw texts, and Μασε another in Jême texts,' Crum.

49. Ψηρε: it is not certain that ε has been written, as one would expect the up-stroke to be visible, but the man is probably the Psêre son of Theodosius of 1420, 92. Perhaps Ψηρ[ος].

54. Πλοκλα: l. Προκλα.

55. γ^ν: γυνή.

60	κληρόρ Α[. . .]ῶν	σι αρ- α	κληρόρ Δανειτ	σι αρ- β/
	Διονησιον Κυριακος	σι αρτ α	υιῶ Απ[ο]λλῶ Πανη	σι αρ· γ ιβ
	Αθανασιῶν [Π]ασιῶν	σι αρ· β	Απα Κῡ/ Παπο	σι [αρ]· ιγ δ'
	γαμ- Παυλ[ο]υ Δουκαι	σι αρτ α	Βικτ/ Αβρααμιῶν	σι αρτ γ
	Απα Κῡ/ Β[ο]υνῶ	σι αρ· δ	Μαριαμ Παναριῶν	σι αρ γ
65	Ανουφ [Απα] Κῡ/	σι αρ· β	Απολλω Καλανσαζ	σι αρτ ιβ ε
	υιῶ Σαμο[υη]λ	σι αρ· γ	Ταβ[ι]θα Δανειτ	σι αρ· α
	κληρόρ [Φι]λοῦ Μακ-/	σι αρ· ηδ	Ιωαννῶν Ερμαως	σι αρτ α

Fol. 3 b.]

β Πῡπῡ

σι αρτ ν ε

	συνισταμῆ		σι αρ- κζ ε
70	/ Περμῶ S Ερμαως	σι αρ· [α]	/ Ηλ[ι]- Ωρονογ ^χ σι αρ- δ
	/ Θερμου ^θ S αλλων	σι αρ ^τ α	/ Ανδρεας Καλεελε σι αρ· δ
	/ Γεωργι ^{ων} Μην-	σι αρ ^τ α	/ Φιλο ^θ Πατα σι αρ- δ
	/ Ουερσενουφίς Παμι-	σι αρ· αδ	/ Πεκ ^υ / Πκοορε σι αρ· ζ
	/ Πκουι Ερμαως	σι αρ· α β/	/ Σενου ^θ Ψον Κουι σι αρ· αδ
75	/ τεκ ^υ Αθαν- απο Ψυρ ^{ων}	σι αρ· ε	/ Φιλο ^θ Πατινου σι αρ· α
	/ κληρόρ Τατσίσεσ	σι αρ· δ	

·S δ κλασμ-

σι αρ- κγ

	Απα Κῡ/ Ψατη	σι αρ· α	Βικ-/ Σαβινοῦ	σι αρ· αδ
	Ιερημιᾶ Μουσaiῶν	σι αρτ β	Απα Κῡ/ πρῆ	σι αρ· ε
80	· Εσδρα Θωμ-	σι αρ- α	[κ]ληρόρ Ναβοι	σι αρτ β
	Ιωᾶ Δανειτ πρῆ	σι αρ· α	Ψατη Πετρον	σι αρ· γ
	Απολλω Ψοιου	σι αρ· β	Δανειτ Βικ-	σι αρ- α
	Θεοδοσιος Ωρουου ^χ	σι αρ- α	Ενωχ Μηνα	σι αρ· βδ

εποικ-/ Σακοορε

σι αρτ γ

85 εποικ-/ Πακαννεως

σι αρ· βδ γ

Fol. 4.] Blank both sides.

62. Πασιον: the letter before α is wholly lost, but Π is a likely reading.

64. Βουνω(ν): the place-name, if the reading is right.

65. Καλανσαζ: the ν is certain, but the name suggests Καλανσα (1422, 16) or Καλαμσαζ (1419, 378).

73. Παμ-: probably not for Παμιν: the over-written line might be τ. The same person occurs in 1420, 213.

76. Τατσίσες: cf. 1420, 257, note.

83. Ωρουου^χ: sic.

PAPYRUS 1432.—Date uncertain.

Inv. No. 1429. Eight incomplete folios of a book; the first two folios measure 1 ft. $4\frac{7}{8}$ in. \times $9\frac{3}{4}$ in. Written in a neat, somewhat rounded minuscule of medium size.

THE fragments of this book having been collected from various places, there is no external evidence as to the original order of the folios, but the present order, on internal grounds, is the most probable one. The arrangement of the folios is extremely puzzling and, if the order here adopted is correct, was extraordinary. The first two folios, though now separated, certainly formed one folded sheet of papyrus, because the fibres are continuous; but when the sheet is spread out with the *recto* of the papyrus, as usual, to the middle, the order of the account, on the usual numeration of folios, is 1 *b*, 1, 2 *b*, 2; that is to say, the general heading and therefore the beginning of the account come, not on the outside (1), but on the inside (1 *b*) of the first folio, and the total, which should be the last page (2 *b*), is given on the inside (2) of the second folio. The most natural explanation would be that the outside pages belonged to different portions of the account and had nothing to do with that portion whose beginning and end is found on the inside pages; and as the total comprises four pages we should then have to conclude that a half-sheet had been inserted in the middle of the quire between ff. 1 and 2. There are, however, the following strong reasons against this. In the first place, the heading is not like the heading of a section of an account or a new heading for a fresh indiction, but seems clearly the general one for the whole account. Again, while the outside page of f. 1 might be the end of a section and therefore would require no heading, we should at least expect a general total; and as the inside page of f. 2 concludes a section of the account, the outside page ought to have a new heading, which is not the case. It would seem, therefore, that the outside pages belonged to the same section of the account as the inside ones, especially as the total refers to just four pages, the first of which is clearly that which contains the general heading. Moreover, there are in this sheet no signs of any holes for the string to bind the book together. They might indeed be lost in the middle, but the usual practice was to pierce the top and bottom of each sheet, and that was certainly not done in the present case. A possible explanation might be that for some reason the sheets were torn in two and then bound together in single sheets and in the reverse of the usual order, *i. e.* *recto*, *verso*, *verso*, *recto*; but the division of the two halves of the sheet seems too recent for this. The conclusion would seem to be then that the original sheet was folded with the *verso*, not the *recto*, inwards, and that the clerk in writing the account began in the reverse direction to the usual one, with the last page of the folded sheet (the *recto* of the papyrus). It seems probable that the same arrangement was adopted with the second quire (ff. 3 and 4); so that apparently the book was written backwards from the last page. The fact that no holes for the string are to be seen on any of these four folios makes it possible that the book was not bound together at all. As there are some odd fragments which seem to indicate four more folios, the account was perhaps for more than one indiction; but as these other folios are pierced at the top and in the middle (the lower portions are lost), they may have belonged to a different book, though in the same hand.

The account is probably for the ordinary *embola*; the amounts are much too large for it to be an account of arrears, like 1431. It was apparently a *μερισμός*. Among the tax-payers appear some corporate bodies.

For further evidence as to the *embola*, see 1415, *verso*, 1434, 51 ff., and especially 1442, D and the introduction to that account.

Fol. 1.]

	εμβολ[η] κωμ ⁷ Αφροδιτω S πεδι ^α γεναμ ^ε μ Π ^ο η υ ^δ ^ο / γ δ/ Α[
	]υλ ⁻ σι αρ ^τ ια γ δ/ κληρ ^ρ Απολλω πρεσβ ^υ σι αρ ^τ ιδς	
	] αρ ^τ ια γ δ/ Ανδρεας Σιμων αρ ⁻ ια γ	
	]ι ^ο S αδ ^ε / αρ ⁻ ι δ/ Απα Ρ ⁻ Θεοδοσιου αρ ⁻ ι γ	
5	M]αρκ ⁻ / αρ ⁻ ζς δ/ Ανουφ Μην ^α πρ ^ε αρ ⁻ γ	
	] αρ ^τ α δ/ Απα Κ ^υ / Ανδρεα αρ ⁻ ια γ	
	] αρ ^τ κγ δ/ Απα Τηρ Βικ ⁻ / αρ ⁻ ια γ	
	] αρ ⁻ η γ δ/ Απα Κ ^υ / Πνοουε αρ ^τ ια γ	
	] αρ ⁻ ιε δ/ Βικ ^τ / Επιμαχου αρ ⁻ ιδ	
10	] αρ ⁻ ια γ δ/ Βικ ⁻ / Τζαμουλ αρ ⁻ ια γ	
	] αρ ⁻ γ γ δ/ Γεωργιου Ψο[ο]υ αρ ⁻ ιβ	
	] αρ ⁻ ι]ε δ/ Γεωργιο[υ αρ ⁻ β γ]	
	] α]ρ ^(τ) ια γ δ/ Σενου ^(θ) Πκνλ[ιου] αρ ⁻ δ ε	
	] αρ ⁻ β δ/ Διοσκορου Φοιβ ⁻ αρ ^τ ες	
15	] αρ ^τ ιδ δ/ εκλησι ⁻ / Νοτινο[υ] αρ ^τ α	
	] αρ ⁻ ιε δ/ Ενωχ Φαειαδ αρ ^τ ια γ	
	] αρ ^τ ιη β/δ/ Μουσaiου Πατοτη αρ ⁻ ιγ	
	] αρ ⁻ β δ/ Θεοδοσιου Ιεζεκιηλ αρ ⁻ ι	
	]ι ^ο αρ ⁻ ια γ δ/ μον ^α Αββ ⁻ Σενου ^θ αρ ^τ γ	
20	] αρ ⁻ ις δ/ Ιερεμι ^α Μουσai ^ο αρ ⁻ ια γ	
	] αρ ^τ νζ δ/ Ιωανν ^ο υ Μαθι ^α αρ ^τ ια γ	
	[γι/ σι αρ ⁻ υ]μδ	

Fol. 1 b.]

	δ/ Ιωανν ^ο υ Φοιβαμ ^ω σ[ι α]ρ ⁻ ια γ δ/ Τεπυθ ^ε / Αγιου Ιωαννο[υ	
	δ/ Ιακωβ Φοιβαμ ^ω απο Αγιου Πιν ⁻ αρ ⁻ βς δ/ Ιαννει ^α S Ψον Κουι [
25	δ/ Φιλοθ ^ε / Τσμουν ^ε αρ ⁻ γς δ/ Απα Κυρου Ιωανν ^ο υ πρ ^ε [
	δ/ Καα Ψιγης πρ ^ε αρ ⁻ β δ/ Κονστ ^α Βικ ⁻ / [
	δ/ Μακαριου Βικ ^τ / Επιμ ^χ αρ ^τ ια γ δ/ κληρ ^ρ Μακ ⁻ / Πετρονι ^α [
	δ/ Μακαριου Θωμ ⁻ πρ ^ε αρ ^τ η δ/ Μηνα Κολλου ^θ [

1. γεναμ^ε: probably this agreed with μερισμός.

A [. After A the papyrus is entire, but all traces of ink have disappeared. As the papyrus does not seem much rubbed it is probable that the writing has been washed out. In that case, A should no doubt have been washed out too.

2. There seems no room between ll. 1 and 2 for a sub-heading κωμ⁷ Αφροδιτω. Before the second column in this line and in ll. 3-5, 7, 37 are dots. They are probably accidental but may perhaps be signs of revision.

4. Απα Ρ⁻: "Απα Ρασίου; cf. 1443, 5, Rylands Copt. Pap. 255.

12. ιε: on the correctness of this restoration depends that of the second entry in this line. ι is supplied because ιε is a sum which occurs several times, and moreover ε seems further to the right than one would expect it to be if it stood alone.

15. εκλησι(ας) Νοτινου: not νοτινης; hence Νοτινου must be either a personal name or an adjective agreeing with μέρους to indicate a district in the διοίκησις. The former seems on the whole the most probable. The same church recurs in 1471; cf. too 1419, 526, 1076.

23. Τεπίθε(ως) should be a personal name, a tax-payer from (the monastery of?) St. John, but this is not certain; cf. 1471, where the name is preceded by αὐτονηγοί.

27. Επιμ^χ: 'Επιμάχον. It is not usual to give the name of a man's grandfather, but there are several instances in the collection (e.g. ll. 40 and perhaps 39; cf. too Rylands Copt. Papp. 190, 204), and it is difficult to see what επιμ^χ could be as an epithet.

	δ/ Μαρκ-/ Κυριλλος πρ ^ε	[αρ]- ι	δ/ Μαρκ-/ Σενου ^θ πακ ^τ /	[
30	δ/ Οννοφρι ^{ον} Σαβινου	αρ- ι γ	δ/ Οννοφρι ^{ον} Πιδουκ ^ε /	[
	δ/ Θεοδοσιου Πεβω	αρ- ζς	δ/ Πεσατου Ανδρεα	[
	δ/ Παυλο[υ] Αγιου Πιν-	αρ- ις	δ/ τεκίνυ Ενωχ Παλεν	[
	δ/ Ιωαννου Πατερμου ^θ	αρ- [.] γ	δ/ Σενου ^θ Θεοδωρου π[
	δ/ Φοιβ ^α χρυσο ^χ [		] δ/[.] ε[
35	[δ]/ [κ]λη ^ρ β ^ρ . . ου . Μ[ο]υσαι ^{ου}	αρ-] δς	δ/ Ιουλλιτα Κυρος	[
	δ/ Φοιβ- Λος τεκ ⁻ /	αρ- ε	δ/ αυτουργ ^ο Φυπαλες	[
	δ/ Φιλοθ ^ε / μει ⁻ /	αρ- ι	δ/ γαμ- Μακ ⁻ / Πατκ ^λ /	[
	δ/ Φοιβ- Μηνα	αρ- ια γ	δ/ Ψοιου Μηνα	[
	δ/ Γεωργιου Απα Κ ^υ / Πτικ ^α /	αρ- ις	δ/ Θεοδοσιου Ισακ	[
40	δ/ Ιγναδι ^{ον} Πανσουτε	αρ- [.] α γ	δ/ Γεωργιου Απα Κ ^υ / Πκαμ [
	δ/ Πετρον Μακ ⁻ /	αρ ^τ ια γ	δ/ Βικ ^τ / Κονστ ^α	[
	δ/ αυτουργ ^ο Πβερμου	αρ ^τ ης	δ/ Ιωσηφ Βικ ^τ /	[
	δ/ Ιωσηφ Ενωχ	αρ ^[τ] .	δ/ Ιαννη Βικ ^τ / νο ^τ	[
	γ/ σι αρ ^τ τοαδ			

Fol. 2.]

45	] σι αρ ^τ ια γ δ/ Ουερσενουφισ Πλακν ^δ	σι αρ- ε
	] αρ ^τ δ γ δ/ Πεσοου Ψηρε Κουι	αρ- ι
	] αρ ^τ ι γ δ/ Πατέρμου ^θ Αμος	αρ- ςς
	] αρ- ια γ δ/ Περμω Ποιησων	αρ ^τ ια γ
	] αρ- δς δ/ Πεσοου Δικανε	αρ- ια γ
50	] αρ- ε γ δ/ Δανιδ Φιλοθ ^ε /	αρ- ια γ
	] αρ- ι δ/ Τζαμουλ Τασις	αρ- η β/
	] αρ- ις γ δ/ Μακ ⁻ / Ελισσαιου	αρ ^τ ι
	] αρ ^τ ι δ/ Ισακ Μηνα	αρ- ι
	] αρ- ζς δ/ Μουι Ενωχ	αρ- ζ
55	] αρ- β δ/ Γεωργιου Ψαχαι	αρ ^τ ςς
	αρ]- ι δ/ Σενου ^θ Φοιβ-	αρ ^τ ζ
	δ]/ . . [
	] αρ- δ δ/ Απα Τηρ Κολλου ^θ	αρ- ε
	] αρ- ε δ/ αυτουργ ^ο Ουερσ ^ε δ/ Αν[δ]ρεα	αρ ^τ ς
60	] αρ- θ δ/ Γεωργιου Τκαμει	αρ- ζ
	] αρ- κα δ/ αυτουργ ^ο Πναμ	αρ- β
	] αρ- β δ/ αυτουργ ^ο Πετραε	αρ- β

29. πακ^τ/: obscure; just possibly *πακτωνοπράτου* (1419, 1217), or it may be a name.

35. Ιουλλιτα: probably = 'Ιουλιττα = 'Ιουλιττη (CIG. 4056, 4062, *add. et corr.*).

36. τεκ⁻/: τέκτονος.

αυτουργ^ο: *λ. αὐτουργῶν*; cf. ll. 42, 61-64, 66, 68-70 and 1471. The names in these cases are usually personal names, as appears from ll. 68, 70, etc.; but a corporate body also occurs (l. 63). Apparently they are the names of persons employing the *αὐτουργοί*. But the personal names may be the names of

τόποι. It is to be noticed that several names occurring here, e.g. *Τουανειν, Πέτρ(ου) Ταπην, Ταυε*, etc., are also *τόπος* names.

37. μει⁻/: *μείζονος*?

39. Πτικ^α/: apparently a name, or perhaps mis-written for *π(ω)τικ(ου)*; but this does not seem very likely. The *α* is not certain.

48. Ποιησων: an extraordinary name, but the reading is certain. Cf. 1430, 86.

59. δ(ι) Ανδρεα: the payment of the whole body of *αὐτουργοί* was made through one person as their representative.

	]	αρ ⁻ γ	δ/ αντουργ ^ο Αββ ⁻ Ερμανω[ς]	αρ ^τ ε
	]	αρ ^τ δ	δ/ αντουργ ^ο Πκωμ δ/ Βικ/[⁻ Ε]πιμαχου αρ ^τ δ	
65	]	αρ ⁻ ε	δ/ Χαδιδος ⁻ Αββ ⁻ Μαρ ⁻ δ/ Ι[ω] ^α Πατ ^ε αρ ⁻ α	
	]	αρ ⁻ ι	δ/ αντουργ ^ο Κρατιστου	αρ ⁻ δ
	]	αρ ^τ β		

Fol. 2 b.]

	δ/ αντουργ ^ο Πετρω Ταπην	σι αρ ⁻ ε	δ/ αντουργ ^ο Τονανειν δ/ Β[
	δ/ αντουργ ^ο Τασε δ/ Πνει	αρ ⁻ δ	δ/ αντουργ ^ο Τσακαμαλε δ/ [
70	δ/ αντουργ ^ο Διοσκορου	αρ ⁻ β	δ/ αντουργ ^ο Τοπειου δ/ Μ . [
	το ^τ Φενεως δ ^τ / εξοι ^ε	σι αρ ⁻ π		
	μερ ^δ τ ^η κ ^ω /	αρ ⁻ ν γ γ	μερι ^δ Βαβυλων [αρ ⁻ κς β/]	
	δ/ Πετρου Μακ ^α /	αρ ⁻ ζ	δ/ Αθαν ⁻ Μακαριου	αρ[⁻
	δ/ Μοβαρου Θεοδωρου	αρ ⁻ θ	δ/ Θεοδοσιου Ιεζεκιηλ	α[ρ ⁻
75	δ/ Μακαριω Θωμ ⁻ πρ ^ε	αρ ⁻ δ	δ/ Βικ ⁻ / Θεοδοσιου	αρ[⁻
	δ/ Οννοφρ ^{ου} Πδουκ ^ε /	αρ ^τ ζς	δ/ μερι ^δ Βουν ^ω δ/ Πετρου Μακ ⁻ /	αρ[⁻
	δ/ Θεοδωρου Απολλω τ ^ε	αρ ⁻ γ		

γι/ σι αρ^τ [. .]+ συν^ο ανακεφ^λ

80	α ελι ^τ	αρ ⁻ υμδ	β ελι ^τ [αρ ^τ τοα ^ς]
	γ	[α.]ρ ⁻ τ κς ^ς γ	δ [

Fol. 3.]

	]	σι αρ ^τ δς	δ/ [Σ]ενηρου Ψαχο S αδ ^ε /	σι αρ ⁻ ες γ
	]	αρ ^τ ις	δ/ Μουσaiου Φο[ιβ] ^α απο Αγ ^{ου} Πιν ^τ	αρ ⁻ ζ
	]	αρ ^τ β δ ^ι	δ/ Αρων Σημεων	αρ ^τ ε
85	]	αρ ⁻ β	δ/ Δανιδ πρ ^ε Αγ ^{ου} Φοιβ ^α S αδ ^ε /	αρ ^τ θ
	]	αρ ⁻ δ	δ/ γαμ ⁻ Ιωσηφ πρ ^ε	αρ ⁻ β
	]	αρ ⁻ η	δ/ Ζαχαρι ⁻ Πους	αρ ^τ δ
	]	αρ ⁻ ες	δ/ Τααμ S Ιανν ^{ει} ^α	αρ ⁻ ε γ
	]	αρ ⁻ ι γ γ	δ/ Θεοδοσιου Αβρ ⁻	αρ ^τ κ γ
90	]	αρ ^τ δ	δ/ Μην ^α Κολλου ^ο	αρ ⁻ ζ
	]	αρ ⁻ κβ	δ/ Ωρόνογχιου Γεωρ ^τ	αρ ^τ κ
	]	αρ ⁻ λ	δ/ Τζαμουλ Πουωνσ ^τ	αρ ^τ κδς
	]	αρ[⁻ β	δ/ Πεκ ^υ / S Απα Ωρ	αρ ^τ ι

63. Αββ(α) Ερμανω: probably the monastery so called, the *αὐτοῦργοι* being employed by it.

65. Ἀββᾶ Μαριανῶ. *Marinos* is a more popular name (Crum), but the line suggests *a*. Perhaps this was the monastery from which Χαδιδος came; or he may make the payment on behalf of the monastery. For a personal name followed immediately by a place-name cf. l. 23. The line above Χαδιδος is presumably an error. For Χαδιδος Mr. Crum suggests حديد, Ḥadīd, but

a Coptic or Greek name would be expected.

67. So far as can be judged, no total has been written for the page after this line.

71. εξοι: neither the reading nor the meaning of this is quite clear. The most probable explanation is that it stands for *ἐξοίκων*; cf. the *ἐξεδ(ρων)* of 1419. The relation of the *τόπος* to the other entries is somewhat obscure.

77. τ^ε: τέκτονος.

Fol. 3 b.]

β Πεδιαδων.

95	δ/ Πκοορε Πεκυσιου	σι αρ ^τ ε	δ/ [?] Λεξ Ουερσενουφι ^{ον} S αλ[λ ^ω
	δ/ Ηλι- Ωρουωγχιου	αρ ^τ ε	δ/ Γεωργιου Τακαμη [
	δ/ Πιρεας S Απολλω	αρ ^τ δ	δ/ Κολλου ^θ τεκ-/ [
	δ/ Στεφαν ^ο Ταυριν ^ε	αρ ^τ ς	δ/ Αθαν- Θεοδοσιου [
	δ/ Πετρου Σενου ^θ	αρ ^τ ς	δ/ Ιουστιν ^ε Ιωβ [
100	δ/ Πετρου Απα Κ ^ν /	αρ ⁻ β	δ/ Ανδρεα Φιλοθεου [
	δ/ Θεοδοσιου Φιλοθ ^ε /	αρ ⁻ δ	δ/ Φοιβ- χρυσο ^χ [
	δ/ Κολλου ^θ Πκουι	αρ ⁻ ιβ	δ/ Πανεσνην S Θεοδοσιο[ν
	δ/ Φοιβ ^α απο Ψυρου	αρ ⁻ β	δ/ Θωμα Ψαχο [
	δ/ Ανδρεας Σολομων πρ ^ε	αρ ⁻ ι	δ/ Ερμανω Πκουι [
105	γι/ σι αρ ⁻ ριβ		

Fol. 4.]

	]	σι αρ ^τ ις
	] σι αρ ^τ θ [δ/ Γ]εωργιου Βασιλειου σι αρ ^τ ζ	
	]	σι αρ ^τ ιδ
	] σι αρ ^τ γ [δ/] Ευσταθειου Σενου ^θ σι αρ ^τ β	
110	] αρ ^τ γ [δ/] Ιωαννου Απα Κ ^ν / αρ ⁻ γ	
	] αρ ⁻ γ	
	] αρ ^τ γ	
	]	σι αρ ⁻ ι
	αρ[⁻ ε [δ/] Ιγναδι ^{ον} [·]ε[·] αρ ⁻ ε	

Fol. 4 b.]

115	+ Συν ^θ ανακεφ ^λ		
	κωμ- Αφροδιτω	σι αρ ⁻ [· . .]α	ε Πεδ[ι ⁻
	γ Πεδι ⁻	αρ ⁻ []	β Πεδ[ι ⁻
	εποικ-/ Πακ ^α /	αρ ⁻ []	εποικ/ Ψυρου [
	εποικ-/ Ποιμην ⁻	αρ ⁻ []	εποικ/ [
120	εποικ-/ Εμφ ^ν	αρ ⁻ []	μον ^ν ^α [
	εποικ-/ Βουνων ⁻	αρ []	αν ^θ [ν ^θ Αγι ⁻ Μαρι ⁻
	γι/		[
	εκ τουτων		
	προς ομο ^λ	σι αρ ^τ [

Some unimportant fragments.

94. Πεδιαδων: sic.

97. τεκ(τονος): or possibly Τεκ(ρομπία); but this is unlikely.

106ff. Probably this page contains the *εποικια* given in the *ἀνακεφαλαιώσεις*. The entries furthest to the right will be the totals for the various *εποικια*, under them being given the single tax-payers. From 1415, 15, 16 it may be gathered that the*embolia*-quotas of the *εποικια* were not large.

109. Ευσταθειου: this reading is due to Mr. Crum.

118. Col. 2. *εποικ*/: omitted and then inserted later, but by the original clerk.124. *προς ομολ*: obscure.

οὐκ ἐστὶν θς ι μη ο μς οὐκ ἐγεννησεν οὐκ ἐγενήθη οὐκ ἐστὶ ἴσος.

Μαμετ ἀποστῆλος Θυ ἀπεστείλεν ἀνθρώπῳ . . εἰς τὴν ορθή πιστίν

ابراهيم بن الهادي ودين الحق [محمد رسول الله]

امير المؤمنين عبد الله الوليد

10

... αβδελλα Αλουιδ Αμραλμιν Ε

Αβδελλα υἱος Αβδελμελεκ συμβ

عبد الله بن عبد الملك

فان وثقنين

هذا مما امر به الامير

في سنة

Fol. 2.]

+ Συν⁹ οικειστικ/ διαφορό στι^x κωμ⁷ Αφρο^δ ι^δ/ ε

15

κωμ⁷ Αφρο^δ

σ

16

Αθ⁹/ κθ οὐ μερ⁹ ναυ^τ μ α λ τ⁹ Κλ^ν εἰς Ραιθ⁹/ δ/ ἐπιστο^λ τ⁹ παν^ε συμβου^λ εν σ^ω
ναυ^τ γ

6. Much of this line is very difficult. The declaration of unity is certain, because some characters are fairly clear, but the individual characters in the latter part are doubtful. Possibly θς ι μη should be read rather than θς ι μη. The στι of ἐστιν is like τι or στ simply, but it seems probable that throughout the protocol these characters stand for στι; whether the monogram is of σ with τ (σ with the top-stroke extended) or τι (ι as an extension of the down-stroke of τ) is not certain. The next formula is suggested by the letters νησεν, which are almost certain, but the reading of the rest, especially ἐγενήθη (hardly ἐγενήθη), is very doubtful. Of the following formula, ἴσος, which was read by Becker, is fairly clear. If it is right, σι is written, as before, as a monogram. It would be possible to read ἐστι (στ separate) μος (= ὁμοιος); cf. 1462 (i). οὐκ cannot be read at all, but must be intended if ἐστι ἴσος is right. Preisigke reads μηδεις ἴσος, but the traces, difficult to reconcile with either reading, are certainly less unlike οὐκ than μηδ, and one would expect οὐδεις rather than μηδεις.

7. Even more difficult than the preceding. Μαμε is fairly clear, but the rest of the phrase can only be read with great reserve. To the reading in the text it is necessary to assume that the υ of Θυ and the following α are run together. All the rest of the line is very uncertain. εἰς τ(ην) ορθ(ην) πιστίν is due to Prof. E. Littmann of Strassburg. (He read ες, but as στι in πιστίν must be a monogram, the characters between ει and ν may well be the same, and the character after the ε is more like ι than σ.) We want the Greek equivalent of 'He hath sent him with direction and true religion,' but it is difficult to get this. της ορθ(ης) πιστεως is quite impossible; ἀπεστείλεν can be got by doing violence to the characters of the MS., but seems to be followed by ἀνθρώπ(οις)—'He sent him to men.' As πιστίν is in the accusative, we want a verb to govern it; εἰς seems difficult to reconcile with ἀπέστειλεν, and is perhaps to be taken as part of a word. The characters after ἀνθρώπ look like εεεε. Preisigke reads the whole line Μαμετ ἀποστολον ἀπεστείλεν ο Θς μεσσειν ορθ(ης) πιστεως. Probably Μαμετ (or Μαμεθ) is the reading rather than Μαμετ; the first α is run into the μ. To read ἀποστολον it is apparently necessary to take the character read as ε in the text as λ and the two following ones

as ον instead of θυ. The last character at all events seems impossible as ν. ἀπεστείλεν ο is perhaps possible instead of ἀπεστείλεν αν, but μεσσειν seems impossible, nor is πιστεως, though possible, so easy to reconcile with the characters as πιστίν. Perhaps the reading which suits the MS. best is Μαμετ ἀποστῆλος Θυ . . ετρεπεν ἀνθρώπους (i. ἀνθρώπους) εἰς τὴν ορθή πιστίν (Kenyon); but this departs somewhat from the Arabic formula, and ἀπέστειλεν is certainly suggested by 1462 (i). Before ετρεπεν, ος seems to be required and could be read at need.

10-11. Ε: not certain, but probable.

13. [في سنة]: perhaps rather [في سنة] (Becker).

14. οικειστικ(ον): cf. 1412, 9, 1414, 1.

στιχ(ων): cf. 1338, 6, note.

16. Ἀθῆρ κθ. ὀνόματι μέρους ναύτου (sc. ἐνός, as appears from the entries for Πέντε Πεδιάδες and Pakaunis) μηνός ἐνός λόγῳ τοῦ Κλύσματος εἰς Ῥαιθού δι' ἐπιστολῆς τοῦ πανευφύμου συμβούλου ἐν σώματι, ναύτου τρίτον. That is, the requisition is for a sailor to serve in person, and a third falls to Aphrodito. The meaning is apparently that Aphrodito is to provide a third of his wages. The words ἐν σώματι seem inconsistent with this, but obviously a third of a living sailor could not be provided, and the corresponding entry for Pakaunis reads, after Ῥαιθού, μισθ(ω)θ(έντος) Πανσιρ Πασιόν. The reason for the phrase ἐν σώματι is, then, that the sailor was to be provided by, and hired in, the διοικήσεις, the cost of his wages being provided by three χωρία; the omission of ἐν σώματι would have meant that the sailor was being hired elsewhere and the διοικήσεις was required to find his wages only. It is a difficulty in this explanation that no money is specified; but the only other possible explanation, that a third of the liability for the sailor fell to each of the three χωρία, i. e. that lots were to be cast as to which place should provide the man, seems invalidated by the fact that the sailor is spoken of as already hired, and the reason for not stating the money was probably that as the Government order was for a sailor and not for his wages, it was not considered necessary in this account of δαίνομαί to specify anything more than the proportions assigned to the χωρία. This explanation is somewhat supported by 1. 83; see note there. Rhaithu was on the coast of Arabia Petraea in the Heroopolitic Sinus.

- 17 τ^η/ ού μ^ε ρογ⁻ Μωαγαρι^τ σι αρ^τ υ λ ανδρ^π φαμ^λ τ^{ου} παν^ε συμβου^λ δ/ Βικ^τ/ Συμ^ε
ν^ο η
- 18 Χ^ο δ ού μ^ε ερ^τ α μ^ε α λ κτισμ⁻ καστρ^{ου} Βαβυ^λ δ/ Παιών ναυ^τ απο Ανται^{ον} ν^ο ς γ
- 19 Χ^ο ιε ού τι/ σι αρ^τ ρπβ λ ρογ^α Μωαγαρι^τ απο λοι^π εμβο^λ γ ι^δ/ δ/ Βικ^τ/ Συμ^ε
ν^ο δς κδ/
- 20 τ^η/ ού ξενι^{ον} τ^{ου} Αμιραλμ^{ου} ν^ο ρλγ
- τ^η/ ού δαπαν^η τ^{ου} Κλ^ν δ/ Ιεζεκιηλ Ψεμπνου^θ ψ^ω αρ^τ κ ελαι^{ον} μ^ε β
- τ^η/ ού ναυλ^{ον} πλ^{οι} S μισ^θ αυ^τ Ιεζεκιηλ ν^ο β
- τ^η/ ού ει^δ διανομ^{ον} τ^ω καρ^α ρ^α ον^τ εν⁻ νησ^{ον} Βαβυ^λ δ/ Σενου^θ πι⁻/ απο Αφρο^δ ν^ο ιε
- ακ^θ/ ζ ν^ο ζ συκ^ο/ στρ^ε π^κ δ ν^ο α γ σχ^{οι} μ^ε/ η ν^ο γ φ^{οι} σ^ω α ν^ο ς γ
- 25 παλ^{ον} γ ν^ο ς ημ^η- κ^ε/ β ν^ο ε
- 26 τ^η/ ού φορ^ε καμ^λ β S μισ^θ S δ^π/ καμηλ⁻ α ου^τ ς καμ^λ β ν^ο δ [β/] ς καμηλ⁻ α
ν^ο α γι/ ν^ο ε β/

17. τ^η/: sc. τ^η αὐτῆς.

με(ρ)ου ρογ(αε): ρογ^α is here used of corn; in the letters it is used only of the money-allowance, ρουζικόν of corn. The meaning of μέρους is that this is only part of the total ρογ^α for the *Muhājirūn*, that namely for the ἀνδράποδα φαρμῆλιας of the Governor. It is curious to find these placed under the *Muhājirūn*, as they are slaves; the reason is probably that the whole allowance set aside for the support of the *Muhājirūn* and their families and dependents was known by the general term ρογ^α Μωαγαριτών, whoever might be the persons for whom portions of it were actually intended. This will perhaps explain why ρογ^α is here used instead of ρουζικόν; ρογ^α was the general term for the whole allowance but was also used specifically for the money-allowance, while ρουζικόν denoted corn, or perhaps rather provisions, only; cf. the use of δημόσια as primarily gold-taxes in general, secondarily land-tax in particular.

Βικτ(ωρος) Συμε(ωνος): these names at the end preceded by δ(ιά) are apparently the names of the couriers or other persons who brought the order from head-quarters. The present name is a mistake here; Victor son of Symeon brought an order relating to the ρογ^α Μωαγαριτών on Chioach 15 (l. 19), and the present order was brought not by him but by Maisarah b. 'Abdallah, as appears from the corresponding entries for other places.

18. κτισμ(ατος) καστρου: this does not mean 'the building of the fortress,' but 'a building in the fortress,' as appears from l. 277, κτισ(ο)μένον ἐν(ός) κάστρου. The building referred to is possibly the κτισόμενον ὄρειον ἐν τ^ῃ Φοσσάτῳ of 1379; for the identification of Babylon and Fustāṭ see 1378, introduction.

19. τι/: τιμῆς.

20. This line, as also ll. 22 and probably 26, is a later insertion, but by the original hand. The entry appears under every χωρίον except μοναστήριον Παρόου, but in all subsequent cases except Πέντε Πεδιάδες and Psyrus the sum of money is not filled in. ξενίου, as it is followed by τοῦ Ἀμιραλμουνι, may refer to the expenses of some particular entertainment of or by the Khalif, but other evidence (noted by Mr. Crum) points to a regularly recurring tax. Thus there is a series of the Coptic texts, e.g. Or. 6230 (11, 12, 13), consisting of names with sums of money, followed by a statement by village representatives (?) that they have equitably collected (?) the ξένιον (once ξένιον) according to the ἐπίσταλμα of the σύμβουλος (this may, however, very possibly refer to a fine for sheltering fugitives); and cf. Crum, *Ostr.* Ad. 66 (p. 39), 'the ξένιον and the διάσταλμα (?) for the 5th

year.' The tax may then possibly be connected, as by Crum, *l.c.*, with the Ptolemaic and Roman ξίνα (Wilcken, *Ostr.* I. 389 f.), a tax for the expenses of travelling officials. In that case τοῦ Ἀμιραλμουνι must apparently imply that the tax was regarded as a special allowance by the Khalif to the officials. Prof. Becker suggests that it is the 'diyāfaḥ of the Muslims' (*Beiträge*, II. p. 90), a word equivalent in meaning (entertainment of guests) or perhaps the 'ḥakḥ of the *Amir al-Mu'minin*' mentioned in PSR. I. 19, which would then be a special tax = ξένιον. The reason for not specifying the amount of money was probably that at the moment the clerk was not sure how the ἐπίσταλμα had been divided.

21. ψ^ω: ψωμίον, loaves. They are always measured by artabas in these papyri (cf. 1440, *passim*) but by λίτραι in UKF. 577, and in Drerup, *Gr. Ostr. von den Menas-Heiligtümern* (Röm. Quartalschrift, 1908), No. 6, p. 247. This δαπάνη was paid in kind.

22. ναυλον πλοι(ου): l. 98 adds βιοστ(όσατος) αὐ(τῶν), from which it appears that this entry is a charge for carriage of the δαπάνη and for τ^α wages of the messenger who brought the order.

23. δνόματι εἰδὼν διανομῶν τῶν καρίβων ὄντων ἐν τῷ νήσῳ Βαβυλῶνος διὰ Σενουβίου πιστικῶ ἀπὸ Ἀφροδιτῶ. These εἰδη were not provided within the διοίκησις, as the requisition was only for their cost.

24. ακ^θ/: ἀκανθαί, i.e. trunks of acacias. That ἀκανθαί rather than ἀκανθοί is to be read is shown by l. 66.

συκ^ο/στρ^ε π^κ δ: συκὼν στρεπτόν παχέων τεσσάρων, large trunks of fig-trees. The exact sense in which στρεπτός ('gnarled') is applied to the trunks is not certain; but in 1371, 16 στ(ρε)π(ταί) is perhaps altered to σχ(ισ)τ(αί), which suggests that στρεπτός may be contrasted with σχιστός; σχιστός, planed and cloven wood, στρεπτός, the trunk in its natural state. π^κ may be πήχεων, i.e. 'four cubits long,' but δ seems required for the number of trunks, as in the other cases.

σχ^{οι} μ^ε/: σχοινία μικρά or μικτά; cf. 1414, 47, etc.

φ^ω σ^ω α: probably φοίνικος σῶμα ἐν, 'one whole palm-tree.'

25. παλ^{ον}: probably for παλόκλια (Ducange); cf. 1442, 8, note.

νημ⁻ κ^ε/: νήματος κεντηνάρια.

26. δνόματι φορέτρον καμήλων δούσι καὶ μισθοῖ καὶ δαπάνης καμηλίου ενός, οὕτως κ.τ.λ. This no doubt refers to the carriage of the articles mentioned in the previous line, that is to their carriage by land from the place where they were requisitioned to the Nile. φορέτρον καμήλων as compared with ναύλον πλοίου of l. 22 is a further illustration of the use of the two words as respectively land- and water-carriage; cf. 1340, 19, note.

- 27 τ^η/ οὐ ναυλ^{ον} S μισ^ο S παρ^αλλ^η χρ^υ δ/ Σενου^ο πι^τ/ υι^{ον} Ενωχ απο Α[φρο]^ς ν^ο α^ς
- 28 Χ^οα κα οὐ ἀλλαγ^η σιδηρ^ε μίμ γ απο μ Αθ^υ/ ε ε^ω μ ΜΧ ε δ/ Σενου^ο πι^τ/ ε ερ^η β
ν^ο δ^ς
- 29 τ^η/ οὐ πριστ^ε ε μ α λ^η επιταγ^η τ^{ον} Αμιραλμ^{ον} γινομ^ε εν Βαβυ^λ δ/ Σε[νου]^ο ν^ο ε γ
- 30 Χ^οα κδ οὐ εργ^η α μίμ ιβ λ^η νεο^ν κτισ^τ τ^{ον} Αμιραλμ^{ον} ει/ Ιερ^{ον} σ^ν ν^ο ε αποτροφ^η
[α]γορ^α δ/ Σενου^ο πι^τ/ ν^ο ε^ς
- 31 Τ^{ον} α οὐ τ^χ S ερ^ηρ^η ε τ^{ον} καρ^αρ^α μίμ δ δ/ Σενου^ο πι^τ/ εν σ^ν τεκ^τ/ β ερ^ηρ^η β δ^ς ε
Τ^{ον} ε οὐ φοινικ^η/ σχι^δ ιε λ^η οικ^η/ αυλ^η τ^{ον} Αμιραλμ^{ον} εν Βαβυ^λ δ/ Σενου^ο πι^τ/ ν^ο ε^ς
- 34 Τ^{ον} η οὐ μισ^ο S δαπ^η Ορουογχιω λογογρ^α μίμ ιβ απο μ Αθ^υ/ ε ι^δ/ δ ε^ω μ Αθ^υ/ ε
ι^δ/ ε δ/ Ωρου^α ν^ο ε
- 35 Τ^{ον} κγ οὐ χλωρ^{ον} χορ^τ αρ^{ον} γ εκ ν^ο α S μισ^ο αρ^χσταβ^λ οὐ α μίμ ιβ λ^η δρομ^η/ ἀλλαγ^η
Μο^νναχ^ο δ/ Ρασζι^τ ν^ο ε
- 36 χορ^τ αρ^{ον} γ ν^ο γ μισ^ο αρ^χσταβ^λ μίμ ιβ ν^ο β
- 37 ΜΧ η οὐ μ^ε μισ^ο σιδηρο^α ε τι/ ξυ^λ κ⁻/ οφει^λ κατερ^η πησσο^ο κ⁻/ β εκ ν^ο β δ/
Φιλο^ο Μη^η ν^ο δ
- 38 ΜΧ οὐ λουρο^δ α η κ λ^η ερ⁻γασι⁻ τε^νδ^ο τ^{ον} Αμιραλμ^{ον} γινομ^ε εν Βαβυ^λ δ/ Σενου^ο
Ενωχ ν^ο α

27. The ναύλον here refers to the carriage by water of the εἶδη specified in ll. 24, 25, as appears from l. 152. The wages are those of Senuthius, and the παρ^αλλ^η χρ^υ (in l. 100 παρ^αλλ^η alone) should refer to him also; for this phrase see the introduction to 1457.

28. ἀλλαγ^η(ε) σιδηρε(ων) or σιδηρε(ων): 'a shift of iron-workers' or 'a shift at the iron-works'; cf. 1421, 9, note.

29. πριστε(ως) (= πρίστου) (ημισεως): here there is no difficulty about the fraction, as the requisition is for ἀπαργυρισμός.

λ(ο)γ(ω) επιταγ^η(ε): in l. 285 the phrase is fuller, λ(ό)γ(ω) εργασί(ας) επιταγ^η(ε). Unless the omission of εργασίας here is accidental, ἐπιταγ^η is used in the extended sense of 'work ordered.'

30. νεον κτισ(ματος) του: the κτισ and του are in all cases written as one word, the σ forming the usual monogram with τ, but here and in l. 154 a line is drawn above, through the monogram ου, and Ἀμιραλμουνιν is never used without the article; otherwise one might suppose a form κτιστοῦ rather than κτίσματος τοῦ to be intended. This 'new building' was a palace (αἰλή), as appears from l. 286.

αγορ^α: ἀγορασθείσης, but the reading is not certain.

31. καὶ ἐργάτης εἰς ἐν σώματι. After δ⁻/, αυτ(ου) should have been written.

32. τ^χ S ερ^ηρ^η: τεχνιτῶν καὶ ἐργατῶν, 'skilled and unskilled labourers.' From the specification at the end of the line it appears that the former were τέκτονες. Note that in the case of the ἐργάται there is a fraction; cf. note on l. 16.

33. σχι^δ: in l. 105 the word is written σχι^ε, and in all the other corresponding entries σχιστ⁻. δ here, therefore, is a slip of the pen or a misspelling, and the word is not, as one might otherwise have supposed, σχιδάκων. For φοινικοδύκια σχιστά see

1362, 20, 1378, 14.

34. μισθ(ου) (καὶ) δαπα(νης) Ορουογχιω (sic) λογογρ(α) (φου): 1448 is an account of the δαπάνη of a Ὀρουόγχιος νοτάριος who is very likely the person here mentioned.

35. χλωρον χορτ(ου) αρου(ων): for the reckoning of standing fodder by arourae cf. 1347, 14, where also the charge is for the post-horses of Mounachthé.

αρ^χσταβ^λ: ἀρχισταβλίτου. Ρασζι^τ = Rāshid or Rashid.

37. ὀνόματι μέρους σιδηροχαλκῆος (?) καὶ τιμῇ ξύλων κανιστῶν (?) ὀφειλήματος (?) κατέργου πησομένων κεντηναρίων δυοῖν. For σιδηροχαλκῆος, which is only a doubtful extension, cf. Oxy. Pap. 84, 3, and Mr. Crum quotes a corresponding Coptic compound, ρομιντῆδρωτ. That κατερ^η stands for κατέργου and not for some part of κατεργάζομαι is shown by l. 294; hence οφει^λ may perhaps be a noun, ὀφειλήματος, in much the same sense as λόγ^η χρείας (e.g. 1368, 5), i.e. 'required for'; but ὀφειλομένων κατέργου is perhaps not impossible in the Greek of this period, which is fond of odd genitives. κ⁻ cannot go with οφει^λ, as in l. 65 it occurs without it, so that it must apparently be an epithet of ξύλων; perhaps therefore κανιστῶν, 'for burning.'

38. That the number is not inserted after Μ(ε)χ(είρ) is perhaps due to the fact that it is the same as the previous entry; cf. ll. 293, 294; but the entries in ll. 40, 41 should be 13th Mecheir, as appears from ll. 110, 111.

λουρο^δ: Soph. and Ducange both quote forms in λουρ for λῶρος and its derivatives, and in l. 33 δ is written for ρ in σχι^δ; hence this word is probably = λωροτόμος, which Ducange (s.v. λῶρος) explains as coriarius. In l. 293 the requisition for this purpose is for a ῥάπηνα.

η: ἡμερῶν: cf. 1434, 22, etc.

τεν^δ: τένας, tent.

- 39 τ^η/ ού καλ⁻ α `S τ^ε α' μύδ δ λ φιλοκ^λ/ καρ^αρ^α ον⁻ εν^τ νησ^{ου} Βαβυ^λ δ/ Φιλο^θ Μην^α πρ^ε
ν^ο δ
- 40 ού αν^δ } μύ η μ^τ δαπ⁻ αυ^τ λ κατεργ^ο τ^{ου} μασγι^δ Δαμασκ^{ου}/ εν σ^ω δ/ Ενωχ^χ Θεο^δ }
ν^ο βδ'
- 41 τ^η/ ού ερ^γ β λ αλλαγ^η σιδηρ^ε μύ γ απο Μ^κ τ ε^ω Π^κ τ S ξ δ^π/ αυ⁻ ν^ο βδ' ν^ο δς
Μ^κ κβ ού ναυ^τ λ κ^{ου}/ Ανατολ^η μ^τ δαπαν^η μύ τ τουτ^ε εν απαρ^γ μύ β εν ει^δ μύ δ
ο⁻ δ/ Σενου^θ πι⁻/
- 44 ναυ^τ η μ^τ δαπ⁻ αυ^τ μύ δ εν ει^δ S ξ μύ β εν απαρ^γ σ^ν ν^ο } λ αποτροφ^η
ν^ο ιβ
- 45 τ^η/ ού ναυλ^{ου} S μισ^θ Σενου^θ πι^τ/ S Αβδεραμαν βερ^δ ν^ο
Φαμ^ε δ ού λειψ^ε δαπαν^η κ^{ου}/ Αιγ^π δ/ Αθανασι^{ου} πι⁻/ ψ^ω αρ^τ κ
ού απαρ^γ γαλ⁻ ν^ο σλγ^γ ιβ^{κδ} ν^ο δς

Fol. 2 b.]

- Φαρμ^θ β ού μ^ε ναυ^τ οθ λ κ^{ου}/ Αιγ^π μ^τ δαπαν^η αυ^τ μ^α λ αποτροφ^η δ/ Ηλι⁻ στρ⁻ ναυ^τ λα
τ^η/ ού ναυλ^{ου} πλ^{αι} βαστ⁻ αυ^τ δ/ Βασιλει^{ου} Απα Κ^υ/ ναυ^τ απο πολ^ε Ανται^{ου} ν^ο ε
50 [[η]] ού δαπαν^η ναυ^τ λα `μύ ζ' μ^τ μ^ε τ^{ου} επ^{ου} Ψυρ^{ου} τουτ^ε εκ^τ/ ναυ^τ ψ^ω αρ^τ ζ' οσπρ^ε
αρ^τ α ζ' ελαι^{ου} γ ζ οξ^{ου} γ ζ αλ^υ κ^{ου}/ ας δ'
51 δ/ Απα Κ^υ/ Ανδρ^ε πι^τ/
- 52 ού δαπαν^η Μωαγαρι^τ S μαυλ^ω σι αρ^τ ρ ν^ο η γ εψ^η μ^ε ν ν^ο ιβς
γλ/ ν^ο κς γ

39. καλ⁻: καλαφάτ^{ου}.τ^ε: τέκτονος; S τ^ε α by a different hand.

40. In l. 111 this requisition is dated 13 Mecheir, in l. 299 24 Phenothoth. The latter part of this line is a correction.

αν^δ: ἀνδρός.μ^τ: μετά.

ς: the meaning is not clear; hardly a mark of contraction; perhaps the symbol for ½ and referring to the ἀνδρός ἡμίσεως. Cf. the note on l. 111.

ν^ο β δ': as the man was to serve in person (ἐν σώματι) this sum of money refers only to his δαπάνη.

41. This line is a later insertion, by the original clerk.

42. τουτ^ε κ.τ.λ.: τοῦτ' ἐστὶν ἐν ἀπαργυρισμῷ μηνῶν δυοῖν, ἐν εἶδει μηνῶν τεσσάρων. This refers to their δαπάνη, not to the sailors; the phrase for *in person* is ἐν σώματι.

44. λ(ο)γ(ω) αποτροφ(η)ς: here ἀποτροφή is definitely distinct from δαπάνη. For the difference see notes on 1334, 3, 1434, 19, and l. 48 below.

45. ν^ο: the amount not filled in.46. λειψ^ε: the invariable form in this account. It is evidently a misspelling of λείψανον.47. ν^ο σλγ γ ιβ^{κδ}: this is the total of the whole page; the sum for milk comes at the end. The correct total is ν^ο σλγ ιβ^{κδ}.

48. με(ρους) ναυ(ων) οθ: i.e. part of a total contingent of 79 sailors required from the διοίκησις. Aphrodito itself contributes 31.

μ(ε)τ(α) δαπαν(ε) αυ(ων) μ(ηνος) (ενος) λ(ο)γ(ω) αποτροφ(η)ς:

it is to be noted that one month is named here, whereas in l. 50, where the δαπάνη is specified, the period is seven months. The explanation cannot be that here αἰτ(ῶν) refers to the 79 sailors, in l. 50 to the 31 (i.e. that Aphrodito was required to provide the whole δαπάνη for one month, and that of its own contingent for seven) because all the χωρία pay the δαπάνη of their own contingents. Nor does the reason seem to be that here the δαπάνη is paid in money for one month and in l. 50, for seven, in kind, for in neither case is any money mentioned. The same difficulty is seen in the corresponding entries for all the Πεδιάδες but not in those for any of the other χωρία. The most likely explanation is that ἀποτροφή here, as in 1434, 19 and probably always, refers to the keep of the sailors during their journey to join the fleet. In this line and under the Πεδιάδες the taxpayers are required to provide such ἀποτροφή, whereas in l. 50 the δαπάνη referred to is that for the whole seven months of actual service. A month seems a long time for the journey to last, but there may be included a period of waiting between the arrival and the commencement of the expedition. Thus the translation is 'with their δαπάνη for one month, as ἀποτροφή.'

49. ν^ο ε: the ε has probably been written over ε. The reason is that this line was inserted here by mistake. It is repeated in the proper position after l. 52.

50. μ(ε)τ(α) με(ρους) του εποι(κιου) Ψυρου: i.e. part of the δαπάνη for Psyrus was paid by Aphrodito.

εκ τ(ου) ναυ(ου): 'per sailor.'

οσπρ^ε: ὀσπρέου.

κ^{ου}/: cf. 1414, 25, note.

- 53 [[θ]] οὐ ναυλ^{ου} πλ^{αι} βαστ⁻ ναυ⁻ οθ S δαπ⁻ αυ⁻ μύ ζ η^τ Βασιλει^{ου} απο Ανται^{ου} S Μακ^α/
απ^ο Απο^θ
- 54 σ^υ ν^ο α β/ δ^θ/ Απα Κ^υ/ πι^τ/ ξ ψ^ω αρ⁻ ιε ν^ο ε γ
- 55 Φαρμ^θ η οὐ ναυ^τ α επι μύ η λ πλ^{αι} τ^{ου} Κλ^υ η^τ Δανιδ Ανδρ^ε εν σ^ω απο ι^δ χ^ω ονύ α
- 56 Φαρμ^θ ις οὐ ναυλ^{ου} πλοι^{ου} βαστ⁻ α κ^τ/βο^λ δ ι^δ/ S μισ^θ Σαρακ^η/ ελ^θ χαρ^ο τ^ω αυ⁻ S μισ^θ
αν^θ σταλ^ε μ^τ αυ^τ ν^ο δ
- 57 Π^χ ε οὐ ναυ^τ ζ β/ λ κ^υ/ Αιγ^η S κ^υ/ Ανατο^λ μ^τ δαπαν^η αυ⁻ μύ ζ τουτ^ε εν απαρ^η μύ β
εν ει^δ μύ δ
- 58 δ/ Π[ετρου] πι⁻/
- 59 λ^η κ^υ/ Αιγ^η ναυ^τ γ γ μ^τ δαπαν^η αυ⁻ μύ ζ εν ει^δ S λ Μωαγαρι^τ εψη^η μ^ε ζ
ν^ο α ς
- 60 λ κ^υ/ Ανατο^λ ναυ^τ δ γ μ^τ δ^π/ αυ^τ μύ ζ ου^τ εν ει^δ μύ δ εν απαρ^η μύ β
ν^ο δ γ
- 61 Π^χ οὐ ερ^η γ β λ αλλαγ^η σιδηρ^ε μύ γ δ/ Παιων ναυ⁻ ν^ο δ ς
- 62 Π^χ ζ οὐ μ^ε δαπαν^η αμαλι^τ η^τ Σζουζαε υι^{ου} Αλουασαλ μύ δ κρ^θ αρ^τ κ ν^ο ς γ αχ^ν κ^ε/ κ
ν^ο ς γι/ ν^ο α γ
- 63 Π^χ θ οὐ μ^ε ναυλ^{ου} πλοι^{ου} βαστ⁻ διαφ[ο]ρό ει^δ τ^ω καρ^ρ α S τ^{ου} Κλ^υ δ/ Πετρο^υ πρ^ε S
Αβ^{ου} Ιεζι^δ ν^ο ι β
- 64 ιδ οὐ μ^ε τι/ διφ^θ σκεπ^α διηρων καρ^ρ α ον^τ εν⁻ νησ^{ου} Βαβυλ^η δ/ Παϊων ναυ⁻
ν^ο α ς
- 65 Π^υ δ οὐ μ^ε μισ^θ σιδηρο^χ S τι/ ξυ^λ κ⁻/ κ⁻/ α λ κατεργ^ο πησσο^ο δ/ Πετρο^υ πι^τ/ ν^ο α
- 66 Π^υ ε οὐ μ^ε δαπαν^η Ατι⁻ υι^{ου} Αγουπα S ετ^ε ονύ δ ως αναγραφαι τας ακ^θ/ μ^ε μύ δ
ν^ο β/

53. ητ(αι): this word is regularly used in Coptic in the sense of *namely*, but here the two men named are obviously not the sailors (79 in number) whose δαπάνη and ναῦλον is charged to Aphrodito. From a comparison of many entries in this account where ητοι is used with corresponding entries for other χωρία it appears that the word is interchangeable with διά. Apparently it is to be taken as an abbreviated expression for ητοι διά. It refers, however, not to the messenger who brought an order, but to the person who hired sailors or workmen. Perhaps, therefore, we should understand after it 'those of'; e.g. here '79 sailors . . . namely those of (i.e. under the charge of) Basilus'; l. 62, 'porters, namely those of Shuraih.' This Basilus was himself a sailor (l. 49).

Αποθ(ηκης): the modern Abutig, Copt. ταποῦνηκη; cf. Amélineau, *Géogr. de l'Égypte*, p. 11, Baedeker's *Egypt* (1908), p. 228.

54. δ^θ/: δαπανηθέντι.

55. ιδ(ιου) χω(ριου): this refers to Aphrodito. It appears that χωρίον was a generic term for any place within a pagarchy, even a κόμη; cf. l. 80 and the phrase τοῖς τῶν χωρίων in the letters. That David came from Aphrodito is shown by l. 393.

56. ὀνυματι ναύλου βαστάσαντος πρώτην καταβολὴν τετάρτης ἡδικτιόνης καὶ μισθοῦ Σαρακηνῶ ἐλθόντος χάριν τῶν αὐτῶν καὶ μισθοῦ ἀνθρώπου σταλέντος μετ' αὐτῶν. The plural τῶν αὐτῶν refers to δημοσίων, understood after καταβολὴν.

59. ν^ο α: as the δαπάνη of the sailors was ἐν εἰδει this sum of money refers only to the 6 metra of ἔψημα for the *Muhājirūn*, giving a rate of 1/3 s. per metron, which is that for the ἀγορὰ ἔξωθεν of 1414; the same rate is seen in l. 168, etc.

61. This line is a later insertion, by the original clerk.

62. αμαλιτ(ου): cf. note on 1379, 5, where it is suggested that the word may be the Ar. *hammāl*, porter, or *āmīl*, a subordinate official.

Σζουζαε: this should be Σζουραε, as appears from other entries. The name is the Ar. Shuraih; cf. 1332, 23, note. This person occurs also in 1440, 6, and is probably the same as the Ζωρα β^τ 'Αλοασελ of 1332, 22.

αχ^ν κ^ε/: ἀχύρων κεντηνάρια. Chaff seems a curious article of δαπάνη for a man; it might just be possible to read the measure as κ^θ/ (cf. l. 50), in which case αχ^ν may be a mistake for ἄλυ(κῆς); but if the χορ^τ of l. 177 has any reference to hay it gives some support to ἀχύρων here. Perhaps the chaff and hay were required for pack-animals.

64. διφ^θ σκεπ^α: διφθερών σκεπαστηρίων (or σκεπαστικῶν), 'hides for covering' the ships. διήρεις κάραβοι are evidently a special kind of κάραβοι, probably with two banks of oars.

65. κ⁻/: cf. note on l. 37.

66. ετ^ε: ἐτέρων, or perhaps ἐτ(αί)ρων; cf. 1439, 5. The first Arab name is perhaps ἄτγας 'Atyat.

ως αναγραφαι τας ακ(αν)θ(ας) με(ρους?) μ(ηνων) δ: 'for making a register of the acacias for part of (i) four months'; cf. RKT. III. 19, 20, which, according to Mr. Crum, reads: 'Regarding the καταγραφὴ of every acacia that is marked (*lit.* sealed), (I desire) that ye write them unto us and that ye display unto us those among them that are of (i.e. belong to) the churches.' 'Part of four months' probably means that only part of the expense was assigned to Aphrodito; the μέρους is a repetition of that at the beginning of the line.

- 67 τῇ/ οὐ φακλειῶ τῶν Ἀμιραλμῶν γινομέ ἐν Ἀλεξανδρῶν Βικτῇ/ ναυτῇ δ/ Παδοῖσε' κηρῶν ἅν
 νῶ α γ ι β̄
- 68 τῇ/ οὐ μὲ ἀνδρῶν ἡ ἐπι μύ γ λ̄ χωμ- Τεπυθῇ/ ἐν σῶ δ/ Ἀθανασίῳ Πανὶ πτῇ/ οὐν γδ
 69 τῇ/ οὐ ναυτῇ ἀντῇ ὁ ναυτῇ ἰδ δ/ Φοιβᾷ Ἀγαθῷ/ ναυτῇ
 νῶ β/
- 70 Πῶ ἰθ οὐ μὲ δαπανῇ τῶν παντὶ συμβουλῇ μύ ιβ δχ/ Ἐνωχ Βικτῇ/ πτῇ/ ἀπο Πακτῇ/ νῶ ν β/
 71 τῇ/ οὐ ναυτῇ πλῶ βαστᾷ ἀντῇ ὁ μισθῷ Ἐνωχ ὁ παραλλῇ χρῶ δχ/ τῶν ἀντῇ Ἐνωχ
 νῶ β/
- 72 Πῶ κα οὐ μὲ μισθῷ Νεμεσιωνος ὁ Σαραπιωνος οὐκδ/ ἀπο κομῇ Ονουφῇ δ/ Ἐνωχ πτῇ/
 νῶ δ
- 73 Πῶ κθ οὐ δαπανῇ ἡμῇ ὁ τῶ συνοντῇ εἰ/ερχομῇ ἡμιν ἐν Ἀλεξανδρῶν σι ἀρτῇ ο
 τῇ/ οὐ διωρυγῶν ὁ παραχωμῇ τῇ ἡμῇ κομῇ Ἀφροδῇ ἀπο ἐρῇ λδ ἐρῇ κδ
- 75 Ἐπιφῇ οὐ μὲ μισθῷ ὁ δπῇ σιδηροχῇ α ἐπι μύ γ λ̄ φιλῇ πλῶ τῶ β διαβῇ δ σιδηρῇ δ δχ/
 Ἐνωχ Βικτῇ/ πτῇ/ νῶ εδ
- 76 οὐ ἐμβολῇ ἐ ἰδ δχ/ Ἀπολλῶ πρῇ σι ἀρτῇ φ
 νῶ ρ ι γ ι β̄

Fol. 3.]

- Μῇ ἐ οὐ ἐῖδ δῖανομῶ τῶν Κλῶ δχ/ Ἐνωχ Βικτῇ/ πτῇ/ ἀπο Πακανῇ νῶ ἰδ
 Μεσῶ κε οὐ χαλκῶ/ ἐλᾷ ἅλ ἐι/ νῶ δ γ ὁ χυτῇ ἀσπρῇ ρῖ ἐι/ νῶ α λ̄ ἐπιταγῇ δ/ Ἐνωχ γι/ νῶ ἐ γ
- 80 Ἐπαγῶ α οὐ σκυτῇ α μύ β λ̄ Ἀπου Ἀνουβε τα ὁ δχ/ Ἐνωχ πτῇ/ δτῇ/ σκυτῇ τῶν χῶ νῶ γ γ
 Ἐπαγῶ α οὐ μὲ τεχνῇ μ λ̄ κατεργῷ μασγῷ Δαμασκῶν/ δ/ Ἐνωχ πτῇ/ νῶ β
 Θῶ/ β οὐ μὲ μισθῷ ὁ δαπανῇ συμμῇ α μύ δ συμμῇ δ νῶ α
 κα οὐ ναυτῇ πλῶ βαστᾷ τῶ δημῷ α κτῇ/βοῇ ὁ μισθῷ Σαρακῇ/ ἐλῇ χαρῇ τῶ δημῷ νῶ β
- 84 τῇ/ οὐ σιδηρῇ ἀλλαγῇ Βαβυλῇ μύ γ δ ἐρῇ β ἐι/ συμπῇ μύ ιβ δ/ Ἐνωχ Βικτῇ/ πτῇ/
 νῶ δδ

67. φακλειῶ(ν): probably a diminutive of *φάλα*, torch; φακί-
 λιον, *lamp*, is not so likely, as the requisition is for wax.
 φακίδια occur, apparently as a tax, in UKF. 865.

δχ/: corrected from δγ/; = διὰ χειρός. This should be the
 person who brought the order, but the name is followed by δ(ία)
 with another name. L. 131 reads, after 'Ἀλεξανδρ(ε)ῖα, κηρῶν
 (λιτρῶν) ν δ(ία) Βικτ(ωρος) ναύτ(ου) τὰ (καὶ) δ(ο)θ(έντα) Πατοσε.
 Apparently Patose was the man who took the money up to
 head-quarters. After δχ/, κ (for κηρῶν?) has been washed out.
 δ/ Παδοσε is probably a later insertion (by the same hand).

68. χωμ-: χωμάτων.

69. A later addition, by the same hand.

70. δ(ία) χ(ειρος): here this phrase is clearly used of the
 messenger.

71. (καὶ) μισθ(ου) (καὶ) Ἐνωχ: the second (καὶ) is apparently
 a slip of the pen; it is not required.

παραλλῇ χρῶ: cf. note on l. 27.

72. κομη(ς) (σίε) Ονουφ(ε)ς: probably the place so called in
 the Delta; Amélineau, *Géogr. de l'Égypte*, p. 250 f. The
 builders in question were perhaps employed on the αὐλή or
 some other building at Babylon.

73. ἡμε(τερας) : i.e. of the pagarch; cf. 1338-1340.

74. ἀπο ἐργ(ατων) λδ ἐργ(αται) κδ: i.e. 'out of (a total contingent
 of) 34 labourers, 24 labourers.' Both readings seem certain,
 but 24 and subsequent entries (and even subsequent entries
 alone) add up to far more than 34. Thus 34 was evidently not

the total contingent for the διοίκησις, but that for ἡ ἰδία κόμη
 only. For some reason only 24 were sent.

75. τῶ β διαβῇ: perhaps διαβληθέντων, 'injured'; after it some-
 thing, apparently beginning with Σ (= καὶ) has been washed out.

78. Με(σορη) ιε: corrected from Ἐπιφῇ ιε. There has been
 considerable confusion over this entry; all the Πεδιάδες and the
 ἄνθρωποι Ἀγίας Μαρίας have the date 15th Epeiph, but the
 remainder have 15th Mesore.

79. For the obscurities in this line see note on 1400, 23, 24.
 εἰ/: apparently εἰς, 'amounting to'; cf. 1420, 31, 1434, 21,
 note.

80. σκυτῇ: σκυτέως.

Ἀπου Ἀνουβε: several names of this form occur in Crum,
Catalogue; ἀποτταρη, ἀποτταραξ, etc. They show that
 Ἀπου is the Ar. *Abu*; but Ἀνουβε does not look like Arabic.
 [Mr. Crum remarks, 'In later times "Abba" often becomes
 "Abou," e.g. Abou Makâr = Abba Macarius.']

δῶ/ δδοῖντα. τὰ καὶ δδοῖντα apparently refers to the 3½ νομί-
 σματα. For the phrase cf. UKF. 852, 3.

δτῇ/ σκυτῇ τῶν χῶ: διὰ τῶν σκυτέων τοῦ χωρίου.

82. συμμ(α)χ(ου): cf. 1418, 64, note.

84. εἰ(ς) συμπλ(ηρωσιν) μ(ηνων) ιβ: probably 'to make up
 (the full term of) 12 months'; i.e. to take the place of labourers
 who had died or otherwise become unavailable before the end
 of their term of service.

85 οὐ τ^η παρο^δ ν^ο κηβ/ ν^ο
 λ^ο ν^ο τοης κδ
 S μισθ^ον/ νν^α λα ν^ο

Aφρο^δ S π^δπ^δ

90 οὐ απαργ^ν γαλα^α λ βοντ^η τ^ον δημ^ο ν^ο

Fol. 3 b.]

ε Π^δπ^δ

- 92 Αθ^ν/ κθ οὐ μ^ε ναυ⁻ α λ τ^ον Κλ^ν εις Ραλ^θ μ^α η^τ Πανσιρ Παησε δ/ επιτο^λ τ^ον παν^ε συμβ^ον
 οὐ γ
- 93 τ^η/ οὐ μ^ε σι αρ^τ ν μύβ λ ρογ⁻ Μωαγαρι^τ δx/ Μεισαρα ν^ον Αβδελλ^α ν^ο δs
 X^οι ιε οὐ τι/ σι αρ^τ ρ λ ρογ⁻ Μωαγαρι^τ απο λοι^π εμβο^λ γ ι^δ/ δ/ Βικ^τ/ Συμ^ε ν^ο βs
- 95 τ^η/ οὐ ξενιο^ν τ^ον Αμιραλμ^ο δx/ τ^ον αυ⁻ ν^ο μ
 τ^η/ οὐ φορ^ε καμ^λ S μισ^θ S δαπαν^η καμηλ⁻ δx/ τ^ον αυ^τ ν^ο
 τ^η/ οὐ δαπαν^η τ^ον Κλ^ν δ/ Ιεζεκιηλ Ψεμπνου^θ ψ^ω αρ^τ ι ελαι^ον ι
 τ^η/ οὐ ναυλ^ον πλ^οι βαστ⁻ αυ⁻ S μισ^θ Ιεζεκιηλ δ⁻/ αυ⁻ Ιεζεκιηλ ν^ο s
 τ^η/ οὐ ει^δ διανομων τ^ω καρ^αρ^α ον⁻ εν⁻ νησ^ον Βαβυ^λ δ/ Σενο^υ Ενωχ πι^τ/ ν^ο δ
 100 τ^η/ οὐ ναυλ^ον S παραλλ^η S μισ^θ αυ⁻ δ⁻/ αυ⁻ Σενο^υ πι⁻/ ν^ο s
 X^οι κα οὐ αλλαγ^η σιδηρ^ε Βαβυ^λ μύγ ερ^γρ^γ α απο μ Αθ^ν/ s ε^ω Μx^ς ν^ο β
 κδ οὐ ερ^γρ^γ α μύιβ λ νεο^ν κτισ τ^ον Αμιραλμ^ο εν Ιερ^ον σ^ν ν^ο ιβ^α αποτροφ^η δ/ Σενο^υ πι⁻/ .
 μισθ^θ/ δ/ Μην⁻ απ^ο Ποιμ^η ερ^γ s S s δ^π/ εν απαρ^γ ν^ο α ιβ^α
- 104 T^ν α οὐ τx S ερ^γρ^γ λ τ^ω καρ^αρ^α μύδ δ/ Σενο^υ πι⁻/ εν σ^ω αγγ⁻ α εν απαρ^γ καλ⁻ γ^ν
 ν^ο β/
- 105 ε οὐ φοινικ^δ/ σχι^τ ζ λ οικ^η/ αυλ^η τ^ον Αμιραλμ^ο εν Βαβυ^λ δ/ Σενο^υ πι⁻/ ν^ο γs
 η οὐ μισ^θ S δαπαν^η Ωρουογχι^ο μύιβ ν^ο α β/
 κγ οὐ μισ^θ αρ^χσταβλι^τ αλλαγ^η χωρ^ο Μονναχ^θ ν^ο β/
 Μx η οὐ μ^ε μισ^θ σιδηρο^x s τι/ ξυ^λ κ⁻/ οφεί^λ κατεργ^ο πησσο^ο κ^ε/ s λγ^γ γ δ/ Φιλο^θ ν^ο α
 τ^η/ οὐ μισ^θ S δαπαν^η καλ^α s μύδ λ τ^ω καρ^αρ^α τ^η νησ^ον Βαβυ^λ δ/ Φιλο^θ Μην⁻ ν^ο α
- 110 ιγ οὐ αλλαγ^η Βαβυ^λ μύγ ερ^γ α απο μ Μx^ς s ε^ω Πx^ς s δ/ Φιλο^θ Μην⁻ ν^ο β

85. τη(ς) παροδ(ου?): this is a regular entry, and no amount is ever specified for it. The meaning is quite obscure. A similar entry occurs in 1457, 66.

87. λ^ο: όλου. This is the total for Aphrodito.

88. These 31 sailors are probably those mentioned in l. 48. Apparently the amount of their wages was intended to be specified; it was therefore an extra entry, not included in the money-total for the κώμη. This gives some confirmation to the suggestion made in the note on l. 16.

90. βοντ^η: β. βουτίου.

92. επιτολ(ης): not επιστολ(ης) as in l. 16. Perhaps the σ there was a mistake.

IV.

97. ελαιου: sc. μέ(τρα); hardly (ξίσται), as 10 xestae = 1 metron, but it is curious that the amount is larger than for Aphrodito.

101. ερ^γρ^γ α: as often, the sign for the plural though the word is singular.

102. The dot after πι⁻/ is in the MS.

103. μισθ^θ/: see the note on l. 203.

104. αγγ⁻: ἀγγαρευτού; cf. note on 1376, 1.

εν απαργ(υρισμω) καλ(αφατου) (τριτον): i.e. a third of the wages of a caulker was requisitioned.

105. σχι^τ: corrected from σx^δ; cf. l. 33.

110. Under Aphrodito this requisition seems to be assigned to 8th Mecheir.

P p

- οὐ ἀν³ εἰς λ̄ κατεργ^ο τ^{ου} μασγι^δ Δαμασκ^ω/ μίμη εν σ^ω δ/ Ενωχ Θ^{εοδ} μισθ^ο/
 S ξ δαπαν^η αυ⁻ δ/ αυ^τ Ενωχ ν^ο } δ/
- οὐ λειψ^ε δαπαν^η Αθανασι^{ου} Πανλο^ν ψ^ω αρ⁻ η
- κβ οὐ ναυ^τ λ̄ κουρσ^{ου} Ανατο^λ μ^τ δαπαν^η αυ⁻ μίμ ε^δ τουτ^ε εν ει^δ μίμ δ εν απαρ^τ μίμ β
 115 ναυ⁻ β γ μ^τ δ^π/ μ δ εν ει^δ S ξ μίμ β εν απαρ^γ σ^ν ν^ο } λ̄ αποτροφ^η ν^ο γ^ς
 τ^η/ οὐ ναυ^{ου} πλ^{οι} βαστ^α τ^ω ναυ⁻ S δ^π/ αυ⁻ S μισ^ο ν^ο
- Fol. 4.]
- Φαρμ^ο β οὐ μ^ε ναυ^τ οθ λ̄ κ^{ου}/ Αιγ^π μ^τ δαπαν^η αυ⁻ μά δ/ Ηλι^α στρ^α ναυ^τ θ
 118 τ^η/ οὐ μ^ε δαπαν^η ναυ^τ οθ δαπαν^η ναυ^τ θ μίμ ζ τουτ^ε εκ⁻/ μ^τ ψ^ω αρ⁻ ζ οσπρ^ε μ⁻
 α ε^ς ελαι^{ου} γ ζ οξ^{ου} γ ζ αλ^ν κ^ο/ α δ/ δ/ Απα Κ^υ/ π[ι]-/
- 119 τ^η/ οὐ δαπαν^η Μωαγαρι^τ S μαν^λ σι αρ⁻ [ε]ε ν^ο β ιβ^ς εψ^η μ^ε ιε ν^ο γ^ς δ/ γι^ν/ ν^ο ε^ς γ
 δ^τ/ αυ⁻
- 120 τ^η/ οὐ ναυ^{ου} πλ^{οι} β βαστ^α τ^ω ναυ^τ οθ S δαπαν^η αυ^τ δ/ Βασιλει^{ου} απο Αντα^{ου} S
 Μακ⁻/ ν^ο α^ς
- 121 οὐ λειψ^ε σιδηρ^{ου} κ^ε/ δ λ̄ τ^{ου} δημ^ο δ⁻/ σιδηρο^χ τ^η κωμ^η ν^ο α γ
- 122 ις οὐ ναυ^{ου} πλ^{οι} βαστ⁻ τ^η α κ⁻/βο^λ δ ι^δ/ μισ^ο βερ^δ ελ^θ χαρ^τ τ^ω αυ^τ δημ^ο S μισ^ο
 αυ^ο σταλ^ε μ^τ αυ^τ δημ^ο ει/ Βαβυ^λ ν^ο α
- 123 Π^κ ε οὐ ναυ^τ β^ς λ̄ κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατο^λ μ^τ δαπαν^η αυ^τ μίμ ε^δ δ/ Πετρ^{ου} πι^τ/
 λ̄ κ^{ου}/ Αιγ^π ναυ⁻ α^ς μ^τ δαπαν^η αυ^τ μίμ ε^δ εν ει^δ S λ̄ Μωαγαρι^τ εψ^η μ^ε γ ν^ο } δ/
 125 λ̄ κ^{ου}/ Ανατο^λ α μ^τ δαπαν^η μίμ δ εν ει^δ εν απαρ^τ μίμ β ν^ο α
 οὐ αλλαγ^η σιδηρ^ε Βαβυ^λ μ^γ ερ^γ α ν^ο β
- Π^κ ζ οὐ ελαι^{ου} μ^ε β λ̄ δαπαν^η αμαλι^τ η^τ Σζουραε νι^ο Αλουασαλ μίμ δ ν^ο β/
 128 θ οὐ μ^ε ναυ^{ου} πλοι^{ου} βαστ⁻ διαφορ^ο ει^δ τ^ω καρ^α S τ^{ου} Κλ^υ δ/ Πετρ^{ου} πι^τ/ S
 Αβ^{ου} Ιεζι^δ [ν]^ο γ β/
- 129 ιδ οὐ μ^ε τι/ διφ^ο σκεπ⁻ διηρων κα[ρ][ρ]^α εν⁻ νησ^{ου} Βαβυ^λ δ/ Παιων ναυ⁻ ν^ο }
 130 Π^ν δ οὐ μ^ε μισ^ο σιδηρο^χ S τι/ ξυ^λ κ⁻/ οφει^λ κατεργ^ο πησ^ο ν^ο }
 131 τ^η/ οὐ φάκλει^ω τ^{ου} Αμιραλμ^{ου} γινομ^ε εν Αλεξα^{νδ} κηρ^{ου} λ ν δ/ Βικ^τ/ ναυ^τ τα S δ^ο/
 Πατοσε ν^ο α γ ιβ
- 132 τ^η/ οὐ αν^δ η λ̄ χωμ⁻ Τεπυθ^ε/ δ/ Αθανασι^{ου} πι⁻/ ούν α
 τ^η/ οὐ ναυ^{ου} αυ^τ δ/ Φοιβ⁻ Αγαθ^ο/ ναυ⁻ ν^ο ιβ κδ
- Π^ν ιθ οὐ δαπαν^η τ^{ου} παν^ε συμβου^λ [μύμ β δ/ Ενωχ] Βικ⁻/ πι⁻/ απο Πακαν^ε ν^ο ιε
 135 τ^η/ οὐ ναυ^{ου} πλ^{οι} βαστ^α αυ⁻ δ⁻/ αυ⁻ Ενωχ ν^ο β/
 κα [οὐ] μισ^ο Νεμεσιωνος S Σαραπιων[ο]ς οικ^δ/ δ/ Ενωχ πι⁻/ ομ^ο ν^ο γ
 κθ οὐ δαπαν^η ημ^ε S τ^ω συνον^τ ει^τ/ερχομ^ε ημιν δ/ Απολλω πρ^ε- σι αρ^τ [

111. Θ^{εοδ}: the first letter looks more like δ, but cf. l. 40, where the θ is certain. At the beginning of the line, τ^η/ is washed out. μισθ^ο: μισθωθέντος. The meaning may be that the man was hired by Enoch, or is perhaps simply a statement that he had been hired; Enoch was the messenger.

116. ναυλον πλοι(ου) βαστα(σαντος?) τω(ν) ναυ(των): if βαστ^α is really the verb the following genitive is curious, but the use is frequent in this account; cf. l. 120.

119. κε: ε more like θ, but the corresponding entries show the rate to have been 1 s. per 12 artabas, which suits the 2½ s. here.

121. A date has been washed out at the beginning of this line. That in the next is a correction.

127. After οὐ, μ^ε has been washed out.

131. τα (και) δ(ο)θ(ετα) Πατοσε: this must apparently be in agreement with νο(μισματα), meaning that the money had been given to Patose for conveyance to head-quarters. Under Aphrodito this entry is assigned to the 5th.

133. ναυ^{ου}: the clerk at first wrote ναυ^τ.

137. ει^τ/ερχομ^ε: in all the other cases ει^ε/ερχομ^ε, which is naturally to be taken as a compound participle, εισερχομένων, but here the article seems to be intended. As, however, ερχομ^ε is the participle, it is probable that τ was a mere slip of the pen due to force of habit.

- 139 Επιφ η ού μισ⁹ S δαπαν^η σιδηρ^χ α επι μύ^ς λ φιλοκ^λ πλ^{αι} τ^ω β διαβ⁹ δ/ Ενωχ
σιδηρ^χ ζ ν^ο ας γ
- 140 ού εμβολ^η τ ι^δ/ δ/ Απολλω πρ^ε σι αρ^τ ριθ

Fol. 4 b.]

- Επιφ ιε ού διανομ^ω τ^{ων} Κλ^υ δ/ Ενωχ Βικ⁻/ πι^τ/ απο Πακανυ^ε ν^ο γ
- Μεσ^ο κε ού χαλκ^ω/ χυ^τ ασπρ⁻ ρια δ/ Ενωχ Βικ⁻/ πι^τ/ ν^ο α
- 143 Θ^ω/ κα ού ναυλ^{ων} πλ^{αι} βαστ⁻ τ^ω δημ^ο S μισ⁹ βερ^δ ελ⁹ χαρ^τ αυ^τ δημ^ο β κ⁻/βο^λ δ ι^δ/ ν^ο α γ
- 144 τ^η/ ού σιδηρ^ε αλλαγ^η Βαβυ^λ μύ^γ ει/ συμπ^λ μύ^ιβ εργ⁻ α ν^ο β
- 145 ού τ^η παρο^δ ν^ο

γ Π^δΠ^δ

- 147 Αθ^υ/ κθ ού μ^ε ρογ⁻ Μωαγαρι^τ σι αρ⁻ υ λ ανδρ^π φαμ^λ τ^{ων} παν^ε συμβου^λ δ/ Μειισαρ^ε ν^ο γ δ
- 148 Χ^{αι} ιε ού σι αρ⁻ ρ λ ρογ⁻ Μωαγαρι^τ απο εμβο^λ γ ι^δ/ δ/ Βικ⁻/ Συμ^ε ν^ο β δ
- τ^η ού ξενιο^ν τ^{ων} Αμιραλμ^{ων} δχ/ τ^{ων} αυ^τ ν^ο
- 150 τ^η ού δαπαν^η ναυ⁻ λ τ^{ων} Κλ^υ δ/ Ιεζεκιηλ Ψεπνου⁹ ψ^ω αρ^τ ε ελαι^{ων} γ ε ν^ο β δ γ
- τ^η ού ει^δ διανομ^ω τ^{ων} καρ^αρ^α ον⁻ εν⁻ νησ^{ων} Βαβυ^λ δ/ Σενου⁹ Ενωχ πι^τ/ ν^ο γ
- [τ^η ού ναυ^λ] αυ⁻ S μισ⁹ Σενου⁹ Ενωχ δχ/ τ^{ων} αυ^τ ν^ο
- [Χ^{αι} κα ού αλ]λαγ^η σιδηρ^ε Βαβυ^λ μύ^γ απο μ Αθ^υ/ τ ε^ω ΜΧ τ εργ^τ α ν^ο α δ
- 154 κδ ον^λ μ^ει εργ^τ α μύ^ιβ λ νεο^ν κτισ⁻ τ^{ων} Αμιραλμ^{ων} εν Ιερ^{ων} σ^ν ν^ο ιβ αποτρ^ο δ/ ν^ο α ι β
- Σενο⁹ πι^τ/ εργ^τ ζ
- 155 μισ⁹ δ/ Μην⁻ απο Ποιμην
- Τ^ω α ού τ^χ S εργ^τ λ τ^ω καρ^αρ^α μύ^δ δ/ Σενο⁹ Ενωχ πι⁻/ εν σ^ω εργ^τ δ ν^ο β
- Τ^ω ε ού φοινικ^κ/ σχιστ⁻ δ δ/ Σενο⁹ πι^τ/ ν^ο α δ
- η ού μισ⁹ S δαπαν^η Ωρουογχιω λογογρ⁻ μύ^ιβ ν^ο α δ
- κγ ού μισ⁹ αρ^χσταβ^λ αλλαγ^η χ^ω Μοναχ⁹ ν^ο δ

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- 160 ΜΧ η ού μισ⁹ S δαπ⁻ καλ⁻ δ μύ^δ ον⁻ εν⁻ νησ^{ων} δ/ Φιλο⁹ Μην⁻ πρ^ε ν^ο α
- ιγ ού αλλαγ^η Βαβυ^λ μύ^γ απο μ ΜΧ τ ε^ω ΠΧ τ εργ^τ α δ/ Φιλο⁹ Μην⁻ ν^ο α δ
- ού λειψ^ε δαπαν^η Αθανασι^{ων} Παυλ^{ων} πι^τ/ ψ^ω αρ^τ γ
- κβ ού εξαρ^τ/ καρ^αρ^α S ακ^τ/κ^τ/ λ κουρσ^{ων} Ανατολη⁹ δ/ Σενο⁹ πι^τ/ αγκ^ν/ σιβ^ε δ

138. αμ^τ: ἀμμάτων.ξοι^δ: ξοίδων.139. τ^ω β διαβ⁹: cf. l. 75.

σιδηρ(α)χ(αλκωσ?) (εκτον): i.e. the charge is for a sixth of the wages and δαπάνη of one smith.

143. Θ^ω/: the clerk began to write Επιφ.160. After μύ^δ δ, sc. λ τ^ω καρ^αρ^α.163. εξαρ^τ: ἐξαρτίας.ακ^τ/κ^τ/: ἀκατίων.αγκυ(ρια) σιβε(νινα): cables of palm-fibre. The αγκ^ν/ is a correction from αγγ⁻.

- 165 τῇ/ οὐ ναυλ^{ov} πλ^{oi} βαστ⁻ αυτ δ-/ αυ- Σενου^δ πιτ/ ν^o
 Φαρμ^θ β οὐ μ^ε ναυ⁻ οθ λ κ^{ov}/ Αιγ^π μτ δαπαν^ι αυτ μά δ/ Ηλι^α στρ^α ναυτ ε
- 166 τῇ/ οὐ μ^ε δαπαν^ι ναυτ οθ δαπαν^ι ναυ⁻ ε μύζ τουτ^ε εκτ/ ναυτ ψω αρτ ζ ελαι^{ov} γ ζ
 οξ^{ov} γ ζ οσπρ^ε αρτ α ζ
- 167 αλ^{ov} κ^o/ ας δ'
- 169 τῇ/ οὐ δαπαν^ι Μωαγαριτ^ε S μαν^λ σι αρ⁻ λ ν^o βς εψ^ι μ^ε ι ν^o βς
 τῇ/ οὐ ναυλ^{ov} πλ^{oi} βαστ⁻ των ναυτ οθ δ δαπαν^ι αυ- δ/ Βασιλει^{ov} απο Ανται^{ov} δ
 Μακ^α/ ναυτ ν^o ζ γ
- 170 τῇ/ οὐ λειψ^ε σιδηρ^{ov} κ^ε/ δ λ τ^{ov} δημ^o δ-/ σιδηρο^x τῇ κωμ^ι ν^o β/
 Φαρμ^θ η οὐ ναυτ δ' λ τ^{ov} Κλ^ν μύη εν σ^ω. ητ Πανσιρ Παησι^{ov} αυ^δ δ'
- 172 ις οὐ ναυλ^{ov} πλ^{oi} βαστ⁻ τῇ α κτ/βο^λ δ ι^o/ μισ^θ Σ[α]ρακ^ι/ ελ^θ χαρ^ι τῇ αυτ S αυ^o
 σταλ^ε μτ αυτ ν^o β/
 Πx. ε οὐ ναυτ ας λ κ^{ov}/ Αιγ^π S κ^{ov}/ Ανατο^λ μτ δαπαν^ι αυτ μύς δ/ Πετρ^{ov} πι-/
- 175 λ κ^{ov}/ Αιγ^π ναυτ β/ μτ δαπ^α αυτ μύς εν ει^δ S λ Μωαγαριτ^ε εψ^ι μ^ε β ν^o ζ
 λ κ^{ov}/ Ανατο^λ ναυτ ζ γ μτ δαπ⁻ μύδ εν ει^δ S εν απαρ^ι μύβ ν^o ζ γ
 οὐ αλλαγ^ι σιδηρ^ε Βαβυ^λ μύγ απο μ Πx ε ε^ω Μ^ε ε ερ^ι α ν^o ας
 Πx ζ οὐ χορ^π κ^ε/ κ λ δαπαν^ι αμαλιτ^ε ητ Σζουραε υ^{ov} Αλουασαλ μύδ ν^o β/
 178 θ οὐ ναυλ^{ov} πλοι^{ov} βαστ⁻ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ov} Κλ^ν δ/ Πετρ^{ov} πιτ/ S Αβ^{ov}
 Ιεζιδ ν^o β γ
- 179 ιδ οὐ μ^ε τι/ διφθ^ε/ σκεπ^τ διηρ^ω καρ^αρ^α ον⁻ εν⁻ νησ^{ov} Βαβυ^λ δ/ Παιων ναυτ ν^o ζ
- 180 Π^ν δ οὐ μ^ε μισ^θ σιδηρο^x α τῇ ημ^ε κωμ^ι ον⁻ ει/ εργ⁻ πησσο⁻ εν⁻ πολι Μεμφ^ε δ/ [Βικτ^ι/?]
 ν^o ν^o [ν^o .]'
- 181 τῇ/ οὐ μ^ε αγγ⁻ η λ παραχωμ⁻ Τεπυθ^ε/ μύγ ερ^ι β/ εν σ^ω S ναυ^λ αυ ν^o ιβ^ι
 ιθ οὐ δαπαν^ι τ^{ov} παν^ε συμβου^λ μύιβ δ/ Ενωχ Βικτ^ι/ πιτ/ απο Πακ⁻/ ν^o θ
 τῇ/ οὐ ναυλ^{ov} πλ^{oi} βαστ⁻ αυ- S παραλλ^ι αυ- δ/ Ενωχ Βικτ^ι/ πιτ/ ν^o γ
 κα οὐ μερ^{ov} μισ^θ Νεμεσιων^o S Σαραπιωνος οικ^δ/ δ/ Ενωχ Βικτ^ι/ πιτ/ ν^o γ

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- 185 Π^ν κθ οὐ δαπαν^ι ημ^ε S τ^ω συνοντ^ε ει/ερ^x ημιν εν Αλεξ^{ανδ} σι αρτ κ
 τῇ/ οὐ φιλοκ^λ/ πωραχωμ⁻ S διωρυγ^ω τῇ ημ^ε κωμ^ι ερ^ιρ^ι ε αμμ⁻ β ξοι^δ β
 οὐ εμβολ^ι γ ι^o/ δ/ Απολλω πρ^ε σι αρτ ρμδ
- Επιφ^ι ιε οὐ διανομ^ω τ^{ov} Κλ^ν δ/ Ενωχ Βικτ^ι/ απο Πακαυν^ε ν^o ας γ
 Μεσο⁻ κε οὐ χαλκ^ω/ λ τῇ επιταγ^ι χυτ ασπρ^ε βε δ/ Ενωχ Βικτ^ι/ πιτ/ ν^o ζ
- 190 Θ^ω/ κα οὐ ναυλ^{ov} πλ^{oi} βαστ⁻ τ^ω δημ^o S μισ^θ Σαρακ^ι/ ελ^θ χαρ^ι τ^ω αυτ ν^o α
 τῇ/ οὐ σιδηρ^ε αλλαγ^ι Βαβυ^λ μύγ ει/ συμ^π μύιβ δ/ Ενωχ πι-/ ερ^ι α ν^o ας
 οὐ τῇ παρο^δ ν^o

168. The β of the first β; is corrected from α.

171. The dot is in the MS.; its purpose is not clear.

172. μισθ(ου): this should be preceded by (και).

177. χορ^π: obscure; cf. note on l. 62. κ^ε/ is for κεντηναρίων.

180. εν (τη) πολ(ε)ι Μεμφε(ως): πόλις Μέμφεως is a curious way of expressing the name, but this seems to be intended (unless perhaps Μεμφειτών). From this it appears that the work referred to was done at Memphis, not at Aphroditō.

Βικτ(ωρος): in ll. 65 and 320 the messenger who brought

this requisition is Peter, πιστικός, but in l. 362 and all subsequent entries it is Victor, ναύτης.

183. παραλλ^ι αυ⁻: here this word παραλλ^ι is found, not with χρυσίου but with αυ⁻; but l. 231 shows that παραλλ^ι χρυσίου αὐτῆς (sc. δαπάνης) is intended.185. ει/ερ^x: a correction from ημιν.186. πωραχωμ⁻: sic.189. ασπρ^ε: the ε is quite certain but must be a mistake; cf. note on 1400, 23, 24.

Fol. 6.]

β Π^επ^δ

- 194 Αθ^ν/ κθ ού ρογ^α Μωαγαρι^τ σι αρ^τ υ μύβ λ αν^δπ φαμ^λ τ^ου παν^ε συμβ^ου δ/ Μεισα βερ^δ
^{ν^ο γ}
- 195 Χ^οι ιε ού ρογ^α Μωαγαρι^τ σι αρ^τ π απ^ο εμβο^λ γ ι^δ/ δ/ Βικ^τ/ Συμ^ε πι^τ/ ν^ο β
^{τ^η/ ού ξενιο^ν τ^ου Αμῖραλμ^ου δ/ Βικ^τ/ Συμ^ε πι^τ/ ν^ο}
^{τ^η/ ού δαπαν^η ναυ^τ λ τ^ου Κλ^ν δ/ Ιεξεκιηλ Ψεπνου^θ ψ^ν αρ^τ ι ελαι^ου γ ι}
- 198 τ^η/ ού ναυλ^ου πλοι^ω Βικ^τ/ ναυ^τ απο Ψιν^ε βαστ^τ δ^π/ αυ^τ δ^τ/ αυ^τ S Ιεξεκιηλ
^{ν^ο ς}
- 199 τ^η/ ού ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Ξενου^θ πι^τ/ απο Αφρο^δ ν^ο βς
^{τ^η/ ού ναυλ^ου πλ^οι αυ^τ ξ εγγ^τ δ/ Ξενου^θ πι^τ/ ν^ο γ}
- 200 Χ^οι κα ού αλλαγ^η σιδηρ^ε Βαβυ^λ αν^δ α μύγ απο μ Αθ^ν/ ε^ω ΜΧ ε ν^ο α σι αρ^τ ε
^{τ^η/ ού με ερ^τ α μύβ λ νεο^ν κτισ^τ τ^ου Αμῖραλμ^ου εν Ιερ^ου σ^ν ν^ο ιβ^λ λ αποτροφ^η αν^δ ε}
^{ει/ ν^ο α ιβ^λ}
- 202 Χ^οι κδ ού με ερ^τ α μύβ λ νεο^ν κτισ^τ τ^ου Αμῖραλμ^ου εν Ιερ^ου σ^ν ν^ο ιβ^λ λ αποτροφ^η αν^δ ε
^{ει/ ν^ο α ιβ^λ}
- 203 τα S μισ^θ Μην^ν δ/ Ξενου^θ πι^τ/
- 204 Τ^ν α ού τ^χ S ερ^τ λ τ^ω καρ^αρ^α μύδ δ/ Ξενου^θ Ενωχ πι^τ/ πριστ^τ ε^ι/ ν^ο α αγγ^τ δ^τ εν σ^ω
^{τ^η ε ού φοινικ^δ/ σχιστ^τ δ δ/ Ξενου^θ Ενωχ πι^τ/ ν^ο β}
- 205 Τ^ν ε ού μισ^θ S δαπαν^η Ορουογχι^ου λογογ^α μύιβ σι αρ^τ ις
^{η ού μισ^θ S δαπαν^η Ορουογχι^ου λογογ^α μύιβ σι αρ^τ ις}
^{κγ ού μισ^θ αρ^σταβλι^τ χωρ^θ Μουαχ^θ δ/ Ρασζιδ ν^ο γ}
- ΜΧ η ού ερ^τ λ τ^ω καρ^αρ^α ον^τ εν^τ νησ^ου Βαβ^υ μύδ δ/ Φιλο^θ Μην^ν πρ^ε εν σ^ω αν^δ γ
^{ιγ ού αλλαγ^η Βαβυ^λ μύγ απο μ ΜΧ ε^ω ΠΧ ε ερ^τ α ν^ο α σι αρ^τ}
- 210 ού λειψ^ε δαπαν^η Αθανασι^ου πι^τ/ ψ^ν αρ^τ ε
^{κβ ού ναυ^τ λ κ^ου/ Ανατολ^η μ^τ δαπαν^τ μύε του^τ εν ει^δ μύδ εν απαρ^τ μύβ}
- 212 ναυ^τ α γ μ^τ δ^π/ αυ^τ μ δ εν ει^δ S ξ μύβ εν απαρ^τ σ^ν ν^ο ε λ αποτρ^ο
^{ν^ο β}
- 213 ού ναυλ^ου πλ^οι βαστ^τ τ^ω ναυ^τ S δαπαν^η δ/ Ξενου^θ Ενωχ πι^τ/ [ν^ο]
^{Φαρμ^θ β ού με ναυ^τ οθ λ κ^ου/ Αιγ^π μ^τ δαπ^τ αυ^τ μ α δ/ Ηλι^τ στρ^α να[ν^τ δγ]}
- 215 τ^η/ ού με δαπαν^η ναυ^τ οθ δαπαν^η ναυ^τ δ γ μύζ δ/ Απα Κ^ο/ Ανδρ^ε πι^τ/
- 216 τ^η/ ού δαπαν^η Μωαγαρι^τ S μανλ^ω σι αρ^τ κ ν^ο α β/ εψ^η μ^ε ζ ν^ο ας δ^τ δ^τ/ αυ^τ
- 217 τ^η/ ού ναυλ^ου πλ^οι βαστ^τ ναυ^τ οθ S δαπαν^η αυ^τ μύζ δ/ Βασιλει^ου ναυ^τ S Μακ^τ/ ναυ^τ
^{ν^ο ς δ^τ}
- 218 τ^η/ ού λειψ^ε σιδηρ^ου κ^ε/ δ λ τ^ου δημ^ο δ^τ/ σιδηρο^χ τ^η κωμ^η ν^ο β/
^{η ού ναυ^τ τ^ου Κλ^ν μύη εν σ^ω τα S μισθ^θ/ ναυ^τ δ^τ}

198. ναυλον πλοιω(ν or = πλοιου?) Βικ(τωρος): apparently this means that the boat belonged to Victor, but perhaps Βικτωρος goes with ναύλου.

Ψιν^ε: the χω(ρίον) Ψιν^ε of 1435, 114, which is shown by 1462 (d), 11 to have been in the Apollinopolite and Antaeopolite pagarchy; from 1435, 134 it appears to have had a harbour. Probably we may extend Ψινεμον (1419, 1248, etc.).

δ(ια) (του) αυ(του): i. e. Victor.

200. ξ εγγ^τ: by another hand; = καί εγγόμου; cf. 1414, 306. εγγομος evidently means a charge for lading; cf. note on l. 283.

203. τα (και) μισθ(ωθεντα): in ll. 103 and 155, μισ^θ δ/ Μην^ν, one would naturally read μισθωθέντος διὰ Μηνῆ, the reference

being to the workman. The neuter plural and the omission of the preposition are difficulties. μισθ^θ/ is constantly used in this account without a preposition. The sense must presumably be the same, and the participle with the genitive finds a not uncommon parallel in the use of δαπανηθέντα with a genitive, as if δαπάνη. The reason for the plural is not clear. At any rate the phrase seems to mean that the workman was hired by Menas.

209. σι(τὸν) αρ(ταβαι): the amount not filled in.

219. τα (και) μισθ(ωθεντα): possibly a name was meant to follow but was not inserted; but the phrase may simply mean that the sailor has been duly hired. ναυ^τ τ^ου Κλ^ν is a correction.

Fol. 6 b.]

- 220 Φαρμ^ο ις ού ναυλ^{ου} S μισ^ο Σαρακ^η/ ελ^ο α κ^τ/βο^λ δ ι^δ/ ν^ο β/
 ΠΧ ε ού ναυ⁻ α λ^κ^{ου}/ Αιγ^η S κ^{ου}/ Ανατολ^η μ^τ δ^π/ αυ⁻ μί^ς δ/ Πετρ^{ου} πι^τ/
 λ^κ^{ου}/ Αιγ^η ναυ⁻ S μ^τ δαπαν^η αυ⁻ μί^ς ε εν ει^δ λ^δ δ^π/ Μωαγαρι^τ εψ^η μ^ε β ν^ο S
 λ^κ^{ου}/ Ανατο^λ ναυ⁻ S μ^τ δ^π/ μί^ς δ εν ει^δ S S μί^ς β εν απαρ^η ν^ο S
 ού αλλαγ^η σιδηρ^ε Βαβυ^λ μί^ς γ απο μ ΠΧ ε ε^ω Μ^ε ε ερ^η α ν^ο α σι αρ^τ ε
- 225 ΠΧ ζ ού μ^ε δαπ⁻ αμαλι^τ η^τ Σζουραε υ^{ου} Αλονασαλ επι μί^ς δ οξ^{ου} μ^ε δ ν^ο S
- 226 θ ού ναυλ^{ου} πλ^{οι} βαστ^α ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^υ/ δ/ Πετρ^ω πι^τ/ S Αβ^{ου}
 Ιεζιδ^ο ν^ο β
- 227 ιδ ού τι/ διφ^ο σκεπ^ο διηρων καρ^αρ^α εν⁻ νησ^{ου} Βαβυ^λ δ/ Παιων ναυ^τ ν^ο γ
- 228 Πυ δ ού μισ^ο σιδηρο^λ α τ^η ημ^ε κωμ^η ον⁻ ει/ εργασι⁻ πησσο^ο εν⁻ πολι Μεμφ^ε
 ν^ο γ
- 229 τ^η/ ού μ^ε αγγ⁻ η λ^η χωμ⁻ Τεπυθ^ε/ μί^ς γ ερ^η S S S ναυ^λ αυ^τ S ναυ^τ β γ ε
- 230 Πυ ιθ ού δαπαν^η τ^{ου} παν^ε συμβου^λ μί^ς ιβ δ/ Ενωχ πι^τ/ απο Πακ⁻/ ν^ο ζ S
 τ^η/ ού ναυ^λ S παραλλ^η χρ^ω τ^η δαπαν^η δ/ Ενωχ πι^τ/ απο Π[ακ⁻/ ν^ο]
 Πυ κα ού μ^ε μισ^ο Νεμεσιωνος S Σαραπιωνος οικ^δ/ δ/ Ενωχ πι^τ/ ν^ο γ
 κθ ού δαπαν^η ημ^ε S τ^ω συνον^τ ει/εξερ^χ ημιν εν Αλεξαν^δ σι αρ⁻ κ
 τ^η/ ού φιλοκ^λ/ παραχωμ⁻ S διηρυγ^ω τ^η ημ^ε κωμ^η ερ^η ε αμμ⁻ β ξιδ^δ β
- 235 ού εμβολ^η ε ι^δ/ δ/ Απολλω πρ^ε σι αρ⁻ ρδ
 Επιφ ιε ού ει^δ διανομων τ^{ου} Κλ^υ δ/ Επ[ω]χ απο Πακ⁻/ ν^ο α S δ/
 Μ^ε κε ού χαλκ^ω/ λ^η επιταγ^η χυ^τ ασπρ⁻ ρ ε δ/ Ενωχ πι^τ/ ν^ο S
 [Επαγ^ο α ον^τ] μ^ε μισ^ο τεχν^ύ μ λ^η κατεργ^ο μασγι^δ Δαμασκ^ω/ δ/ Ενωχ πι^τ/ ν^ο γ
 Θ[ω]/ κ[α ο]ν^τ ναύλ^{ου} πλ^{οι} S μισθ^{ου} Σαρακ^η/ ελ^ο χαρ^ω τ^ω δημ^ο ν^ο α
- 240 τ^η/ ού σιδηρ^ε αλλαγ^η Βαβυ^λ μί^ς γ ει/ συμπ^λ μί^ς ιβ ερ^η α ν^ο α
 ού τ^η παρο^δ ν^ο

Fol. 7.]

αν^ον^ο Αγ^η/ Μαρι^α

- 243 Αθ^υ/ κθ ού μ^ε ρογ⁻ Μωαγαρι^τ σι αρ⁻ υ μί^ς β λ^η αν^π φαμ^λ τ^{ου} παν^ε συμβου^λ δ/ Μεεισαρ^α
 υι^{ου} Αβδελλ^α ν^ο α
- 244 Χ^{οι} ιε ού μ^ε ρογ⁻ Μωαγαρι^τ απ^ο εμβολ^η γ ι^δ/ σι αρ^τ κ δ/ Βικ^τ/ Συμ^ε πι^τ/ ν^ο S
- 245 τ^η/ ού ξενι^ο τ^{ου} Αμιραλ^ην^{ου} δ^τ/ αυ^τ ν^ο
 τ^η/ ού ει^δ δϊανομ^ω ον^τ εν⁻ νησ^{ου} Βαβυ^λ δ/ Ξενου^ο Ενωχ πι⁻/ ν^ο α γ
- Χ^{οι} κδ ού πλουμ⁻ S συν^δ λ^η ποιησ^ε τεγ^δ τρι^χ πλ^{ου} κατο^δ δ δ/ Ξενου^ο πι^τ/ ν^ο α

220. ελθ(οντος): after this χάρ(ιν) is to be understood. The sentence is an abbreviated form of *ἀνὸματι ναύλου πρώτης καταβολῆς καὶ μισθοῦ Σαρακηνοῦ ἐλθόντος χάριν τῆς αὐτῆς*; cf. l. 172.

229. (κερατια) ε: sums of less than a *solidus* are elsewhere in this account given as fractions of a *solidus*, but here the stroke before ε seems clearly the carat sign.

234. διηρυγ^ω: sic.

246. τ^η/: a correction; so too perhaps the date in l. 248.

247. πλουμ⁻: in Crum, *Ostr.* Ad. 36, occurs a word πλουμάκιον (Lat. *plumaciū*) explained as *pillow*, and Wessely, WS. XXIV. p. 143, cites several instances of πλουμίν or πλουμίον in apparently the same sense. Soph. gives the words πλουμίον and πλούμασις as *embroidery*, but the fact that in the present docu-

ment the word πλουμ⁻ is several times followed by numerals makes the sense *pillow* or *cushion* much more probable here. Whether πλουμίον or πλουμάκιον is to be read is not clear; the form of abbreviation suggests the latter. In Rylands Copt. Pap. 238 (an inventory) occur the articles *ἐμπρομάκιον* (= *ἐμπλουμάκιον*) *Περσικατικόν* [v] and *σινδωνὶν πλουμαρικόν* (Crum). Here in both cases the root πλουμ seems to mean embroidery. Mr. Crum also refers to Riedel and Crum, *The Canons of Athanasius*, Arabic text, p. 55, where *πλουμαριζή* may well = 'work at embroidery.' For the payment of embroidery, see PERF. 386.

σιν^δ: σινδόνος or some derivative of σινδών.

τεγ^δ τρι^χ: τένδας τριχίνης, a tent of hair.

πλ^{ου} κατο^δ: πλ^{ου} is the same word as πλουμ⁻; κατο^δ must be

- 248 T^u α ού μισθ^θ S δαπ^α τεχύν^τ τ^ω καρ^αρ^α ον^τ εν⁻ νησ^{ου} Βαβυλ^λ μύδ δ^τ/ αυ^τ καλ^α γ^ν
[T^u η] ού μισθ^θ S δαπ⁻ Ωρουγγι^{ου} λογογ^{ρα} ν^ο β/
250 M^x κβ ού ναυ^τ κ^ε λ^τ τ^ω καρ^αρ^α κ^{ου}/ Ανατολ^λ ι^δ/ τ^μ δαπαν^η αυ⁻ μύς εν ει^δ μύδ εν
απαρ^γ μύβ
251 ναυ^τ S μισθ^θ/ μ^τ δ^π/ μύδ εν ει^δ S ξ μύβ εν απαρ^γ σ^ν ν^ο δ^ε λ^τ αποτροφ^η
ν^ο S δ^ε
252 ού ναυ^{ου} πλ^{οι} βαστ⁻ αυ^τ δ/ Ξενου^θ πι^τ/ ν^ο
Φαρμ^θ β ού ναυ^τ οθ λ^τ τ^ω καρ^αρ^α κ^{ου}/ Αιγ^π δ/ Ηλι⁻ στρ^α ναυ^τ α γ^ν
τ^η/ ού μ^ε δαπ⁻ ναυ⁻ οθ δαπ^α ναυ^τ α γ^ν μύξ δ/ Απα Κ^υ/ Ανδρ^ε πι⁻/
255 τ^η/ ού μ^ε ρογ⁻ Μωαγαρι^τ δ^τ/ αυ^τ Απα Κ^υ/ εψ^η μ^ε β ν^ο S
256 τ^η/ ού ναυ^{ου} πλοι^ω β βαστ^α τ^ω ναυ^τ ο[θ] S δαπ⁻ αυ⁻ δ/ Βασιλει^{ου} S M[a]κ[α]^υ/ ναυ^τ
ν^ο S δ^ε
257 ού λειψ^ε σιδηρ^{ου} κ^ε/ δ λ^τ τ^{ου} δημ^ο δ/ Ψοι^{ου} S Ελισσαι^{ου} []
η ού ναυ^τ Κλ^υ μύη εν σ^ω τα S μισθ^θ/ δ^τ/ β Π^δπ^δ ναυ^τ δ^ε
ις ού ναυ^{ου} πλ^{οι} βαστ⁻ α κ⁻/βο^λ δ ι^δ/ S μισθ^θ Σαρακ^η/ ν^ο γ
- Fol. 7 b.]
- 260 Π^x ε ού ναυ^τ S λ^τ κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατολ^η ι^δ/ τ^μ δαπαν^η αυ⁻ μύς δ/ Πετρ^{ου} πι⁻/
λ^τ κ^{ου}/ Αιγ^π ναυ^τ γ^ν μ^τ δαπαν^η αυ^τ μύς εν ει^δ
λ^τ κ^{ου}/ Ανατολ^η ναυ⁻ ε μ^τ δαπ⁻ μύδ εν ει^δ S ξ μύβ εν απαρ^γ ν^ο ε
263 τ^η/ ού ναυ^{ου} πλοι^ω βαστ⁻ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^υ S διήρ^ω τ^{ου} δημ^ο δ/ Πετρ^{ου}
πι^τ/ S Αβ^υ Ιεζιδ ν^ο ε
264 Π^υ δ ού μισθ^θ σιδηρο^x α τ^η ημ^ε κωμ^η ον^τ εν^τ πολι Μεμφ^ε ν^ο γ
265 ε ού αγγ⁻ η λ^τ χωμ⁻ Τεπυθ^ε/ μύγ δ/ Αθαν⁻ πι^τ/ τα S μισθ^θ Φιλο^θ Μακ⁻/ αγγ⁻ ε
ιθ ού φιλοκ^λ/ Αλδιασβ⁻ δ/ Ενωχ πι^τ/ ξ παλ^{ου} α ν^ο ε
τ^η/ ού δαπαν^η τ^{ου} παν^ε συμβου^λ δ^τ/ αυ^τ Ενωχ ν^ο β β/
τ^η/ ού μισθ^θ αυ⁻ S παραλλ^η S ναυ^λ δ^τ/ αυ^τ ν^ο ιβ κ^δ
κθ ού φιλοκ^λ/ π/χωμ⁻ S διωρνγ^ω τ^η ημ^ε κωμ^η ερ^γ α
270 ού εμβολ^η τ^η ι^δ/ δ/ Απολλω πρ^ε σι αρ^τ λδ
Επιφ ιε ού ει^δ διανομων τ^{ου} Κλ^υ δ/ Ενωχ Βικ^τ/ απο Πακ⁻/ ν^ο S
Επαγ^ο α ού μισθ^θ τεχύν^μ λ^τ κατεργ^ο μασγι^δ Δαμασκ^ω/ ν^ο S
Θ^ω/ κα ού ναυ^{ου} πλ^{ου} S μισθ^θ Σαρακ^η/ ελ^θ χαρ^τ τ^ω δημ^ο β κ⁻/βο^λ δ ι^δ/ ν^ο β/
ού τ^η παρο^δ ν^ο

an adjective qualifying it; cf. βασιλικ(ων) in l. 341, etc. Its extension is, however, doubtful.

250. ναυ(ων) κ: no number is given in any other entry under this head. 20 should be the total number of sailors required for the service, the present χωρίον providing half a sailor, but it is possible only to account for 14 in all. η would be an equally possible reading.

258. τα (και) μισθ(ω)θ(εντα) δ(ια) τ(ων) (Δουιν) Π(ε)δ(ιαδων): this apparently means that the sailor was actually hired by (and perhaps in) Δύο Πεδιάδες; the present χωρίον paid a quarter of

the cost.

263. The order καρά(βων) (και) τοῦ Κλή(σματος) (και) διήρ(ω) τοῦ δημο(σίου) is curious.

265. ε: corrected from τ^η/.

266. Αλδιασβ⁻: an unknown place-name. It looks like an Arabic word.

270. The dot is in the MS.

273. πλ^{ου}: πλοίου; a very unusual method of contraction in these papyri.

Fol. 8.]

275 εποικ/ Πακανεως

- Αθ^υ/ κθ οὐ ναν^τ α λ τ^{ου} Κλ^υ ει/ Ραι^θ μισθ^θ/ Πανσιρ Παησι^{ου} ναν^τ γ
 Χ^{οι} δ οὐ ερ^γ α λ κτιζ^ο εν^τ καστρ^{ου} Βαβυ^λ μά δ/ Παιων ναν^τ ν^ο ς γ
 Χ^{οι} ιε οὐ ξεν^{ου} τ^{ου} Αμιραλμ^{ου} δ/ Βικ^τ/ Συμ^ε ν^ο
 Χ^{οι} ιε οὐ δαπαν^η ναν^τ λ τ^{ου} Κλ^υ δ/ Ιεζεκιηλ Ψεπνου^θ ψ^ω αρ^τ ιε ελαι^{ου} γ^ιε
 280 τ^η/ οὐ φορ^ε καμ^λ S μισ^θ S δαπ^α καμηλ^τ δ/ Βικ^τ/ Συμ^ε ν^ο
 τ^η/ οὐ ναυλ^{ου} πλ^{οι} βαστ^α δαπ^α S τι/ ψιαθι⁻ δ/ Ιεζεκιηλ Ψεπνου^θ ν^ο α
 τ^η/ οὐ διανομ^ω τ^ω καρ^α εν^τ νησ^{ου} Βαβυ^λ δ/ Σενου^θ Ενωχ πι^τ/ ν^ο η ς
 283 τ^η/ οὐ ναυλ^{ου} πλ^{οι} βαστ⁻ αυ⁻ S . αγγ⁻ αυ^τ τ^ω καρ^αρ^α S μισ^θ Σενου^θ Ενωχ δ^τ/ αυ⁻
 Σενου^θ ν^ο β/
 284 κα οὐ σιδηρ^ε αλλαγ^η Βαβυ^λ μίμ γ απο μ Αθ^υ/ τ ε^ω ΜΧ τ ερ^γ α δ^τ/ αυ^τ ν^ο β ς
 285 τ^η/ οὐ περιστ^ε α λ εργασι⁻ επιταγ^η τ^{ου} Αμιραλμ^{ου} μίμ α δ/ Σενου^θ πι^τ/ ερ^γ ς ν^ο ς γ
 κδ οὐ ερ^γ α δ^τ δαπαν^η αυ⁻ μίμ ιβ λ [αυ]λ^η τ^{ου} Αμιραλμ^{ου} ει/ Ιερ^{ου} δ/ Σενου^θ πι^τ/ ν^ο γ δ^τ
 287 τα S μισθ^θ/ Μην^υ απο Ποιμην ερ^γ ς S λ δαπαν^η αυ⁻ σ^ω ν^ο ς αποτροφ^η
 288 Τ^υ α οὐ τ^χ S ερ^γ λ τ^ω καρ^αρ^α μίμ δ δ/ Σενου^θ πι^τ/ εν σ^ω αγγ⁻ α δ^τ καλ^α α ν^ο β
 ε οὐ τι/ φοινικ^δ/ σχιστ⁻ η λ οικ^η/ τ^{ου} Αμιραλμ^{ου} εν Βαβ^υ δ/ Σενου^θ πι^τ/ ν^ο δ
 290 η οὐ μισ^θ S δαπαν^η Ωρονογχι^{ου} λογογρ^α μίμ ιβ ν^ο γ ς
 κγ οὐ απαργ^υ γαλ⁻ λ τ^{ου} βουτ^η τ^{ου} δημ^ο δ/ Τζαμουλ Βεθανι^α ν^ο ε ς
 τ^η/ οὐ μισ^θ αρ^χσταβ^λ S τροφ^η αλογ^ο αλλα[γ^η χωρ]^η Μουναχ^θ δ/ Ρασζιτ ν^ο γ
 293 ΜΧ ο[ν]^η ραπτ^{ου} α^η κ^η λ εργ^α τευ^δ τ^{ου} Αμιραλμ^{ου} εν Βαβ^υλ^η δ/ Σενου^θ Ε[ν]ωχ πι^τ/ ν^ο α
 294 τ^η/ οὐ μ^ε μισ^θ σιδηρο^χ S ξυ^λ οφει^λ κατεργ^ο πησ^ο τ^{ου} δημ^ο δ/ Φιλο^θ Μην^α ν^ο β
 295 τα S μισθ^θ/ Πνει απο γ Π^δπ^δ
 τ^η/ οὐ αγγ⁻ λ τ^ω καρ^αρ^α μίμ γ εν σ^ω δ/ Σενου^θ Ενωχ πι^τ/ αγγ⁻ β/ ν^ο β ς
 ΜΧ ιγ οὐ αλλαγ^η Βαβυ^λ μίμ γ ερ^γ α απο μ ΜΧ ε ε^ω ΠΧ ε δ/ Φιλο^θ Μην^α ν^ο β ς
 Φαμ^θ δ οὐ λευ^ε δαπαν^η Αθανασι^{ου} πι^τ/ [ψω?] αρ⁻ ι
 299 κδ οὐ απαργ^υ ερ^γ γ μ^τ δ^τ/ μ η λ κατεργ^ο τ^{ου} μασ^ηγι^δ Δαμασκ^ω/ μισθ^θ/ Ενωχ Θεο^δ
 ς ς
 300 δαπαν^η αυ⁻ δ⁻/ [αυ^τ Εν]ωχ ν^ο α ς

Fol. 8 b.]

οὐ ναυτικ/ καρ^αρ^α κ^{ου}/ Ανατολ^η μ^τ δαπαν^η αυ^τ μίμ ς δ/ Σενου^θ πι^τ/ εν ει^δ μίμ δ
 εν απαργ^υ μίμ β

279. A later addition, by the same clerk; so too l. 281.

281. ψιαθ⁻: ψιαθ^{ιων}.

283. S . αγγ⁻ αυ^τ: this is difficult to understand. In l. 200 the corresponding entry reads (και) ἐγγ(ύμω). Here the character before αγγ⁻ might very well be an accidental repetition of ς, perhaps crossed out. In that case αγγ⁻ is perhaps a mistake for εγγ⁻, which would give the same sense as in l. 200, i.e. 'the loading of them on the κάραβοι'; if so, ἐγγόμεοι in l. 200 refers, not to the loading of ἐῖδη on the boat which conveyed them down to Babylon, but the loading of them on the ships in the docks. It is, however, more probable that the

reading here is καὶ ἀγγαρευτὰς αὐτῶν τῶν καράβων, i.e. 'for the ναῦλον of the ship which conveyed them (i.e. the διανομαί) and the ἀγγαρευταί of the κάραβοι themselves.' For ἀγγαρευταί in connexion with κάραβοι see e.g. l. 296. Possibly εγγ⁻ in l. 200 is a mistake for αγγ⁻. The διανομαί were possibly provisions and other necessities for a voyage.

284. ε^ω: a correction, perhaps from ε^δ/.

289. εν: corrected from ει/. Or the reading may equally well be ει/ corrected from εν.

296. β/: corrected from β.

298. Φαμ^θ δ: a correction.

- 303 ναυτ δ ε εν σω S μισθ^θ/ μτ δτ/ μμδ εν ειδ S S μμβ εν απαρτ σν αποτροφη
 304 ον ναυλ^{ον} πλ^{οι} βαστ- αυτ δ/ Σενου^θ Ενωχ
 305 Φαρμ^β ον ναυτικ^{ον}/ καρ^αρ^α κ^{ον}/ Αιγ^π ιδ/ [ε?] μμζ δ/ Ηλι^α στρ^α ναυτ ις
 307 ον δαπαν^ι τω ναυτ δαπαν^ι ναυ- ις δ/ Απα Κ^ν/ Ανδρ^ε πιτ/
 308 ον ναυλ^{ον} πλ^{οι} βαστ^α ναυτ οθ S δαπαν^ι αυ-
 ον λειψ^ε σιδηρ^{ον} κ^ε/ δ δτ/ σιδηρ^κ τ^η κ^ω/ ν^ο θς ιβ
ν^ο β β/
ν^ο β
 310 Φαρμ^η ον ναυτ S λ ναυτικ/ πλ^{οι} τ^{ον} Κλ^ν επι μμ η σν ν^ο ε' S λ αποτροφη κ- στρ^α μα
 311 Παησι^{ον} απο γ Πδπ^δ
 312 ις ον ναυλ^{ον} πλ^{ον} βαστ^α τω δημ^ο τ^η α κ-/βολ δ ιδ/ S βερδ ελ^θ χ[α]ρ τω αυ-
 313 Πκ ε ον ναυτ εν λ κ^{ον}/ Αιγ^π S κ^{ον} Αν[ατο]λ μτ δτ/ αυτ μμς τουτ^ε [ε]ν ειδ μμδ εν
 314 λ κ^{ον}/ Αιγ^π ναυτ βς μτ δτ/ μμς S λ Μωαγαριτ εψ^η μ^ε δ ν^ο α
 315 λ κ^{ον}/ Ανατολ βς μτ δτ/ [μ]μς ουτ εν ειδ μμδ εν απα[ρ]γ^ν S μμβ ν^ο βς
 Πκ ζ ον ερ^ν α' αλλαγ^η Βαβυλ μμγ απο μ Πκ ε εω Μ^ε ε δ/ Παιων ναυτ ν^ο βς
 ζ ον προβ- γ λ δαπαν^η αμαλιτ ητ Σζουραε υι^{ον} Αλουασαλ ν^ο α
 318 θ ον ναυλ^{ον} πλ^{ον} βαστ- ειδ διανομων τω καρ^αρ^α S τ^{ον} Κλ^ν δ/ Πετρ^{ον} πρ^ε S Αβ^{ον}
 319 Ιεζιδ
 ιδ ον μ^ε τι/ διφθ^ε/ σκεπ- διηρ^ω κ[αρ]ρ^α [ρ]α [ο]ν- εντ νησ^{ον} Βαβυλ δ/ Παιων ναυτ
 320 Πν δ ον μ^ε μισθ σιδηροκ S τι/ ξ[υ]λ κ/]- κ^ε/ α οφειλ κατερ^ι πησσο δ/ Πετρ^{ον} πιτ/
 321 ε ον δαπαν^η Ατι^α υι^{ον} Αγουπα [S] ετ^ε ον δ μμδ ν^ο γ
 τ^η/ ον ανδ^ν η επι μμγ λ χωμ^ε Τεπυθ^ε/ εν σω δ/ Αθανασι^{ον} Παυλ^ω πιτ/ ν^ο β
 323 τ^η/ ον ναυλ^{ον} πλ^{οι} βαστ- αυτ S ναυτ αποστρ^ε S Αποθ εω Βαβυλ δ/ Φοιβ- ναυ-
ν^ο γ

303. εν σω(ματι) (και) μισθ(ω)θ(εων): this would seem to imply that μισθ^θ is to be contrasted with εν σώματι, but sailors requisitioned εν σώματι received wages, and probably what is meant here is that some of the sailors were requisitioned from the χωρίον and others hired outside.

305. ι(ν)δ(κτινος) ε: it is not easy to decide whether the ensuing or the current indiction is *a priori* the more likely. The scanty traces are slightly more favourable to ε than to ε.

309. This line was added later, with a different pen but probably by the same clerk.

δ(ια)τ(ων): MS. apparently δ^θ; but probably the θ is corrected.

310. συ(ν) νο(μισματος) (εκτω) (και): the S should have been cancelled when the addition was made above the line.

κ/ στρ^α: κατὰ στράταν, en route; cf. Archiv, V. 190.

ν^ο ε: this is not the total sum for the line but simply the amount for αποτροφή, which has afterwards been inserted above. The total for this date should come in l. 311 but has not been inserted.

312. πλ^{ον}: cf. l. 273, note.

316. Π(α)χ(ων) ζ: a correction from τ^η/.

IV.

318. πρι(σβυτερον): perhaps a slip of the pen, since Peter is elsewhere called πιστικός, but he may have been both; cf. note on l. 379.

322. εν σω(ματι): as a money charge is made this is curious. In the other cases the number of workmen supplied is stated. The sum of all the numbers thus given is 6, whereas here ανδ(ρων) η are mentioned, so that perhaps ερ^ηρ^η (or αγγ^η) β should have been inserted as the quota for Pakaunis; but even then the money is difficult to explain, as it is too much for ναύλον (and cf. the next line). Possibly the explanation is that 8 workmen were requisitioned from the διοίκεις, to serve in person, of whom two were assigned to Pakaunis; but Pakaunis compounded with a money-payment of 1 solidus per workman.

323. αποστρ^ε S: the symbol S seems too far from the ρ to be a mark of abbreviation, and the reading may be ἀπό Στρ^ε (an unknown place-name) (και) Ἀποθ(ήκης) κτλ.; but in l. 401 the reading φνγ- S αποστρ^ε, though conjectural, seems fairly certain, and suggests that αποστρ^ε = ἀποστρέφοντας; cf., too, 1434, 26, 1435, 145, 200. Probably, therefore, the S is a slip of the pen, and ἀπό is to be understood; the sailors were sent back to Babylon.

- 324 ιθ ού μ^ε δαπαν^η τ^{ου} παν^ε συμβ[ο]υ^λ μίμβ δ/ Ενωχ Βικ⁻/ απο Πακ⁻/ ν^ο κς β/
- 325 τ^η/ ού ναυλ^{ου} πλ^{αι} βαστ^α αυ⁻ S π[αρα]λλ^η χρ^υ αυ^τ ν^ο α γ

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- Π^ο κα ού μισ^θ Νεμεσιων^ο S Σαραπιων[ος ο]ικ^δ/ δ/ Ενωχ απο Πακ^α/ ν^ο S
- κθ ού δαπαν^η ημ^ε S τ^ω συνοντ^ε ει/ερχομ^ε [η]μιν εν Αλεξαν^δ δ/ Απολλω πρ^ε σι αρ^τ κ
- τ^η/ ού φιλοκ^λ/ παραχωμ^α S διηρυγ^ω τ^η ημ^ε κωμ^η αν^δ ιε αμμ⁻ β ξοι^δ β
- Επιφ^η ού φιλοκ^λ/ πλ^{αι} τ^ω β διαβ^θβ^θ μίμ^ε σιδηροχ^γ γ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο γ β/
- 330 τ^η/ ού εμβολ^η ε ι^δ/ δ/ Απολλω πρ^ε σι αρ^τ πθ
- Μ^ε ιε ού ει^δ διανομ^ω τ^{ου} Κλ^υ δ/ Ενωχ Βικ⁻[/] πι^τ/ απο Πακ^α/ ν^ο ες
- κε ού χαλκ^ω/ χυ^τ ασπρ^τ ρ κ λ επιταγ^η τ^{ου} δημ^ο δ/ Ενωχ Βικ^τ/ απο Πακ⁻/ ν^ο β
- Επαγ^ο α ού τεχν^υ μ λ κατεργ^ο τ^{ου} μασγι^δ Δαμασκ^ω/ μίμ^ε δ^τ/ αυ^τ Ενωχ ν^ο α
- Θ^ω/ β ού μισ^θ συμμ^χ ει^τ/ υπουρ^η μασγι^δ Δαμασκ^ω/ συμμ^χ S ν^ο α
- 335 κα οι^τ ν^υ αυλ^{ου} πλ^{αι} βαστ⁻ β κ^τ/βο^λ τ^ω δημ^ο δ ι^δ/ S μισ^θ Σαρακ^η/ ελ^θ χαρ^τ αυ^τ ν^ο β
- 336 τ^η/ ού αλλαγ^η σιδηρ^ε Βαβυ^λ μίμ^γ απ[ο] μ^ι Μ^ε ε^ω Αθ^υ/ ε ερ^γ α δ/ Ενωχ ν^ο βς
- τ^η/ ού τ^η παρο^δ ν^ο

Fol. 9 b.]

εποικ/ Εμφυτευτων

- Χ^{αι} ιε ού ξενιο^ν τ^{ου} Αμιραλμ^{ου} δ/ Βικ^τ/ Συμ^ε ν^ο
- 340 τ^η/ ού απαργ^υ ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Ξενου^θ Ενωχ πι^τ/ ν^ο α γ
- Χ^{αι} κδ ού τι/ πλ^{ου} βασιλι^ε/ β λ ποιησ^ε τειν^δ τριχ^δ δ/ Ξενου^θ Ενωχ ν^ο S γ
- 342 Τ^ω α ού ερ^γ δ/ λ φιλοκ^λ/ καρ^αρ^α S δρομον^αν^α ον^τ εν⁻ νησ^{ου} Βαβυ^λ μίμ^δ μισθ^θ/ Σαβιν^{ου} ν^ο
- Σενου^θ
- 343 απο Πακ⁻/ δ/ Ξενου^θ Ενωχ πι^τ/
- κγ ού απαργ^υ γαλ^α γ β λ τ^{ου} βουτ^η τ^{ου} δημ^ο δ/ Τζαμουλ Βεθαν^α ν^ο β ε
- 345 κζ ού ερ^γ δ/ λ κτισμ⁻ ημ^ε αυλ^η εν Βαβυ^λ δ/ Φιλο^θ Μην⁻ ν^ο β/
- Μ^χ η ού ερ^γ ε λ ανασκ⁻/ S φίλοκ^λ/ καρ^αρ^α εν^τ νησ^{ου} Βαβυ^λ μισ^θ Πνει απο γ Π^δπ^δ
- τα S σταλ^ε δ/ Φιλο^θ Μην⁻ πρ^ε
- Μ^χ κβ ού ναυ^τ λ κ^{ου}/ Ανατολ^η μ^τ δαπαν^η αυ⁻ μίμ^ε ε εν ει^δ μίμ^δ εν απαργ^υ μίμ^β
- δ/ Ξενου^θ πι⁻/
- 350 ναυ^τ S μ^τ δ^π/ αυ^τ μίμ^δ εν ει^δ S S μίμ^β σ^ν ν^ο S εκ^τ/ ναυ⁻ λ αποτρο^ο ν^ο S δ^τ
- 351 ού ναυλ^{ου} πλ^{αι} βαστ⁻ τ^ω ναυ^τ κ S δαπαν^η αυ⁻ S μισ^θ βερ^δ δ⁻/ αυ⁻ Σενου^θ ν^ο
- 352 Φαρμ^θ β ού ναυ⁻ οθ λ κ^{ου}/ Αιγ^η μίμ^ε[ζ] δ/ Ηλι^α στρ^α ναυ^τ ας

332. ασπρ^τ: *σίς*, apparently, or perhaps ασπρ^ε.

334. συμμ(α)χ(ου): this word is perhaps used here in some other sense than 'letter-carrier'; we should expect an official of some kind. Cf. note on 1416, 64.

341. πλ^{ου} βασιλικ(ων): evidently a special kind of πλουμάκια or πλουμία: cf. πλ^{ου} κατο^δ in l. 247. After τρι^χ is a dot, probably accidental.

345. ημε(τερας) αυλ(η): this is curious; the meaning is

apparently that it was the αυλή for Egypt, not that for Palestine (at Jerusalem) which was referred to, though the word is unnecessary, as εν Βαβυλ(ωνι) is added. Perhaps, however, it is a quotation from the Governor's letter. In either case the adjective *ήμετερος* rather confirms the view that the αυλή was a kind of Government House.

346. Πνει: a correction.

- οὐ δαπ⁻ ναυ⁻ οθ δ^π/ να[υ^τ α]ς μ[μ]^τ ζ δ/ Απα Κ^ν/ Ανδρ^ε π⁻/
- οὐ δαπαν^η Μωαγαρι^τ δ/ Απ[α Κ^ν/ Ανδρ^ε π^τ/ εψ^τ μ^ε β ν^ο ζ
- 355 οὐ ναυλ^{ου} πλ^α βαστ⁻ ν[αυ^τ οθ S δαπαν^η] αυ^τ δ/ Βασιλει^{ου} απο Ανται^{ου} S Μακ⁻/
απο Απο^ο
- 356 ν^ο δ/
- ΠΧ ε οὐ ναυ^τ ζ λ^κ^{ου}/ Αιγ^π S Αν[ατο]λ^η μ^τ δ[απαν^η] μ[μ] τ δ/ Πετρ^ω π⁻/
- λ^κ^{ου}/ Αιγ^π ναυ^τ γ μ^τ δ^π/ μ[μ] τ εν ει^δ S λ^κ δαπαν^η Μωαγαρι^τ εψ^τ μ^ε α ν^ο δ/
- λ^κ^{ου}/ Ανατο^λ ναυ^τ ε μ^τ δ^π/ μ[μ] τ ου^τ εν ει^δ μ[μ] δ εν απαργ^ν ζ μ[μ] β ν^ο ε
- 360 ζ οὐ σι αρ^τ ζ λ^κ δαπαν^η αμαλι^τ η^τ Σζουραε ν^{ου} Αλουασαλ μ[μ] δ δ^τ/ Σαρακ^η/
Σζωραε ν^ο ζ
- 361 θ οὐ ναυλ^{ου} πλ^α βαστ⁻ διαφορ^ρ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρ^{ου} π^τ/ S
Αβ^{ου} Ιεζιδ ν^ο β/
- 362 Π^ν δ οὐ μισ^θ σιδηρο^χ α τ^η ημ^ε κ[ωμ^η ου⁻ ει/] εργασι⁻ πησσ^ο εν⁻ πολι Μεμφ^ε δ/
Βικ^τ/ ναυ^τ ν^ο γ
- Fol. 10.]
- 363 Π^ν ε οὐ αγγ⁻ λ^κ παραχωμ⁻ Τεπυθ^ε μ[μ] γ δ/ Αθανασι^{ου} Παυλ^{ου} π^τ/ ερ^τ ε μισθ^ο/ δ^τ/
απο γ Π^δπ^δ
- 364 Π^ν ιθ οὐ δαπαν^η τ^{ου} παν^ε συμβου^λ μ[μ] ιβ δ/ Ενωχ Βικ^τ/ απο Πακαν^ε ν^ο β β/
- 365 τ^η/ οὐ φιλοκ^λ/ λ^κ παραχωμ⁻ ημ^ε κωμ^η ερ^τ α αμμ⁻ α ν^ο ζ
- Μ^ε ιε οὐ ει^δ διανομων τ^{ου} Κλ^ν δ/ Ενωχ Βικ⁻/ π^τ/ ν^ο ζ
- Επαγ^ο α οὐ μ^ε μισ^θ τεχν^ύ μ ει/ κατεργ^ο μασγ^ιδ Δαμασκ/
οὐ ναυλ^{ου} πλ^α βαστ⁻ β κ⁻/βο^λ S μισ^θ βερ^δ ν^ο γ
- οὐ τ^η παρο^δ ν^ο

370 εποικ/ Βουνων

—

- Χ^α ιε οὐ ξεν^{ου} τ^{ου} Αμιραλμ^{ου} δ/ Βικ⁻/ Σ[νμ^ε] ν^ο
- τ^η/ οὐ ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Σενο[ν]^ο [Ενωχ π^ι]-/ ν^ο β
- 373 Χ^α κδ οὐ πλουμ⁻ βασιλι^κ/ β S σιν^δ ζυ[γ⁻ . λ^κ ποιησ^ε τευ^δ τρι^χ τ^{ου} Αμιραλμ^{ου} δ/ Σενου^ο
π^ι/ ν^ο α ιβ
- 374 Τ^ν α ον^τ ε[ρ]^η δ/ λ^κ φι^λ καρ^αρ^α S δρομον⁻ ον^τ ε[ν⁻] νησ^{ου} Βαβυ^λ δ/ Σενου^ο Ενωχ
μισ^θ β Π^δπ^δ
- 375 οὐ ναυλ^{ου} πλ^α βαστ⁻ αγγ^α S αλλ^χ δ/ Σενου^ο Ενωχ π^τ/ ν^ο γ
- η οὐ μισ^θ S δαπαν^η Ωρονογχι^{ου} λογογρ^α μ[μ] ιβ ν^ο α

360. δ(α) τ(ου) Σαρακη(νου) Σζωραε: probably the name is in the genitive after Σαρακηου, not in apposition to it—'through Shuraih's Saracen'; cf. 1440, 6. If not, Shuraih was perhaps himself a courier, and his identification with the person mentioned in 1332, 22, 1440, 6 becomes doubtful; but this may be a different person from Shuraih b. 'Al-Wāsil.

363. δ^τ: διὰ τῶν, i. e. 'the people of' (οἱ ἀπό).

373. ζυγ⁻: cf. l. 468, and Wessely, WS. XXIV, p. 143, where

the word follows πλουμ(ίον). The meaning is doubtful. In Crum, *Ostr. Ad.* 36, πλωμακ/ is followed by ζ^τ, which Crum takes as ζεύγη, pairs. The same word seems to occur in Crum, *Catalogue*, No. 1103, συγη, B. M. Or. 6201 B (unpublished), 'six ζυγη of σινδωνιν,' Rylands Copt. Pap. 334, 'a ζυγη of σαβανιν' (Crum). Probably the ζυγ⁻ of this and the similar passages is the same. It may well be a late and incorrect form of ζεύγος.

375. πλ^α: π corrected from S.

κγ οὐ ἀπαργῶ γαλᾶ α S ἐργῶ ἐ λ βουτῇ τ^{ου} δημ^ο δ/ Τζαμουλ Βεθανιᾶ ν^ο ας
 τῇ/ οὐ πασμᾶ β λ δρομικᾶ ἀλλαγῇ χ^ω [Μουν]αχ^ο δ/ Ρασζιδ επικειμῆ ν^ο ς
 κς οὐ αν^δ δ' λ κτισμ⁻ αυλῇ τ^{ου} Α[μιραλμ^{ου} εν Βαβ]ῶ δ/ Φιλο^ο Μην- πιτ/ ν^ο β/

Fol. 106.]

- 380 υποταγῇ β^{ου}
 381 Μ^κ η οὐ αγγ- ἐ λ φιλοκ- / καρ^αρ^α ον- εντ νησ^{ου} Βαβυλᾶ μύγ μισθ^ο / Πνει απο γ
 Π^δπ^δ
 382 τα S σταλ^ε δ/ Φιλο^ο πρ^ε πιτ/
 οὐ λειψ^ε δαπανῇ Λθανᾶ Πανλου πι- / ψ^ω αρ^τ ας
 Μ^κ κβ οὐ ναυτικ/ λ κ^{ου}/ Ανατολῇ μτ δαπανῇ αυτ μύς τουτ^ε εν ει^δ μύδ εν απαρῇ μύβ
 385 σ- δ/ Ξενου^ο πιτ/
 386 ναυ- β/ μτ δαπανῇ αυ- μύδ εν ει^δ S εν απαρῇ Σ μύβ σν ν^ο ς εκ- / ναυτ λ
 αποτ^ρο ν^ο α
 387 οὐ ναυλ^{ου} πλ^{αι} βαστ- ναυτ κ S δαπανῇ αυ- δ/ Ξενου^ο Ενωχ πιτ/ ν^ο
 Φαρμ^ο β οὐ ναυτ οθ λ κ^{ου}/ Αιγ^π μύζ δ/ Ηλιᾶ στρ^α ναυτ βς
 οὐ δπ/ ναυτ οθ δαπανῇ ναυ- βς μύζ δ/ Απα Κ^υ/ Ανδρ^ε πιτ/
 390 οὐ δπ/ Μωαγαριτ δτ/ αυτ Απα Κ^υ/ ει^η μ^ε β ν^ο ς
 οὐ ναυλ^{ου} ναυτ οθ S δαπ- [αυ]- δ/ Βασιλει^{ου} ναυ- S Μακ- / απο Αποθηκῇ/ ν^ο γ ιβ
 οὐ λειψ^ε σιδηρ^{ου} κ^ε/ δ λ τ^{ου} δημ^ο δ- / σιδηροχ τῇ κωμ^η ν^ο γ
 393 Φαρμ^ο η οὐ ναυτ δ' λ ναυτικ/ πλοι^ω τ^{ου} Κλ^υ μύη μισθ^ο / Ανδρ^ε Απα Κ^υ/ απο β Π^δπ^δ
 σταλ^ε δ/ Δαυιδ απ^ο κ^ω/
 394 ις οὐ ναυλ^{ου} πλ^{αι} βαστ^α τ^ω δημ^ο S μ[ι]σ^θ Σαρακῇ/ ελ^ο χαρᾶ κ- / βολ ν^ο γ
 395 Π^κ ε οὐ ναυ- ς γ λ κ^{ου}/ Αιγ^π S κ^{ου}/ [Ανατ]ολᾶ μτ δαπᾶ μύς δ/ Πετρ^ω πιτ/
 λ κ^{ου}/ Αιγ^π ναυτ γ μτ δαπᾶ [μύς εν] ει^δ S λ δαπᾶ Μωαγαριτ ει^η μ^ε β ν^ο ς
 λ κ^{ου}/ Ανατολᾶ ναυ- ς μ- δπ/ [μύς ουτ ει]ν ει^δ μύδ εν απαρῇ μύβ ν^ο ς
 Π^κ ζ οὐ μ^ε δαπανῇ αμαλιτ δ/ Σ[ζουραε υι^{ου} Αλο]υασαλ μύδ οξ^{ου} μ^ε δ ν^ο ς
 399 θ οὐ ναυλ^{ου} πλ^{αι} βαστ- ει^δ [διανομ^ω τ^ω καρ^αρ^α] S τ^{ου} Κλ^υ δ/ Πετρ^{ου} πι- / S [Αβ]^{ου}
 Ιε[ζιδ] ν^ο α
 400 Π^ν δ οὐ μ^ε σιδηροχ α τῇ ημ^ε κωμ^η οι[ε]- ει/ [ερ]γᾶ πησσο εντ πολ Μεμφ^ε δ/ Βικ^τ/ ναυ-
 ν^ο γ
 401 Π^ν ιθ οὐ ναυλ^{ου} πλ^{αι} βαστ^α ναυτ φ[υγ]- S αποστρ^ε ν^ο ιβ κδ
 ιθ οὐ μ^ε ἐργ^α α λ παραχωμ- Αλδι[ασβ]- δ/ Ενωχ απο Πακ^ο/ αγγ- ἐ ν^ο ς γ
 τῇ/ οὐ δπ/ τ^{ου} παν^ε συμβουλᾶ μύιβ δ/ Ενωχ πιτ/ ν^ο δ
 τῇ/ οὐ ναυλ^{ου} πλ^{αι} S μισ^θ Ενωχ S π[αραλ]λῇ χρ^υ τῇ αυ- δπ/ δτ/ αυ- Ενωχ ν^ο ιβ κδ
 405 κθ οὐ φιλοκ/ παραχωμ- τ[η] ημ^ε κωμ^η ἐργ^α α ξοι^δ α

377. After γαλᾶ, sc. γ.

378. πασμᾶ: πασμάτων, plasters? But more probably it is the mysterious παμαγ^δ or πασμαγ^δ of 1347, 15, 1434, 59, etc.

379. πι(σ)τ(ικου): as Philotheus is elsewhere called πρεσβύτερος this might be taken as an error, but l. 382 shows that he was both πρεσβύτερος and πιστικός. For the exercise of trades

by priests see Gelzer's *Leontios' von Neapolis Leben des h. Iohannes des barmherzigen*, p. 150.

380. υποταγη(ς) βου(τυρου): the meaning of this is not clear. It probably has some reference to the entry in l. 377.

401. φυγ- S αποστρ^ε: φυγόντας και αποστρέψαντας. There is a discrepancy of date between this line and l. 323.

Fol. 11.]

- Μ^ε ιε ού ειδων διανομων τ^{ου} Κλ^υ δ/ Ενωχ Βικ^τ/ απο Πακ⁻/ τυ^λ γ ν^ο ς δ/
- Επαγ^ο α ού μ^ε τεχύν μ ει/ κατεργ^ο τ^{ου} μασγι^δ Δαμασκ^ο/ δ^τ/ αυ^τ Ενωχ ν^ο α
- 408 ού ναυλ^{ου} πλ^{οι} βαστ⁻ τ^ω δημ^ο β κ^τ/βο^λ δ ι^δ/ S μισ^θ Σαρακ^η/ ελ^θ χαρ^τ αυ⁻ ν^ο ς
- 409 ού παρο^δ ν^ο
- 410 Κεράμι^ο
- Χ^{οι} ιε [ο]ύ ξενιο^ν τ^{ου} Αμιραλ^μον δ/ Βικ^τ/ πι⁻/ ν^ο
- τ^η/ ού ει^δ διανομ^ω τ^ω καρ^αρα ον^τ εν⁻ νησ^{ου} Βα[β]^υλ δ/ Σενου^θ Ενωχ πι^τ/ ν^ο α γ
- κδ ού πλουμ⁻ βασιλ^{ικ}/ α λ ποιησ^ε τεν^δ [τρ]^{ικ} δ^τ/ αυ⁻ ν^ο γ ι β
- τ^η/ ού ναυλ^{ου} πλ^{οι} βαστ⁻ ει^δ διανομ^ω S [...]. S μισ^θον/ Σαρακ^η/ S παρ^λ χρ^υ ν^ο γ
- 415 Τ^υ α ού αγγ⁻ δ^τ λ φιλοκ^λ/ καρ^αρα ον⁻ ε[ν⁻ νησ^{ου}] Βαβ^υλ μισ^θον/ δ⁻/ β Π^δπ^δ εν σ^ω δ/
- Σενου^θ πι^τ/
- 416 η ον^τ μισ^θ S δ^π/ Ωρουνογγ^ι[^{ου}] λογογρ^α [μύι]β ν^ο ς
- κγ ού απαργ^ν γαλ^α γ α S τι/ λαγ^η δ λ [βουτ]^η τ^{ου} δημ^ο δ/ Τζαμ^{ου} Βεθ⁻/ ν^ο α ε
- κζ ού αγγ⁻ δ^τ λ κτισμ⁻ αυλ^η τ^{ου} Αμιραλ^μ[^μον εν] Βαβ^υλ δ/ Φιλο^θ Μην⁻ ν^ο β/
- 419 Μ^χ η ού αγγ⁻ ε λ φιλοκ^λ/ καρ^αρα εν⁻ νησ^ι[^{ου}] Βαβ^υλ μύ γ δ/ Φιλο^θ Μην⁻ πρ^ε μισ^θον/
- Πνει απο γ Π^δπ^δ
- 420 κβ ού ναυτικ^λ/ καρ^αρα λ κ^{ου}/ Ανατολ^η μ^τ δ^π/ αυ⁻ μύ ε ου^τ εν ει^δ μύ δ εν απαργ^ν μύ β
- δ/ Σενου^θ
- 421 πι^τ/
- ναυ^τ ς μ^τ δ^π/ αυ^τ μύ δ εν ει^δ S εν [α]παργ^ν ς μύ β ν^ο ς δ/
- ού ναυλ^{ου} πλ^{οι} βαστ⁻ αυ^τ S δαπα[ν]^η [αυ]⁻ δ⁻/ αυ^τ Σενου^θ ν^ο
- Φαρμ^θ β ού ναυ^τ οθ λ κ^{ου}/ Αιγ^π μύ ζ [δ/ Ηλι]⁻ ναυ⁻ ας

Fol. 11 β.]

- 425 Φαρμ^θ ού δαπαν^η ναυ^τ οθ δαπαν^η ναυ^τ ας μύ ζ δ/ Απα Κ^υ/ Ανδρ^ε S λ Μωαγ[α]ρι^τ [εψ]^η
- μ^ε δ ν^ο α
- 426 ον^τ λειψ^ε σιδηρ^{ου} κ^ε/ δ λ τ^{ου} δημ^ο δ⁻/ σιδηρο^χ τ^η κωμ^η ν^ο γ
- 427 ού ναυλ^{ου} πλ^{οι} βαστ⁻ ναυ^τ οθ S δ^π/ αυ^τ δ/ Βασιλει^{ου} ναυ^τ S Μακ^α/ ναυ^τ απο Απ^ο.
- ν^ο δ/
- 428 η ού ναυ^τ δ^τ λ ναυτικ^λ/ πλ^{οι} τ^{ου} Κλ^υ επι μύ η μισ^θον/ Ανδρ^ε Απα Κ^υ/ απο β Π^δπ^δ
- δ/ Δαυιδ Ανδρ^ε
- 429 ις ού ναυλ^{ου} S μισ^θ Σαρακ^η/ βαστ⁻ α κ^τ/βο^λ δ ι^δ/ ν^ο γ
- 430 Π^χ ε ού ναυ ς λ κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατολ^η μ^τ δαπαν^η αυ^τ μύ ε δ/ Πετρ^{ου} πι^τ/
- λ κ^{ου}/ Αιγ^π ναυ^τ γ μ^τ δαπα μύ ε S λ δ^π/ Μωαγαρι^τ εψ^η μ^ε α ν^ο δ/
- λ κ^{ου}/ Ανατολ^η ναυ^τ ε μ^τ δ^π/ μύ ε ου^τ εν ει^δ μύ δ εν απαργ^ν μύ β ν^ο ε

413. κδ: corrected from τ^η/.415. δ/ Σενου^θ πι^τ/: a later addition, by another hand.417. λαγ^η: λαγήνων, *jugs*, a late form of λάγνος.

427. This line is a later addition, by the same clerk.

- 434 ζ ού σι αρ^τ ζ λ δαπαν^η αμαλι^τ η^τ Σζουραε υι^{ου} Αλουασαλ δ-/ Σαρακ^η/ ν^ο ς
 θ ού ναυλ^{ου} πλ^{οι} βαστ- ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^υ δ/ Πετρω πι^τ/ S Αβ^{ου}
 Ιεζιδ
 435 Π^υ δ ού μισ^θ σιδηρο^χ α τ^η ημ^ε κωμ^η ον- ει/ εργασι- πησσο εν- πολι Μεμφ^ε δ/ Βικ^τ/ ν^ο β/
 ναυ^τ/ ν^ο γ
 436 ιθ ού ερ^γ α λ φιλοκ^λ/ παραχωμ- Αλδιασβ- δ/ Ενωχ Βικ-/ πι^τ/ ερ^γ ς ν^ο γ ιβ
 τ^η/ ού δ^π/ τ^{ου} παν^ε συμβου^λ μίμ ιβ δ^τ/ αυ- ν^ο β β/
 τ^η/ ού ναυλ^{ου} πλ^{οι} S μισ^θ Ενωχ πι^τ/ δ^τ/ αυ^τ Ενωχ ν^ο ιβ
 κθ ού φιλοκ^λ/ παραχωμ- τ^η ημ^ε κ[ω]μ^η ερ^γ α =
 440 Μ^ε ιε ού ει^δ διανομων τ^{ου} Κλ^υ δ/ Ενωχ Β[ικ-]/ πι^τ/ ν^ο ς
 Επαγ^ο α ού μ^ε τ^χ μ ον^τ ει/ κατεργ^ο [τ^{ου} μασγι^δ Δαμασκ^ω/ δ-/ αυ^τ Ενωχ ν^ο ς
 ού ναυλ^{ου} πλ^{οι} βαστ^α β κ^τ/β[ο^λ δ] ι^δ/ S μισ^θ τ^ω Σαρακ^η/ ν^ο γ
 ού τ^η παρο^δ ν^ο

Fol. 12.]

εποικ/ Ποιμην

- 445 Χ^{οι} ιε ον^τ ξενιο^ν τ^{ου} Αμιραλμ^{ου} δ/ Βικ-/ Συμ^ε ν^ο
 τ^η/ ού ει^δ διανομων τ^ω καρ^αρ^α ον- εν^τ νησο^ν [Β]αβ^{υλ} δ/ Ξενου^θ Ενωχ πι^τ/ ν^ο β/
 Χ^{οι} κδ ού πλουμ- βασι^λ β λ ποιησ^ε τευ^δ τρι^χ δ^τ/ αυ^τ Ξενου^θ πι^τ/ ν^ο ς γ
 Τ^ω ε ού φοινικ^δ/ σχιστ- α λ οικ^η/ ει/ αυ^λ τ^{ου} Αμιρ[α]λμ^{ου} εν Βαβ^υ δ^τ/ αυ^τ Ξενου^θ ν^ο ς
 ού ναυλ^{ου} S μισ^θ Ξενου^θ βαστ- αυ^τ Ξενου^θ δ^τ/ αυ^τ Ξενου^θ Ενωχ πι^τ/ ν^ο ς
 450 Τ^υ κγ ού ερ^γ ς λ χρει^ν βουτ^η τ^{ου} δημ^ο δ/ Τ[ξ]αμουλ Βεθανι^α ν^ο ς
 451 Μ^χ κβ ού να[υ]^τ λ κ^{ου}/ Ανατο^λ μ^τ δαπαν^η αυ^τ μίμ ς τουτ^ε εν ει^δ μίμ δ εν απαρ^γ μίμ β δ/
 Ξενου^θ
 452 ναυ- γ μ^τ δ^π/ αυ^τ μίμ δ εν ει^δ S εν απαρ^γ ς μίμ β σ^ν ν^ο ς λ αποτ^οφ^η ν^ο ς
 453 Φαρμ^θ β ού ναυ^τ οθ λ κ^{ου}/ Αιγ^η μίμ ζ δ/ Ηλι- στρ^α [να]^υτ α
 ού δαπ^α αυ^τ μίμ ζ δ/ Απα Κ^υ/ Αν^δ S λ δ^π/ Μ[ωαγαρι]^τ εψ^η μ^ε β ν^ο ς
 455 [ο^υ] ναυλ^{ου} πλ^{οι} βαστ- ναυ^τ οθ S δ^π/ [αυ^τ δ/ Β]ασιλει^{ου} ναυ^τ S Μακ-/ απ^ο Απο^ο ν^ο ς
 456 Π^χ ε ού ναυ^τ ς λ Ανατολ^η μίμ ς μ^τ δ^π/ ον^τ ε[ν ει^δ μ]^ηδ εν απαρ^γ ς μίμ β ν^ο ς
 εψ^η μ^ε β ν^ο ς
 457 Π^χ θ ού ναυλ^{ου} πλ^{οι} βαστ- διαφορό^ρ ει^δ τ^ω καρ^αρ^α S τ^{ου} Κλ^υ δ/ Πετρ^{ου} πι^τ/ S Αβ^{ου}
 Ιεζιδ ν^ο γ
 458 Π^υ δ ού μισ^θ σιδηρο^χ α τ^η ημ^ε κωμ^η ει/ εργασι^α/ [πησσο εν- πο]λι Μεμφ^ε δ/ Βικ^τ/ ν^ο γ
 ναυ- ν^ο γ
 459 ιθ ού δαπαν^η τ^{ου} παν^ε συμβου^λ δ/ Ενωχ [Βικ-/ πι-/ απο] Πακ-/ ν^ο α γ
 460 ού παραχωμ- τ^η ημ^ε κωμ^η ερ^γ α
 Μ^ε ιε ού ε[ι]δ[ω]ν διανομων τ^{ου} Κλ^υ δ/ Ελ[ωχ πι]-/ ν^ο δ

439. κθ: corrected from τ^η.

442. The lacuna here is of the same size as that in the previous line, and if the restoration is correct the letters must be widely spaced.

449. The second Ξενου^θ is evidently a slip of the pen. The sentence should read *ὀνόματι ναύλου πλοίου βασιτάσαντος αὐτὰ καὶ μισθοῦ Ξενουθίου*.451. ναυ^τ: something has been washed out after this.

- 462 Επαγ^ο α ού [μ^ε] μισ^ο τεχ^υν^υ μ ον⁻ εις κατεργ^ο τ^ον^υ μασγ^ιδ^ο Δαμασκ^ω/ δ/ Ενωχ Βικ⁻/ πι⁻/
 463 ον¹ τ^η παρο^δ ν^ο β/
ν^ο

Fol. 12 b.]

[ε]ποικ/ Ψ[υρ]ο^ν

- 465 / Χ^ο ιε ού ξενιο^ν τ^ον^υ Αμιραλμ^ον δ/ Βικ⁻/ Συμ^ε ν^ο ιδ
ν^ο ας
 / τ^η/ ού διανομων τ^ω καρ^αρ^α δ/ Ξενου^θ Ενωχ πι⁻/
 / Χ^ο κα ού αλλαγ^η σιδηρ^ε Βαβυ^λ μύγ απο μ Αθ^υ/ ε^ω Μ^χ ε^ργ^α ν^ο α σι αρ⁻ ε
 / Χ^ο κδ ού πλουμ⁻ βασι^λ γ Σιλ^δ/ ζυ^γ α λ^η ποιησ^ε τευ^δ τρι^χ δ/ Σε^νου^θ πι⁻/ ν^ο α β/
 469 / Τ^υ α ού απαργ^υ πριστ⁻ ε^ν μύδ^ε λ^η τ^ω καρ^αρ^α ον⁻ εν⁻ νησ^ον Βαβυ^λ δ/ Ξενου^θ πι⁻/ ν^ο α
 470 / Τ^υ ε ού φοινικ^δ/ σχιστ⁻ α λ^η [οι]κ^η/ αυλ^η τ^ον^υ Αμιραλμ^ον εν Βαβυ^λ δ/ Σε^νου^θ πι⁻/ ν^ο ε
 471 ού ναυλ^ον πλ^οι βαστ⁻ Ξενου^θ πι⁻/ Σ μισ^ο αυ⁻ Σ δ⁻/ αυ⁻ [Ξ]ενου^θ ν^ο ε
 / Τ^υ κγ ού ερ^γ ε^ν λ^η χρει⁻ βουτ^η τ^ον^υ δημ^ο δ/ Τζαμουλ Βεθανι^α πι⁻/ ν^ο ε
 / τ^η/ [ο]ν^υ τι/ χαλιν⁻ β λ^η δ[ρο]μικ/ αλλαγ^η χ^ω Μουναχ^ο δ/ Ρασζ[ι] ν^ο ε
 474 / Μ^χ η ού ερ^γ ε^ν λ^η φιλοκ^λ/ καρ^αρ^α [ον^τ εν⁻] νησ^ον Βαβυ^λ μισθ^ο/ Ερμαω Πεβ[ο] απο γ
 Π^δπ^δ σταλ^ε δ/ Φιλ^λ πρ^ε
 475 τ^η/ ού λειψ^ε δαπαν^η Αθαυ^α Παν^λου^ν πι⁻/ ψ^ω αρ^τ ας
 476 / Μ^χ κβ ού ναυ^τ λ^η κ^ον^υ Ανατολ^η μ^τ δ^π/ αυ⁻ μύε ον⁻ εν ει^δ μύε εν [απ]αρ^γ μύβ δ/
 Ξενου^θ πι⁻/ ν^ο α δ^ε
 477 ναυ⁻ ε^ν γ^μ δ^π/ μύδ [εν ει^δ] Σ εν απαρ^γ ε^ν μύβ σ^ν αποτροφ^η ν^ο
 ού ναυ^λ πλ^οι βαστ^α [Σ μισ^ο τ^ον^υ α]ν⁻ Ξενου^θ Ενωχ ν^ο α
 ού αλλαγ^η σιδηρ^ε [Βαβυ^λ μύγ] ερ^γ α απο μ Μ^χ ε^ω Π^χ ε^ν ν^ο α
 480 Φαρμ^ο β ού ναυ^τ οθ λ^η [κ^ον^υ Αιγ^π μύζ δ/ Ηλ]^α στρ^α ναυ^τ γ Σ δ/ Απα Κ^υ/ Ανδρ^ε δαπ⁻
 τ^ω αυ^τ Σ εψ^η μ^ε
 481 ού ναυλ^ον ναυ⁻ [οθ Σ δ^π/ αυ^τ δ/] Βασιλει^ον ναυ⁻ απο Ανται^ον Σ Μακ⁻/ απο Απο^ο ν^ο ε
 482 Π^χ ε [ον^τ] [ν]αυ^τ ε^ν γ^μ λ^η [κ^ον^υ]/ [Αιγ^π Σ κ^ον^υ Ανα]τολ^η μύε δ/ Πετρ^ον^υ πι⁻/ ν^ο ε
 λ^η κ^ον^υ Αιγ^π να[υ^τ . μ^τ] δ^π/ μύε εν ει^δ
 484 λ^η κ^ον^υ Ανατολ^η ναυ^τ [.] μ^τ δ^π/ μύε ον⁻ εν⁻ ει^δ μύδ εν απα[ρ]^γ μύβ ν^ο ε
 485 / ζ ού ελαι^ον μ^ε α λ^η δα[π^α] αμαλι^τ η^τ Σζουραε υ^ον^υ Αλουασαλ ν^ο γ
 486 / θ ού ναυλ^ον πλ^οι βαστ⁻ [ει^δ] καρ^αρ^α Σ τ^ον^υ Κλ^υ δ/ Πετρ^ον^υ πι⁻/ Σ Αβ^ον Ιεζιδ ν^ο α γ
 487 / τ^η/ ού σιδηρ^ε αλλαγ^η [Βαβ]^υ ερ^γ α ν^ο α σι αρ⁻ ε

465 ff. The reason for the strokes against many of these lines is not clear. They do not occur for any place but Psyrus.

471. μισθ(ου) αυ(του) (και): this is followed by a blank space.

473. χαλιν⁻: χαλινάριων; cf. 1347, 15.

476. εν ειδ(ει) μ(ηρων) ε: sic; ε is a slip of the pen for δ.

479. A later addition, by the same clerk. In l. 297 an entry

which is apparently the same as this is dated 13th Mecheir; so too in ll. 110, 161, 209.

480. (και) εψη(ματος) με(τρα): a later addition in another hand. The number has not been filled in.

487. In ll. 61, 126, 176, 224 this entry is apparently assigned to the 5th.

- 488 / Π^ν ιθ ού μισ^θ σιδηρο^χ [α τ^η ημ^ε κωμ^η ει/] εργασι⁻ πησ^ο εν⁻ πολι Μεμφ^ε δ/ Βικ⁻/
 ναυ⁻ ν^ο γ^υ
- 489 [ε]πιστ^λ ν^ο κδς [[γ^υ β^υ]]

Fol. 13.]

- 490 / Π^ν ιθ ού ερ^γ γ^υ λ^υ φιλοκ^λ/ παραχωμ^α Αλδιασ[β⁻] δ/ Φιλο^θ Μην^α πι^τ/ μισθ^θ/ Ερμαω
 Πεβο απο γ Π^δπ^δ
- 491 / τ^η/ ού δαπαν^η τ^{ου} παν^ε συμβουλ^{ου} μύμ^ιβ δ/ [Εν]ωχ Βικ⁻/ πι^τ/ ν^ο δς γ^υ
 κθ ού φιλοκ^λ/ παραχωμ⁻ τ^η ημ^ε κωμ^η ερ^γ α αμμ⁻ α ξοι^δ α
 ού εμβολ^η δ/ Απολλω πρ^ε σι αρ^τ η
 Μ^ε ιε/ ού ει^δ διανομ^ο λ^υ τ^{ου} Κλ^ν δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο α
 495 / ού αλλαγ^η σιδηρ^ε Βαβυ^λ μύμ^γ ερ^γ α ν^ο α
 / ού να[υ]λ^{ου} πλ^α βαστ⁻ β κ^τ/βο^λ δημ^ο δ ι^δ/ ν^ο ς
 ού τ^η παρο^δ ν^ο
 ν^ο ζ γ^υ
 γι[/ ν^ο] λβ δ^ι
 500 ξ μισθ^{ου}/ ν^α ν^α β ν^ο ις

Fol. 13 b.]

Αγι^{ον} Πινουτιωνος

- Χ^{οι} ιε ού ξενιο^ν τ^{ου} Αμιραλμ^{ου} δ/ Βικ^τ/ πι^τ/ ν^ο
 τ^η/ ού ει^δ διανομ^ω τ^ω καρ^αρ^α δ/ Ξενου^θ πι^τ/ ν^ο α
 κδ ού πλουμ⁻ βασι^λ β λ^υ τευ^δ τρι^χ δ⁻/ αυ⁻ ν^ο ς γ^υ
- 505 Τ^ν η ού μισ^θ S δαπαν^η Ωρουογχιω λογογρ⁻ ν^ο γ^υ
 κγ ού ερ^γ ε^λ λ^υ χρι^α βουτ^η τ^{ου} δημ^ο δ/ Τζαμουλ Βεθανι^α ν^ο ς
 κζ ού ερ^γ δ^ι μύμ^δ λ^υ κτισμ⁻ αυλ^η τ^{ου} Αμιραλμ^{ου} εν Βαβ^ν δ/ Φιλο^θ Μην⁻ ν^ο β/
 508 Μ^κ η ού ερ^γ ε^λ λ^υ φιλοκ^λ/ καρ^αρ^α εν⁻ νησ^{ον} Βαβυ^λ σταλ^ε δ/ Φιλο^θ Μην^α πρ^ε μισθ^θ[/]
 Περμο απο γ Π^δπ^δ
- 509 κβ ού ναυ⁻ ς λ^υ κ^{ου}/ Ανατολ^η μύμ^ε μ^τ δπ[/] ου^τ εν ει^δ μύμ^δ εν απαρ^γ ς μύμ^β
 ν^ο ς δ^ι
- 510 Φαρμ^θ β ού ναυ^τ οθ λ^υ κ^{ου}/ Αιγ^π δ/ Ηλι⁻ στρ^α ναυ^τ α μύμ^ζ
 ού δαπαν^η ναυ^τ α μύμ^ζ δ/ Απα Κ^ν/ Ανδρ^ε S λ^υ δπ[/] Μωαγαρι^τ εψ^η μ^ε β ν^ο ς
 τ^η/ ού λειμ^ε σιδηρ^{ου} κ^ε/ δ λ^υ τ^{ου} δημ^ο δ^ι/ σιδηρο^χ τ^η κωμ^η ν^ο γ^υ
- 513 η ού ναυ⁻ δ^ι λ^υ τ^{ου} Κλ^ν επι μύμ^η μισθ^θ/ δ/ Πανσιρ Παησι^{ον} απο [γ Π^δπ^δ στ]αλ^ε
 [δ]/ Δ[αυ]ιδ απο^τ κ^ω/
- 514 ις ού ναυλ^{ου} πλ^α βαστ^α α κ⁻/βο^λ δ ι^δ/ S μισ^θ Σαρακ^η/ ελ^θ χαρ^τ τ^ω αυ^τ ν^ο γ^υ

489. ν^ο κδς: this is meant for the total but is wrong; the correct result is κς ιβ. γ^υ β^υ seem to be crossed out but are included in the total for Psyrus in l. 499.

496. βαστ(ασαντος): after this ει⁻/ has been written and then washed out.

500. This line is to be compared with l. 88. The number, 2 sailors, is, however, hard to account for. Judging from l. 88, the entry should refer to the sailors requisitioned on 2nd Pharamouthi, but they number 3. ις is a correction.

508. απ^ο γ Π^δπ^δ: a correction.

- 515 Π^κ ε ού ναυ^τ β/ λ^κ κ^{ου}/ Αιγ^π S κ^{ου}/ Ανατο^λ τ ι^δ/ μύ^τ δ/ Πετρο^ν Παπου απ[ο . Π^δ]π^δ.
πι^τ/
- 516 λ^κ κ^{ου}/ Αιγ^π ναυ⁻ S μ^τ δ^π/ μύ^τ τ
λ^κ κ^{ου}/ Ανατο^λ ζ μ^τ δ^π/ μύ^τ τ ου^τ εν ει^δ μύ^τ δ εν απ[αρ]^γ S μύ^τ β ν^ο ζ
- 518 θ ού ναυλ^{ου} πλ^{οι} βαστ⁻ ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρο^ν πι^τ/ S [Αβ^{ου}
Ι]εξι^δ ν^ο β/
- 519 Π^ν δ ού μισ^θ σιδηρ^ε α τ^η ημ^ε κωμ^η ου⁻ ει/ εργασι⁻ πησσο^[ο] εν πο^λ Μ[ε]μφ^ε [δ/ Βικ⁻]^τ
ναυ^τ ν^ο γ
- 520 ιθ ού εργ⁻ ζ λ^κ φιλοκ^λ/ παραχωμ⁻ Αλδιασβ⁻ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^ο γ ιβ^δ
τ^η/ ού δαπαν^η τ^{ου} παν^ε συμβου^λ μύ^τ ιβ δ⁻/ αυ^τ Ενωχ ν^ο β β/
- Π^ν κθ ού φιλοκ^λ/ παραχωμ⁻ S διωρνγ^ω τ^η ημ^ε κωμ^η ερ^γ ε ν^ο S
Μ^ε ιε ού 'ει^δ διανομ^ω τ^{ου} Κλ^ν δ/ Ενωχ Βικ⁻/ απο Πακ⁻/ ν^ο S
- Επαγ^ο α ού μ^ε μισ^θ τεχνύ^ν μ ου⁻ ει/ κατερ^γ τ^{ου} μασγι^δ Δαμασκ⁻ δ/ [Εν]ωχ Βικ⁻/ ν^ο β/
- 525 ού ναυλ^{ου} πλ^{οι} βαστ⁻ β κ[τ/β]^{οι} δ ι^δ/ S μισ^θ Σαρακ^η/ ν^ο γ
οι^τ τ^η παρο^δ ν^ο

Fol. 14.]

εποικ/ Σακοορε

- Χ^{οι} ιε [ο]ν ξενι^δ τ^{ου} Αμιραλμ^{ου} δ/ Βικ⁻/ Συμμεων [
τ^η/ ο[ν] ε[ι]^δ διανομ^ω τ^ω καρ^αρ^α δ/ Σενου^θ πι^τ/ [
- 530 Χ^{οι} κδ ο[ν] τι/ πλ^{ου} βασι^λ β δ/ Σενου^θ πι^τ/ [
Τ^η η ού μισ^θ S δαπ⁻ Ωρουογχι^{ου} λογογρ^α μύ^τ ιβ [
Μ^κ κβ ού [ν]αυ^τ λ^κ κ^{ου}/ Ανατολ^η μ^τ δ^π/ μύ^τ τ ου^τ εν ει^δ μύ^τ δ [εν απαρ^γ S μύ^τ β
Φαρμ^θ β ο[ν] να]υ⁻ S λ^κ κ^{ου}/ Αιγ^π μύ^τ ζ εν σ^ω δ/ Ηλι^α στ[ρ]^α
[ο]ν δ^π/] ναυ⁻ οθ δ^π/ ναυ⁻ S μύ^τ ζ S λ^κ δ^π/ [Μωαγαρι^τ
535 ού ν[αυλ^{ου}] αυ^τ δ/ Βασιλει^{ου} ναυ⁻ απο Ανται^{ου} S [Μακ⁻/ απο Απο^θ
Π^κ ε ού ν[αυ^τ] γ λ^κ κ^{ου}/ Αιγ^π μ^τ δ^π/ αυ⁻ μύ^τ τ κ⁻/ β [ταγ^γ
θ ού ν[αυλ^{ου}] πλ^{οι} ει^δ διανομ^ω τ^ω καρ^αρ^α S τ^{ου} Κλ^ν δ/ Πετρο^ν πι^τ/ S Αβ^{ου} Ιεξι^δ
Π^ν ιθ ού τ[ι]/ [πα]λ^{ου} α λ^κ φιλοκ^λ/ παραχωμ⁻ Αλ[δ]ιασβ⁻ δ/ Ενωχ πι^τ/
τ^η/ ού [τ^η] δα[παν^η] τ^{ου} παν^ε συμβου^λ μύ^τ ιβ [δ^τ/ αυ^τ Ενωχ
540 Π^ν κθ ού [φιλο]κ^λ/ παραχωμ⁻ S διωρνγ^ω τ^η ημ^ε [κωμ^η ερ^γ .
τ^η/ ον[ε] εμβο[λ]η^η τ ι^δ/ [
Μ^ε ιε ον[ε] ει^δ δι[ανομ^ω τ^{ου} Κλ^ν δ/ Ενωχ Βικ⁻/ πι^τ/ [
ού ν[αυλ^{ου}] πλ^{οι} βαστ⁻ τ^ω δημ^ο β κ^τ/βο^λ S μισ^θ [Σαρακ^η/ ελ^θ χαρ^τ αυ^τ
ού τ[η] πα]ρο^δ [

Fol. 14 b.]

545 [μον^α Αββ^α Ερμαωτος][Χ^{οι} ιε ού ξενι^δ τ^{ου} Αμιραλμ^{ου}]ν δ/ Βικ⁻/ Συμ^εν^ο531. Τ^η : ν corrected from η.536. κ⁻/ β ταγ^γ: restored from ll. 564 and 575; = κατὰ δεύτερον τάγμα (cf. however 1441, 95, note). The meaning is apparently 'in accordance with the second order.' The readingταγ^γ is not, however, certain in either case. For the word cf. 1417, 4.

538. For the restorations cf. l. 566.

- [τ^η/ οὐ εἰς διανομῶν τῶν κα^ρα δ/ Σενου^θ πι^τ/ ν^ο β/
 [Χ^ο κδ οὐ λ^η π^οιησ^ε τε^νδ^ς Αμιραλμ^{ου} εν Βαβυλ^η δ/ Σενου^θ πι^τ/ ν^ο γ^ιβ^ς
 [Τ^υ οὐ ζημι^α τα S σταλ^ε δ/ Γεωργι^{ου} μοναζ^ο τ^{ου} αυ^τ ν^ο κη γ^ς
 550 [Μ^χ κβ οὐ ναυ^τ λ^η κ^{ου}/ Ανα^{το}λ^η μ^τ δαπ^α μ^ιμ^ς ου^τ εν εἰς μ^ιμ^ς δ εν απ^αρ^η] μ^ιμ^ς β ν^ο δ^ς
 551 [Φαρμ^θ β οὐ ναυ^τ λ^η κ^{ου}/ Αιγ^η π^η δ/ Ηλι^η στρ^α S ξ δ^π/ αυ^τ μ^ιμ^ς ζ δ/ Απα Κ^υ/ πι^τ/ [τ^η S] λ^η ν^ο δ^ς
 Μωαγαρι^τ εψ^η μ^ε β ν^ο δ^ς
 552 [Π^χ ε οὐ ναυ^τ . λ^η κ^{ου}/ Αι^γη^π μ^τ δ^π/ αυ^τ μ^ιμ^ς εν εἰς δ/ Πετρ^{ου} πι^τ/ ν^ο γ^ς
 553 [θ οὐ ναυ^τ π^ηλ^οι βαστ^η]- εἰς διανομῶν τῶν καρ^αρ^α S τ^{ου} Κλ^υ δ/ Πετρ^{ου} πι^τ/ S Αβ^{ου} ν^ο γ^ς
 Ι[ε]ζιδ ν^ο γ^ς
 554 [Π^υ ιθ οὐ δ^π/ τ^{ου} παν^ε συμ^βου^λ μ^ιμ^ς ιβ δ/ Ενωχ Βικ^η-/ πι^τ/ ν^ο δ^ς γ^ς
 555 [κθ οὐ φιλοκ^η/ παραχω^μα S διωρ^η τ^η ημ^ε κωμ^η σ[π^η]^ν [-] ν^ο δ^ς
 [Μ^ε ιε οὐ εἰς τ^{ου} Κλ^υ δ/ Ενωχ] Βικ^η-/ πι^τ/ ν^ο δ^ς
 [Επαγ^ο α οὐ μ^ε μισ^θ τεχν^ην] μ^ε ον^τ ει/ κατερ^η τ^{ου} μασγ^ηδ^ς Δαμα[σκ^ο/] ν^ο δ^ς

Fol. 15.]

- μοναστ^η Αγ^ηα [Μαρι^η]
 Χ^ο ιε [οὐ ξε^νι^{ου} τ^{ου} Αμιραλμ^{ου} δ/ Βικ^η-/ Συμ^ε ν^ο
 560 τ^η/ οὐ εἰς διανομῶν λ^η τ^{ου} καρ^αρ^α δ/ Σενου^θ πι^τ/ ν^ο β/
 Χ^ο κδ [οὐ]ν τι/ σιν^δ αντισκιν^η- ζυ^τ α λ^η ποιησ^ε τε^νδ^ς τρι^χ δ/ Σενου^θ πι^τ/ ν^ο γ^ιβ^ς
 Τ^υ [οὐ]ν ζημι^α τα S σταλ^ε δ/ Πετρ^{ου} μοναζ^ο απο^τ Αγ^η- Μαρι^η ν^ο λγ^ς
 563 Φαρμ^θ β [οὐ]ν ναυ^τ λ^η κ^{ου}/ Αιγ^η π^η δ/ Ηλι^η στρ^α S ξ δ^π/ αυ^τ μ^ιμ^ς ζ δ/ Απα Κ^υ/ πι^τ/ S λ^η ν^ο δ^ς
 Μωαγαρι^τ εψ^η μ^ε β ν^ο δ^ς
 564 Π^χ ε [οὐ]ν εψ^η μ^ε γ λ^η δαπαν^η Μωαγαρι^τ κ^{ου}/ Αιγ^η κ^η-/ β ταγ^η δ/ Πετρ^{ου} πι^τ/ ν^ο δ^ς ιβ^ς
 565 θ [οὐ]ν ναυ^τ π^ηλ^οι βαστ^η εἰς διανομῶν τῶν καρ^αρ^α S τ^{ου} Κλ^υ δ/ Πετρ^{ου} πι^τ/ S Αβ^{ου} Ιεζιδ ν^ο δ^ς
 566 Π^υ ιθ [οὐ]ν τι/ παλ^{ου} α λ^η φιλοκ^η/ παραχω^μ- Αλδιασβ^η- μ^ιμ^ς γ δ/ Ενωχ πι^τ/ ν^ο δ^ς
 τ^η/ οὐ δαπα^νη^τ τ^{ου} παν^ε συμ^βου^λ μ^ιμ^ς ιβ δ/ Ενωχ Βικ^η/ πι^τ/ ν^ο δ^ς γ^ς
 κθ οὐ φιλοκ^η/ παραχω^μ- τ^η ημ^ε κωμ^η σπ^η ν^ο δ^ς
 Μ^ε ιε οὐ διανο^μων τ^{ου} Κλ^υ δ/ Ενωχ Βικ^η-/ πι^τ/ ν^ο δ^ς

Fol. 15 b.]

- 570 μον^α Βαρβαρο^υ
 Χ^ο ιε οὐ ξεν^ιου τ^{ου} Αμιραλμ^{ου} δ/ Βικ^η/ Συμ^ε ν^ο
 Χ^ο κδ οὐ τι/ σιν^δ αντισκιν^η- ζυ^τ α λ^η ποιησ^ε τε^νδ^ς τρι^χ δ/ Σενου^θ πι^τ/ ν^ο γ^ιβ^ς
 Φαρμ^θ β οὐ ναυ^τ λ^η κ^{ου}/ Αιγ^η π^η δ/ Ηλι^η στρ^α ναυ^τ γ S ξ δ^π/ αυ^τ μ^ιμ^ς ζ δ/ Απ^α [κ^η]/ πι^τ/ ν^ο δ^ς
 S λ^η δαπ^η- Μωαγαρι^τ ε[ψ^η] μ^ε β ν^ο δ^ς
 575 Π^χ ε οὐ εψ^η μ^ε β λ^η δαπαν^η Μωαγαρι^τ κ^{ου}/ Αιγ^η κ^η/ β ταγ^η δ/ Ι[ε]ζιδ^{ου} πι^τ/ ν^ο δ^ς

549. ον(οματι) ζημια(ς) τα(κα) σταλε(ντα): restored from l. 562; cf. too l. 587. Apparently a fine had been levied on these three monasteries for some irregularity. This line is a later insertion, by the same clerk.

550. μ^ιμ^ς δ: δ corrected from τ.

555. σπ^η: σπυριδων.

557. The entry οὐ τ^η παρ^ο, if it followed this line, would be lost in the lacuna, but as it does not occur in the case of the other monasteries it probably did not occur here either; more-

over ν^ο is not written at the end of the line.

561. αντισκιν^η: it is not possible to read Αντισκιν^η as an adjective of Ἀντιόχεια. Mr. Crum compares Rylands Copt. Pap. 238, 13 ὀψειπλωσιν παντικειν, 'a linen cloth for an awning (αντισκινον)'. Probably the article here is the same, and αντισκιν^η will represent an adjectival form ἀντισκινος.

566. μ^ιμ^ς γ: as there is no question of the term of service of a workman, this seems to be a slip of the pen.

- 576 θ ού ναυλ^{ov} πλ^{oi} βαστ^a ει^δ/ διανομ^w τ^w καρ^aρ^a S τ^{ov} Κλ^v δτ/ αυτ S Α[βου Ι]εζιδ
ν^o ζ
- 577 Π^v ιθ ού δαπαν⁷ τ^{ov} παν^e συμβ[ο]υ^λ μⁱμβ δ/ Ενωχ Βικ^τ/ πι^τ/ ν^o ς
κθ ού φίλοκ^λ/ παραχωμ^a τ⁷ ημ^e κωμ⁷ [σπ^v?] κ
Μ^e ιε ού ει^δ διανομ^w τ^{ov} Κλ^v δ/ Ενωχ Βικ^τ/ πι^τ/ ν^o ζ

Fol. 16.]

580 μον⁻ Ταρ[ου]

- Φα[ρμ^θ β] ού τι/ εψ⁷ μ^e δ λ δαπαν⁷ Μωαγαρ^ιτ^κov/ Αιγ^π δ/ Απα Κ^v πι^τ/ ν^o α]
- Π[χ ε] ού τι/ εψ⁷ μ^e β λ δαπαν⁷ Μωαγαρι^τ κ^{ov}/ Α[γ^π κ⁻/ β ταγ^δ/ Πετρ^{ov} πι^τ/ ν^o ς]
- [θ] ού ναυλ^{ov} πλ^{oi} βαστ⁻ ει^δ διανομ^w τ^w κ[α]ρ^aρ^a τ^{ov} Κλ^v δ/[τ αυτ S Αβου Ιεζιδ
- [Π^v ιθ] ού δαπαν⁷ τ^{ov} παν^e συμβου^λ δ/ [Ενωχ Βικ^τ/ πι^τ/

585 μον⁻ Φαροο^v

- X[oi ιε ού ξε]νι^{ov} τ^{ov} Αμιραλμ^{ov} δ/ Βικ^τ/ Συμ^e [ν^o]
- T[^v ού ζημ]ι⁻ σταλ^e δ/ Ιω^a μον^{ov} υι^{ov} Φιλο^θ απο⁻ αυτ μο[ν^a
- Φαρμ[^θ β ού τι/] εψ⁷ μ^e δ λ δαπ⁻ Μωαγαρι^τ κ^{ov}/ Αιγ^π [δ/ Απα Κ^v/ πι^τ/ ν^o α]
- Π^x [ε ού τι/ ε]ψ⁷ μ^e β λ δαπ⁻ Μωαγαρι^τ κ^{ov}/ Αιγ^π κ[τ/ β ταγ^δ/ Πετρ^{ov} πι^τ/ ν^o ς]
- 590 Π^v ιθ[ού δαπαν⁷ τ^{ov}] παν^e συμβου^λ δ/ Ενωχ Βικ^τ/ πι^τ/

Fol. 16 b.] Blank.

Fols. 17 and 18.] Fragmentary. Apparently blank.

581. ν^o α : this is the regular rate of εψημα.587. μον^{ov} : probably for μονόχου ; cf. πλ^{ov} for πλοίου in ll. 273, 312.

PAPYRUS 1434.—A. D. 714-716.

Inv. No. 1514. Imperfect book ; the remains indicate an original size of at least 10 folios, with protocol. Of the upper half of each folio only a narrow strip remains ; the average extreme dimensions are about 1 ft. 5 $\frac{1}{4}$ in. × 1 ft. 2 $\frac{1}{4}$ in. Written in a round, somewhat irregular minuscule. The writing, usually fairly large, varies in size, and different parts of the account are written in ink of different colours and with different pens, but probably the whole is in one hand.

THE present account forms a pair with 1435. The two accounts relate to the same period, and largely to the same requisitions. They differ in arrangement from 1433, in which the requisitions are repeated for each χωρίον ; here on the contrary the arrangement is not by the χωρία but by the requisitions themselves, and the way in which the quotas have been assigned to the single χωρία is specified under each requisition. In addition to the date on which the order was written this account specifies the date on which it was received, and both accounts

10

Αν]ατολ^λ ιν^δο/ ιδ ετ^{ον} ς5

11

αν^ε δαπαν^η] παρεχ^ο εκ^τ/ ς μισ^ο

12

] ν^ο δ5

13

] Βουνων ν^α ς ν^ο ς δ'

14

Π]εδι^α ν^α ς ν^ο ς δ'

15

? Αγίου Πι]ν^τ ν^α ς ν^ο ς δ'

16

Αγι/ [.] παρ[εχ^ο εκ^τ/ ς μισ^ο τ^ω αν^τ μμ. σ^ν αποτρ^ο] κ⁻/ στρ^α]
 εκ ν^ο ς ν^ο ε

17

Φαμ^ο ια ι^δ/ ιγ γρ⁻ Μx β ι^δ/ τ^η αν^τ δ/ επισταλ[μ^α.] εν^λχλ δ/ Μανπαδ νι. Αβδερ^α βερ^δ λογω
 [ναυτικ^ο]^ν ακ^τ/κ^τ/ S δρ^ορ^ο κ^{ον}/ Αιγ^π

18

ιν^δο/ ιδ ετ^{ον} ς5 επι μ^ημ^η ε αν^νδαπαν^η παρ[εχ^ο] εκ^τ/ ς μισ^ο τ^ω αν^τ μ^ημ^η ε

19

σ^ν ν^ο ς αποτρ^ο ε^ω στομι^ω αρ^ο ν^ο γ5

20

ε Πεδι⁻ ν^α β5 S αποτρ^ο ν^ο α δ' β. Πεδι^α ν⁻ α5 αποτρ^ο. ν^ο ς δ'

21

γι/ ν^α δ ει/ ν^ο β

22

τ^η αν^τ η γρ⁻ Μx β ι^δ/ ιγ δ/ επισταλμ^α α εν^λχ δ/ Μααπεδ λογω ναυτικ^{ον}/ ακ^τ/κ^τ/ S δρ^ορ^ο
 παρ-φυλλ[α]γ^η]

23

τ^ω στομι^ω επι^τ παρ^{ον} ι^δ/ ιγ κ^{ον}/ δε ι^δ/ ιδ ετ^{ον} ς5 ν^α ε επι
 μ^ημ^η ζ αν^ν δαπαν^η

24

παρεχ^ο εκ⁻/ ς μισ^ο τ^ω αν^τ μμ. ζ σ^ν ν^ο ς αποτρ^ο ε^ω στομι^ω
 αρ^ο ν^ο δ

10. The 14th indiction was A.D. 715 (May or June)—716, the 96th year (of the Hegira) 16 Sept. A.D. 714—4 Sept. A.D. 715. Thus, although the dates agree for about three months, for the greater part of the year the Arabic is behind the Greek date; so too in all the other cases, except 1435, 76, where 'the present 14th indiction' corresponds to the 97th year (5 Sept. A.D. 715—24 Aug. A.D. 716).

11. Cf. l. 18, etc. The meaning of εκ^τ/ is not quite clear; hardly ἐκτός (reading παρεχομένης), meaning that the δαπάνη, which was not charged on the διοίκσις (ἀνευ δαπάνης), was provided elsewhere, for one would expect ἐξωθεν; or ἐκτός, in the sense of 'besides'—'without provision of δαπάνη except as wages', etc., for μισθός is not properly included in δαπάνη. The most probable explanation is that it is ἐκάστῳ (reading παρεχομένων in agreement with a following νομισμάτων as genitive absolute, i.e. 'x solidi being given to each for wages'). It seems to be a contraction for ἐκάστου in 1435, 77, and in l. 207 below.

15. A line seems to have been washed out before this.

16. κ⁻/ στρ^α: cf. ll. 49, 188, 1435, 15; = κατὰ στράταν, en route.

17. γρ⁻: γραφέντος.

επισταλμα(τος): the word was probably followed by a number; cf. l. 22, etc. It is not clear whether the number in such cases is to be taken as an ordinal (πρώτον, etc.), meaning that the ἐπίσταλμα in question was the first (second, etc.) written on a particular day.

εν^λχ: cf. l. 22, etc.; = ἐνχωρισθέντος, 'handed in.'

Μανπαδ: Ma'bad; in l. 22 Μααπεδ.

ναυτικον: from the neuter ναυτικόν, meaning the crews collectively.

ακ^τ/κ^τ/ S δρ^ορ^ο: ἀκατίων καὶ δρομοναρίων.

18. αν^ν: ἀνευ.

(νπερ) μισθ(ου): this refers to the 3½ solidi.

19. εω(ς) στομιω(ν): i.e. to the mouth of the Nile, where presumably they were to join the fleet. As this ἀποτροφή was outside of their period of actual service it is not included in the δαπάνη, which evidently refers to their expenses during the κοῦρσον itself. This is probably the distinction between δαπάνη and ἀποτροφή always; cf. 1334, 3, note.

20, 21. The sums here refer to ἀποτροφή only, at the rate of ½ s. per man. The wages are not specified because the service was a personal one and it would be understood that each χωρίον must pay the wages of its own sailors (cf. 1433, 16, note). Probably the 3½ s. in l. 19 is the amount of wages for each sailor (cf. note on l. 11), the half possibly representing the ἀποτροφή.

21. ε(ς): 'total,' like γι/ or θ, or simply 'at'; cf. Jannaris, *Hist. Gr. Gramm.*, 1553.

22. η: l. ἡμέρα; cf. 1433, 38.

22-23. παρ(α)φυλλαγή(ς) (l. παραφυλακῆς) τ(ω)ν στομιω(ν): this is the first occurrence of this fleet, evidently a squadron stationed permanently off the mouths of the Nile to guard the entrances; see general introduction.

Fol. 5.]

42

χωρ]¹ αρ^{ov} δ εκ ν^o α λ̣ αλλαγ⁷ χωρ¹]

43

[Μουναχ⁹
] ν^o δ

44

δ/ Αλ]κασεμ βερη⁵

45

μ]μ̣ τ̣ εαν δ^w/ απαργ^v ν^o γ̣ `εκ^τ/ ν⁻ `

46

] S μ̣μ̣ γ̣ εκ ν^o β/ τ^{ov} μ̣

47

Πεδ]^{1a} ν⁻ α

48

τ⁷ αυ⁻ γ̣ δ/ αλλ¹] ενεχ⁹ δ]/... υρ/ [...λογω ναυτι]^{κ^{ov}/ κ^{ov}/ Ανατολ̣ ναυ^τ ζ̣ μ̣μ̣}

49

[...]... S μ̣μ̣ β̣ εκ⁻/ ν⁻ ν^o α αποτροφ⁷
κ⁻/ στρ^a

—

50

κωμ̣ Αφρο^δ ν⁻ β̣ S ε̣ Πεδι^a ν^a β̣ Πακανν^ε ν⁻ α γ̣ Π^δ ν^{1a} α̣ S

51

μ̣ Παχων γ̣ ι^δ/ ιγ̣ δ^τ/ διαστολ⁷ σι αρ^τ β̣ `εμβο^λ ιδ̣ ι^δ/ ` διοικ⁷/ κωμ̣ Αφρο^δ δ/ Απα Κ^v/ Ανδρ^ε S Βικ^τ/ Θεο^δ S Ιωανν^{ov} Θεοδωρ^{ov} απο [Αφρο^δ ?]

52

S Μην^a Κολλου⁹ απο ε̣ Π^δ S Ανδρ^ε πρ^ε απο β̣ Π^δ S Θεοδωρ^{ov} απο Ψυρ^{ov} S Ιω^a ελαι^{ov} S μον^a S Πατ̣

53

S Πανισνην

απο Ποιμην

—

54

κωμ̣ Αφρο^δ σι αρ⁻ αριδ̣ ε̣ Πεδι⁻ σι αρ⁻ τ̣ γ̣ Π^δ σι αρ^τ σ̣
β̣ Πεδι⁻ σ[ι] αρ⁻ σ̣

55

Πακανν^ε αρ^τ ο̣ Βουνων αρ⁻ ε̣ Ψυρο^v αρ⁻ ιε̣
Ποιμην αρ⁻ ι̣

56

Σακορε αρ^τ γ̣ μοναστη^ρ αρ^τ πγ̣ γι/ σι αρ^τ β̣

57

μ⁷ Π^x ε̣ ι^δ/ ιγ̣ εν^x εν^τ απο⁹ πρ^o επιστολ⁷ τ^{ov} συμβ^{ov} Ṣ προφ̣ δρομικ^o/ αλθ̣ αλλαγ⁷ χωρ̣
Μουναχ⁹

—

44-50. These lines are in red ink. One or two lines may be lost before this; the spacing is irregular.

45. *ἐὰν δῶσιν ἀπαργυσμόν*. This should be, but apparently is not, preceded by (*καί*).

εκ τ(ου) ν(αυτου): written below, not above, the line.

51-53. This is the *embola* for the *διοικησις*, but it is not so large as the quota given in 1419, 254; cf. 1442, D, and the introduction there. The persons whose names are preceded by δ(ι)α can clearly not be messengers; they are presumably the assessors who fixed the quotas, not for the *χωρία*, for these were distributed at head-quarters, but for the individual tax-payers. Hence various *χωρία* are represented.

51. Αφροδ(ιτω): Aphrodito should be represented, and as the assessors for this place are the most numerous it is probably Aphrodito.

52. μον^a: μοναστηριον.

57. ἐν χωρισθέντος ἐν τῇ ἀποθήκῃ πρὸς ἐπιστολὴν τοῦ συμβούλου ὑπὲρ προφάσεως δρομικ(ῶ)ν ἀλόγων ἀλλαγῆς. It is not quite clear whether ἀποθήκη refers, as probably elsewhere in these papyri, to the place (Abutig). As Abutig must have been to the north of Mounachthé, whereas Aphrodito was somewhat to the south of it, there seems no reason why the letter or the articles requisitioned should have been sent to it, and ἀποθήκη may possibly refer to some storehouse in Aphrodito itself.

- 58 αν^θ Αγι⁻ Μαρι^α οψωνι^{ου} αρ^χσταβ^λ ού α ν^ο β Εμφ^ν μισ^θ ιπποκ^ω/ ού α
 ν^ο ας Βουνων σ[ε]λλ⁻ α ν^ο α
 59 Κεραμι^{ου} σελλ⁻ α ν^ο α Πακαν^ε
 ν^ο α ουτ^ω χαλι⁻ β ν^ο ς πασμαγ^δ β [ν^ο] ς [ς]
 60 γι/ ν^ο ς

Fol. 5 b.]

- 61 μ Π^χ ιδ ι^δ/ ιδ δ/ [
 62 ε Πεδι^α [
 63 Βουνων [
 64 μ Π^χ κ ι^δ/ ιδ δ/ επι[στ
 σ—
 65 κωμ^η Αφ[ρο^δ
 66 Πακ^α/ [
 67 [τ^η/ αν^τ] δ/ επι[σ]τ[.]λ[
 σ—
 68 κωμ^η Αφρο^δ καλ^α β ναν^τ [
 τ^η α ε Πεδ]^[α]. [. . .] γ Π^δ πρισ-
 69 [β] Πεδι^α καλ^α ς Ψυρ[ου
] ς Πακ^α/ καλ^α ς Αγίου Πιν^τ
 καλ^α ς
 70 γι/ τ^{xx} ού^ν η
 71 μ Π^ν ι^δ/ ιδ δ/ επιστολ^η Κασεμ νι^η εκ^π/ Οσαμα γρ^α μ Π^χ κ ι^δ/ ιδ λ παρ^αχωμ⁻ ς διωρυγ^ω
 τ^η υμ^ε κ^ω/ αν^δν^δ ν
 72 σ— ς αμμ⁻ ιγ ιξοι^δ ιγ
 73 κωμ^η Αφρο^δ αν^δν^δ κ γ Π^δπ^δ αν^δ ς
 74 ε Π^δπ^δ αν^δ ι β Π^δ αν^δ γ
 75 Ψυρους αν^δ β Πακ⁻/ αν^δ η
 76 αν^δν^ο Αγι⁻ Μαρι^α αν^δ α
 77 Επιφ δ δ/[επι]στολ^η καμ^σ χον^δ ο λ επιταγ^η τ^ον δημ^ομ^ο

58. ιπποκ^ω/: *l.* ιπποκόμου.σελλ⁻: σέλλας; *cf.* 1347, 14.59. χαλι⁻: χαλινάρια.πασμαγ^δ: the over-written letter might be λ, but in l. 249 it appears to be δ, and the word is no doubt the παμαγ^δ of 1347, 15, where the δ is certain. Its meaning is quite obscure.61. As Pachon 5th was in the 13th indiction and the 14th fell in the 14th, the indiction must have begun this year between these two dates. *Cf.* 1413, 13, note.

67. τη αντ(η): if a date had been written part of it would probably have been visible.

68. πρισ^η: πρίστης.71. μ Π^ν: the day of the month omitted.Κασεμ νι^η εκ^π/ Οσαμα: this name is given in a most unusual form, and it is uncertain what εκ^π/ can be and whether or not it represents some epithet or description of Οσαμα. It is just possible that Κασεμ νι^η has been crossed out, but it is much more likely that the apparent stroke is due to the running of the ink

on an irregularity of the papyrus surface. A similar effect is noticeable in several letters and words of this line. Probably the patronymic has been accidentally omitted and εκ^π/ is to be read as εκ προσώπων, 'representative.' Οσαμα is most likely 'Usāmah b. Zaid, finance minister. The keeping of the embankments in repair was a matter of importance to the financial authorities.

τ(ης) υμε(τερας) κω(μης): *cf.* note on 1410, 66.

72. ιξοι^δ: in l. 271 and in 1433, *e.g.* l. 138, the articles mentioned along with ἀμματα for the dykes are ξοιδ(ες) (chisels?). The same word must be intended here, but ι has certainly been written before ξ. It is noticeable that neither of these articles occurs in the specification of quotas. As the line is inserted below l. 71 it was perhaps an afterthought.

77. καμ^σ χον^δ: probably καμία χονδρά, 'shirts of coarse quality.' For the supply of καμία λόγω ἐπιταγῆς τοῦ Ἀμυραλ-
 μουμιν see 1352.

124

] ν^ο β

[Two lines.]

127

τας S δια[σ]τ[α]λ[εισ^α] τ[α]ρ[α] Κο]ρρ[α ν^ο Σζεριχ

128

κωμ^η Αφρο^δ σι αρ⁻ [ρ]ν τ^ον ι ν^ο ιε κ[ρ]^θ [αρ^τ ν τ^ον κ ν^ο β] γι/ ν^ο ιζ
 / Εμφυτ^ε σι αρ^τ ε ν^ο ς κρ^θρ^θ ε ν^ο δ/

129

γ[·] Πεδι^α αρ^τ κ]ε ν^ο β] αρ^τ κ ν^ο α γι/ ν^ο γ]
 / β[·] Πεδι^α σι αρ^τ κ ν^ο β

130

ε Πεδι^α αρ^τ με ν^ο δ] αρ^τ κ ν^ο α
 / Ψυρου σι αρ^τ ι ν^ο α

131

Σακορε αρ^τ ε ν^ο ς = =
 / Αγίου Πινου^τ αρ^τ ε ν^ο ς

132

Ποιμην αρ⁻ ε ν^ο ς = =
 / Βουνων αρ^τ = = κρ^θ ε ν^ο δ/

133

Πακανυ^ε σι αρ⁻ λ ν^ο γ

134

γι/ σι αρ^τ τ τ^ον ι ν^ο λ κρρ^θ ρ τ^ον κ ν^ο ε

135

μ Φ ιθ ι^δ/ ιδ δ/ αλλ· γρ^α μ Π^χ ε ι^δ/ ιγ αντι των προ^χ απο^τ σακελλ^η ζ μερ^ο μισ^ο S ν^α
 S τ^χ ακ^τ/κ^τ/ ον^τ ει/ παρ^αφ^λ

136

τ^ω στομι^ω ιν^δο/ ιγ ετ^ον ες S υποστρ^ε ι^δ/ ιδ ετ^ον ες

137

κωμ· Αφρο^δ ν^ο ιγδ γ· Π^δπ^δ ν^ο γ Σακορε ν^ο α β/
 αν^θ Αγι⁻ Μαρι^α ν^ο γ ορ^ον Αγι^α Μαρι^α ν^ο γ

138

Αγίου Πινου^τ ν^ο γ Βαρβαρ^ον ν^ο γ β· Π[ε]δι^α ν^ο γ
 Πακανυ^ε ν^ο α ορ^ον Αββ⁻ Ερμ^α ν^ο γ

139

ε Πεδι^α ν^ο α]

140

γι/ ν^ο κ

Fol. 7 b.]

141 μ Φαωφ· ιθ [ι]/[^δ ιδ142 γ Π^δπ^δ καλ[^α143 τ^η αυ^τ η δ/ αλλ^η [144 τ^η αυ^τ δ/ αλλ^η [

145 [

146 κωμ· Α[φρο^δ

147 Ψυρο[ν

127. τας (και) διασταλεια(ς): agreeing with a preceding ἀράβας. Supplement from 1435, 71.

128. The rates here are of some interest. Barley is half the price of wheat. The price of the latter is higher than during the governorship of Kurrāh, when 1 *solidus* corresponded to 13 artabas (e.g. in 1335), or 'Abd-allāh, when the rate was 12:1 (1433, 119). In PERF. 587 of A.D. 699 it was 20:1, so that despite some fluctuations a rise in the price of wheat was taking place. Cf. the 'Klage eines Muhammedaners über

die theueren Zeiten' in PERF. 596, a little later than this.

κρ^θρ^θ: this (= κριθῶν or κριθῶν ἀράβαι) is probably the reading, rather than κρ^θαρ; cf. 1435, 72.

135. προ^χ: προχειρισθέντων in the sense of 'paid previously.'

μισ^οS: the S (= καί) is a slip of the pen.

136. υποστρ^ε: ὑποστρεψάντων, referring to the sailors and workmen; 'who returned.'

141. Φαωφ· ιθ: or Φαωφι θ, but the reading in the text seems the most probable, and cf. l. 135.

- 148 [μ Αθ]υρ λ ι²/ ιδ γρ^[a] μ^[1] Αθ^[u]/ ς ι/[^δ τ^γ αυ^τ] λ ^γ [σιδηρ^ε υπουρ^γ τ^ω καρ^αρ^α επ]ι^τ
πα]ρ^[ov] ι^[δ]/ ιδ αγ^γ γ επι μ^γμ^γ ς
- 149 Αφρο^δ αγγ⁻ β ε Πεδι^α [αγγ^α α]
- 150 δ/ αλλ^γ εν^χ μ Αθ^[v]/ ζ ι²/ ιδ γρ^α μ Επιφ^α β ι^δ/ τ^γ αυ^τ λ κτιζ^ε S φιλοκ^λ/ S εξαρ^τ πλοι^ω
τ^{ov} Κλ^ν υπο Μαμεδ
- 151 υι· Αβι Αβ^α επικ^ε/ επι^τ παρ^{ov} ι^δ/ ιδ ετ^{ov} ςς ακ^θ/ ι
ν^ο ες γ^γ αγκ^ν/ σιβ^ε η ν^ο δ β/
- 152 ————— τυλλ^λ ν ν^ο ι θ ν^ο κς
- 153 κωμ^γ Αφρο^δ ακ^θ/ ε εκ ν^ο ς ιβ^ν ν^ο βς γ^γ ιβ^ν αγκ^ν/ σιβ^ε ε εκ ν^ο ς ιβ^ν ν^ο βς γ^γ ιβ^ν
τυλλ^α λ τ^{ov} ε ν^ο ς
- 154 γ· Πεδι^α ακ^θ/ β ν^ο α ς αγκ^ν/ σιβ^ε α ν^ο ς ιβ^ν
- 155 β Πεδι^α ακ^θ/ α ν^ο ς ιβ^ν αγκ^ν/ σιβ^ε α ν^ο ς ιβ^ν
- 156 Εμφυτ^ε = = = = =
τυ^λ ε ν^ο α
- 157 Ποιμην = = = = =
τυ^λ ε ν^ο α
- 158 Σακοορ^ε = = = = =
τυ^λ ε ν^ο α
- 159 Πακανυ^ε ακ^θ/ β ν^ο α ς = = =
τυ^λ ε ν^ο α
- 160 ε Π^δπ^δ = = [αγκ/]^ν σιβ^ε α ν^ο ς ιβ^ν

Fol. 8.]

161

]ρ⁻ καλ⁻

162

φιλο]κ^λ/

163

] ν^ο ε

[One line.]

165

ρ]ουζικ^ο/ Μωαγ^α

[One line.]

167

[κωμ^γ Αφρο^δ σι αρ^τ αριδ ε Πεδι^α σι αρ^τ τ β Πεδι^α σι αρ^τ σ]

168

[Πακανυ^ε αρ^τ ο Ποιμην αρ^τ ι Βουνω]ν αρ^τ ε

169

Ψυρου [αρ^τ] ιε γ Πεδι^α αρ^τ σ μονυ^α αρ^τ πγ

148. The supplement from 1435, 34, q.v. The entry is out of order, as the next is only for Athur 7th.

150. κτιζ^ε: *l.* κτίσεως.

151. Αβι Αβ^α: the name is 'Αβι 'Αβιβα, but the line above

β seems to be the over-written α, which in these papyri becomes a mere symbol; *l.* probably 'Αβ(ιβ)α.

167-169. The supplements from ll. 54, 55.

- 170 Σακορε [α]ρ^τ γ
 171 γι/ σι αρ⁻ β
 172 μ Αθ^ν/ ιη ι^δ/ ιδ δ/ πιττ^ε/ ενεχ^θ δ/ Μην^α Κερκερ στρ^τ απο πολ^ε Απολλων.
 173 δ^θ/ ξ σπερμαβολι⁻ ν^ο μβ β/ ξ μερ⁻ φορε^ε καμ^λ ν^ο κ ξ απαρ^τ σιτ^{ου} εμβολ⁻
 ι^δ/ ιβ ν^ο κ β/
 174 S τρ⁻ αλφ⁻ χ^ω Μουν^κ ν^ο θς
 175 μ Αθ^ν/ κ ι^δ/ ιδ γρ^α μ Φ ια ι^δ/ ιδ ξ συμπλ^η φιλοκ^λ/ καρ^ρ S ακ^τ/κ^τ/ S αλλ⁻ εν^τ νησω
 Βαβ^ν υπο
 176 Αλκασεμ νι. Χααπ επι^κ/ επι^τ παρ^{ου} ι^δ/ ιδ κ^{ου}/ δε ι^δ/ ιε ετ^{ου} ζ^ε χαλκ^ω/
 κυπρ^{ου} κ^ε/ γ
 177 σ — τιμ⁻ αυ^τ εκ^τ/ κ^ε/ ν^ο ε β/
 ει/ ν^ο κ
 178 κωμ⁻ Αφρο^δ χαλκ^ω/ κυπρ^{ου} κ^ε/ β ν^ο ιγ γ^ε Πεδι⁻ κ^ε/ S ν^ο γ γ^ε οφ^ε ζητ^θ Βικ⁻/
 πι/
 179 Πακανυ^ε ομ^ο κ^ε/ S [ν^ο] γ γ^ε οφ^ε ζητ^θ δ/ Βικ⁻/ πι/
 Fol. 8 δ]
 180 δ/ αλλ⁻ εν^κ μ Τ^ν [
 181 ι/ι^δ
 [Four lines?]
 186 εποικ/ Πα[κανυ^ε
 187 γ⁻ Πε[δ]^ι[^α
 188 γι/ αγγ^α ε σ^ν ν^ο γ αποτρ^ο κ/ στ[ρ^α] ν^ο με
 189 δ/ αλλ⁻ ενεχ^θ μ Τ^ν β ι^δ/ ιδ γρ^α μ Πκ ε ι^δ/ ιδ ξ μερ^{ου} δαπαν⁻ υπουρ^γ του Αμιραλμ^{ου}
 εν Αιγ^ι μμ^ι β επι^τ παρ^{ου}
 190 — ιω^δ/ ιδ ετ^{ου} ες αρ^θ ν^ο ξ
 191 κωμ^η Αφρο^δ ν^ο ιε αν^θ ν^ο Αγι⁻ Μαρ^ι ν^ο βς Αγι^{ου} Πινου^τ ν^ο β/
 Εμφ^ν ν^ο γς
 192 Βουνων ν^ο S ε Πεδι^α ν^ο η Ποιμην ν^ο γ
 γ⁻ Π^επ^δ ν^ο ζ β/
 193 μον^α Φαροου ν^ο γ μον^α Βαρβαρ^{ου} ν^ο γ Σακορε ν^ο γ
 Ψυρου ν^ο α
 194 Πακανυ^ε ν^ο ε γ β⁻ Πεδι^α ν^ο ες γ Κεραμ^{ου} ν^ο β γ
 μον^α Ταρ^{ου} ν^ο γ
 195 ορους Αγι^α Μαρ⁻ ν^ο γ Αββ^α Ερμαω^τ ν^ο γ
 196 γι/ επισταλμ^τ ιη ν^ο ξ

172. πιττ^ε/: πιττακίου.
 στρ^τ: στρατιώτου.

173. σπερμαβολι⁻: *l. σπερμαβολίας*; cf. Oxy. Pap. 133, 13. This word and not σπερμαβόλη should be read in the index to Vol. III of the present catalogue. This requisition is evidently one for miscellaneous expenses. It is to be noticed therefore that it is called a *πιττάκιον*, not an *ἐπιστολή* or *ἐπίσταλμα*.

178. λ κτλ.: this and the similar entry in the next line, though probably in the same hand, are in blacker ink than the rest of the page, and are therefore probably a later addition. The

reading is presumably *λοιπαζόμενα* (sc. *νομίσματα* or, less likely, in the singular with *κεντηράριον*) *ἀφείλοντα* *ζητηθῆναι* διὰ (so in l. 179; here omitted) *Βικτωρος πιστικού*.

181. From the line above l. 186 and the non-occurrence of any heading between ll. 180 and 186 it would appear that the whole intervening space was occupied by the specification of the *ἐπίσταλμα* which begins in l. 180. Perhaps the same requisition as in 1435, 76 ff.

196. *επισταλμα(α)τ(α)* ιη: i.e. there were 18 places to which an *ἐπίσταλμα* (in the form of an *ἐντάγιον*) was sent.

Fol. 9.]

197

] ν^ο ια δ'

198

] β ν^ο ας

199

] α ν^ο ς δ'

[Three lines.]

203

]ι. []

204

ναυ^τ ι ν^ο ι
 β [Πεδι^α ναυ^τ] ς ν^ο ς [ναυ^τ] η ν^ο η καλ⁻ α ν^ο ι
 Βουνων ν^α α ν^ο α

205

Ψυρου [να]υ^τ α ν^ο α [ναυ^τ] β ν^ο β
 Αγίου Πιν^τ ν⁻ α ν^ο α

206

γι/ ναυ^τ ς δ ν^ο ς δ καλ^α δ ν^ο μ

207

δ/ αλλ. ευ^χ μ γρ^α μ τ. αυ^τ ρ αποτροφ^η ναυ^{ττ} ιε εκ ν^ο ας εκ⁻/ ναυ^{ττ} λ κ^ου/ Αιγ^η

208

κωμ. Αφρο^δ ναυ^τ β ν^ο γ ε Π^δπ^δ ν^α α ν^ο ας γ. Π^δπ^δ ν^α α ν^ο ας

209

Πακανυ^ε ναυ^τ β ν^ο γ Εμφ^υ ν^α β ν^ο γ Βουνων ν⁻ α ν^ο ας

210

Κεραμιο^υ ναυ^τ α ν^ο ας Ψυρο^υ ν^α β ν^ο γ Αγίου Πινου^τ ν^α α ν^ο ας

211

Σακοορε ναυ^τ α ν^ο ας αν^υ Αγι⁻ Μαρ⁻ ν^α α ν^ο ας

212

γι/ ναυ^τ ιε ν^ο κβς

Fol. 9 δ.]

213

δ/ αλλ. ευ^χ [

σ—

214

ε Π^δπ^δ [

215

Ποιμ^η [

216

γι/ [

217

δ/ αλλ^η ευ^χ μ [

218

— [

219

κωμ^η Αφ^ρο^δ

220

ορους Αγι⁻ Μαρ⁻ κ^[θ]/ [

221

ορους Αββ^α Ερμ⁻ κ^θ/ λς [ν^ο α μον^α Τ]αροο^[υ] κ^θ/ λς [ν^ο α
 κ^θ/ λς ν^ο α

222

ε Π^δπ^δ κ^θ/ ιη [ν^ο] ς [μον^α] Φαροου κ^θ/ λς [ν^ο α
 α]ν^υ Αγι⁻ Μαρ⁻ κ^θ/ ιη ν^ο ς

223

μον^α Βαρβαρ^ου κ^θ/ λς ν^ο α γι/ αλ^υ κ^θ/ φος [ε]ι/ ν^ο [ι]ς

224

δ/ αλλ. ευ^χ μ ΜΧ ιζ γρ^α μ Τυ ζ ι^δ/ τ. αυ^τ ς συμπλ. χαλκ^ο/ κυπρ^ου κ^ε/ β εκ ν^ο ς β/ λ
 κ^ου/ θαλ⁻ υπο Αλκασεμ υι. Χααπ

204. ν^ο ι: after ι, θ or ε is washed out.

207. μ(ηνος): the name of the month was not filled in.

ρ: περι, as in the minutes of the letters.

217. ευχ(ωρισθεισης): ε corrected from γ.

224. θαλ⁻: θαλάσσης.

Αλκασεμ υι(ου) Χααπ (και) Ιεζιδ υι(ου) Αβιεζιδ: the first of these two persons was the superintendent of the dockyard at Babylon. This may serve as a slight indication of the nature and sphere of operations of this κούρσον θαλάσσης; cf. general introduction. συμπλ. is a correction.

- 241 [δ/ αλλ· εν^x γρ^a Π^x ε ι^δ/ ιγ Ϝ συμπλ^η μ]₁σ^ο τ^ω υποτεταγμ^ε ναυ^τ ονύ δ τ^η υμ^ε
κωμ^η
- 242 [σταλ^ε ει^τ Ανατολ^λ λ ναυτικ^ον/ ακ^τ/κ^τ/ Ϝ δ]_ρρ^ο κ^ον/ ι^δ/ ιβ εξελθ^ο/ απο Λαοδικ^a/ [S]
επανελ^ο επι^τ παρ^ον ι^δ/ ιγ
- 243 [κωμ^η Αφρο^δ Ιω^a Απα Τηρ ν^ο Ϝ Φο]_ιβ^a Τζαμουλ ν^ο Ϝ Φοιβ^a Διον^η ν^ο Ϝ Γεωρ^τ Βαρ^[δ] ν^[δ] Ϝ
244 συ]_μπλ^η μισ^ο Μουσαι^ον Ψον απο Αφρο^δ σταλ^ε ει/ Ανατολ^η ν^ο Ϝ
245 χ]_ορ^τ αρ^ον δ εκ ν^ο α Ϝ μερ^ο τρ^ο αλφ ιδ αλλαγ^η χωρ^τ
246] Καεις υι· Αειαρ επικ^ε/ μ^ημ^τ δ επι^τ παρ^ον ι^δ/ ιδ
247] ε Π^δπ^δ χορ^τ αρ^ον α γ· Π^δπ^δ χορ^τ αρ^ον α
248 ? χα]_ι β εκ ν^ο δ^τ ν^ο Ϝ μισ^ο αρ^χσταβ^λ ν^ο β
249] πασμαγ^δ β ν^ο Ϝ μισ^ο ιπποκ^ο/ ού α ν^ο α]_ς
250] σαγ^ο κ^ε/ δ ωμοβ^ον μ
251] Ψοιου δι^οι ωμοβ^ον ε δ^τ/ σκ^δ/ ωμοβ^ον ις
252] Απολλω ηγ^ν σαγ^ο κ^ε/ α

Col. II.]

- +
+σταλ⁻ δ/ [. . . .] βερι^δ Ϝ Κοσ^{μα} στρ^a απο χ]_ω Ψιβ^a
255 σταλ⁻ δ/ Κο[σ^{μα}] απο^x Ψιβ^a Ϝ πρ^ο δαπα]_η
[δα]_ηπαν· Μουση υι Νοσα]_{ειρ}
αμφιβ^λ τ· ενεχ^ο μ Θ^ω/ θ ι^δ/ ιε παρα]_λ
ρ_ηπαρ^ον κ^ε/ [
—
259 κω]_μ Αφρο^δ
[One line?]
261 Βαβυλων· γ]
ε Πεδι⁻ [
γ Πεδ]_ι [
β Πεδι⁻ [
265 Πακανυ^ε [
[

241-243. Supplements from 1435, 64-66.

242. Λαοδικ^a/ : Λαοδικίας or, as in 1435, 65, Λαοδικίας. The place meant is doubtless the Laodicea on the Syrian coast. As the fleet started from there, it was perhaps the head-quarters of the *κούρσον* 'Ανατολῆς.

245. Ϝ : a slip of the pen for δ.

246.] Καεις υι(ου) Αειαρ : Kais b. 'Ayyār; it is not clear whether this name should be preceded by δ(ιá) (meaning that this person brought the *ἐπίσταλμα*) or by ἐπὶ (meaning that he was the superintendent of the posting-station).

249. πασμαγ^δ : cf. l. 59, note.250. σαγ^ο : for this obscure word cf. 1414, 16, etc.

ωμοβυ(ρσια ?) : cf. 1416, 41.

251. σκ^δ : *l.* probably σκνέτιων.252. ηγ^ν : perhaps ἡγουμένον, *prior* (of a monastery).

253. +[: apparently a new heading.

254. χω(ριον) Ψιβ^a : from the next line, as this Cosmas was probably the same as the person there mentioned. Ψιβ^a is perhaps Ψιβανωβ^ε; cf. the τόπος of that name which occurs

several times in 1410, etc.

255. πρ^ο : προχρείας or προτελείας.

256. Μουση υι(ου) Νοσαιρ : Mūsā b. Nušair, the conqueror of Spain; cf. 1350, 5. Mūsā left Spain about the beginning of A. H. 95 and began a triumphal march to Damascus, arriving in Fustāt in Rabi' I. of A. H. 96 = Dec., A. D. 714 (Weil, *Gesch. der Chalifen*, I. p. 541). With this agrees 1435, 125, where a charge in connexion with Mūsā falls ἐπὶ τ(ῆς) παρού(σης) ἰ(ν)δ(ικτιόνος) ιγ (A. D. 714-715). The *δαπάνη* was no doubt in connexion with his visit to Fustāt, where he was magnificently entertained.

257. αμφιβ^λ : this is written slightly above the line, and is no part of the main entry. Its meaning and extension are doubtful; as it is apparently a note on the following entry it may be some part of ἀμφιβάλω or ἀμφίβολος, implying that there is some doubt as to its correctness, but this is quite conjectural. It occurs again in ll. 303, 306 a. τ^τ would seem to be τῆς, agreeing with a noun understood or lost in the lacuna.

Εμφυτευτ^ω
 Αγ^ου Πινουτι^ω
 Ψυρου
 Ποιμην

[
 [
 [
 [

270 γι/ μασζι^ω ιθ ει/ κ^α/ δ/ [

Fol. 10 b.]

Col. I.]

α]μ^α ιγ ξοι^δ ιγ
 αγ]γ ι αμμ⁻ γ ξοι^δ .

] γ β .

] β = [.]

275]] = = σπ^ν ν

]

] ε Πεδι^α] τ^ε α ν^ο β}

] καλ^α } ν^ο α}

] } ν^ο α}

280] α ν^ο β} πρι^τ α ν^ο β}

εν^τ ν]ησ^ω Βαβ^ν μ^με

] γ Πεδι^α καλ^α α ν^ο ζ} αγγ⁻ Ψυρο^ν καλ⁻ αγγ^α α ν^ο γ} δ'

καλ^α α ν^ο } ζ} β Πεδι⁻ αγγ⁻ α ν^ο γ} δ' Πακανν⁻ καλ^α α ν^ο ζ}

284 μ^τ κομισμ^τ σ]ιτ^{ου} απο^τ Τουω ε^ω τ^{ου} Κλ^ν μ^μδ ονη^ω καλ⁻ β ν^ο ιβ

τ^ε α ν^ο ε

285] καλ^α } ν^ο γ Πακανν⁻ καλ⁻ } ν^ο γ

] μ^μτ δ^τ/ κωμ^ν Αφρο^δ καλ^α α ν^ο θ}

] ν^ο κ β/ή

] σ^ν ν^ο γ δ^τ/ ον⁻ εν Βαβ^λ ν^ο κη

] ν^ο β}

290] ν^ο ζ γ κδ

Col. II.]

Πετρ[^{ου}] [σα]γ^θ κ^ε/ α [

Βικ^τ/ [] λ λ [

ε Πεδι^α μασζ^ε = ε[.]^ν α [

Εμφ^ν = = [

295 ορους Αγ^ι/ [Μαρι]⁻ ε [

γι/ ωμ[οβ]^ν μ σαγ^θ κ^ε/ δ μασζ^ε [

+δ/ αλλ^ε ενεχ^θ μ Φ[αωφ^ε .] ιδ^δ/ ιδ γρ Π^χ ε ιδ^δ/ ιγ } [

270. μασζι^ω: a misspelling of μαζίου (sc. σιδήρου).

κ^α/: καθαριν.

282. αγγ(αρενται): the number of ἀγγαρενται has not been filled in; so with καλ(αφάται) after Ψύρου. αγγ⁻ is very likely a later addition.

284. Cf. ll. 92, 93. This and the following lines of this column are written with a thinner pen than the foregoing but probably by the same hand.

293. μασζ^ε: μασζε^τ.

ε[.]^ν: certainly not ωμοβ^ν.

- 300 $\kappa\omega\mu^7 \text{ Αφρο}^\delta [\quad] \epsilon \text{ Πεδι}^a [$
 $[\text{Πα}] \kappa\alpha\upsilon\nu^\epsilon \nu^\circ [$
 $\text{Ποιμην} \nu^\circ \gamma [$
 $\S \text{ τιμ}^7 \text{ ειδων} \text{ δαπαν} \cdot \S \text{ τροφ}^7 \text{ αλογ}^\circ \text{ Γραικ} / \text{ ς}^\circ \sigma^\tau$
 $\epsilon\nu \text{ απαργ}^\nu \nu^\circ \beta \beta / \text{ ουτ}^\omega \text{ προβ}^a \delta \nu^\circ [$
 $\alpha\mu\phi\iota\beta^a \epsilon[\nu \epsilon\iota^\delta] \sigma\iota \alpha\rho^- \delta \kappa\rho\rho^\theta \iota \alpha\lambda[\nu^\circ \kappa^\theta /$
 $\text{Τ}^\nu \zeta \S \text{ τιμ}^7 \text{ χαλκ}^{(\omega)} / \text{ κυπρ}^\omega \kappa^\epsilon / \beta \lambda \text{ συμπληρ}^- \text{ κουρ}[\sigma\upsilon\upsilon$
 305 $\kappa\omega\mu^7 \text{ Αφρο}^\delta \text{ χαλκ}^\omega / \kappa^\epsilon / \alpha \nu^\circ \varsigma \beta / [$
 306 $\epsilon\pi^\circ\iota \text{ Ποιμην} \rho \kappa\epsilon \nu^\circ \alpha \beta / [$
 306 a $\alpha\mu\phi\iota\beta^a$
 307 $\alpha \text{ Παχ}^\omega \varsigma \iota^\delta / \iota\delta \S \text{ τιμ}^7 \text{ ειδων} \text{ δαπαν}^7 \S \text{ τροφ}^7 \text{ αλογ}^\omega \text{ Βικ}[\tau^\omega$
 308 $\alpha\upsilon\tau^\circ\upsilon \text{ Βικτωρ} \nu^\circ \varsigma \gamma \eta \text{ ουτως} \text{ προ}^\beta \varsigma \epsilon\kappa \nu^\circ \S \nu^\circ [\gamma$
 308* $\lambda\chi \delta^- / \chi[$
 $\kappa\omega\mu^7 \text{ Αφρο}^\delta \nu^\circ \delta \text{ ουτ}^\omega \text{ προβ}^- \varsigma \nu^\circ \gamma [$
 310 $\text{Πεντε} \text{ Πεδι}^- \nu^\circ \beta \gamma \eta \text{ οξ}^\circ\upsilon \mu^- \iota \nu^\circ \alpha [$
 $\text{Γραικ}^\circ\upsilon / \text{ νοτ}^- \alpha \nu^\circ \beta \eta \text{ ουτ}^\omega \text{ προ}^\beta \beta \nu^\circ [\alpha$
 $\alpha\mu\mu\alpha\lambda\iota^\tau \text{ οϽ} \alpha \text{ μη} \text{ λαμβ}^- \text{ ρογ}^- \nu^\circ \alpha \gamma \iota\beta [$
 $\epsilon\pi\omicron\iota\kappa / \text{ Πακαυν}^\epsilon \nu^\circ \alpha \gamma \iota\beta \text{ ουτ}^\omega \text{ προ}^\beta \alpha [\nu^\circ \S$
 $\beta \text{ Πεδι}^a \alpha\pi \epsilon\mu\beta\omicron\lambda^7 \sigma\iota \alpha\rho^- \beta \kappa\rho\rho^\theta [$
 315 $\lambda \tau^\omega \text{ καρρ}^a \text{ Βαβυλ}^\omega \text{ χαλκ}^\epsilon / \text{ ουτως} \kappa\omega\mu^7 \text{ Αφ}[\rho\omicron^\delta$

Fragm. I *recto*.]

$\text{Γεωρ}[\gamma\iota\upsilon\upsilon \text{ Ενωχ} \text{ πι}^\tau / \alpha\pi[\circ$
 $\nu^\circ] \gamma \text{ Πακαυν}^\epsilon \nu^\circ \gamma [$
 $] [$
 $]^\tau \text{ Πδουκη} [\dots] \cdot \sigma^\tau \alpha\upsilon^\tau [$

Fragm. I *verso*.]

- 320 $\text{Εμ}[\phi\upsilon\tau [$
 $] [$
 $\gamma[\rho^- \delta\epsilon \mu \text{ Παχων} \varsigma \iota^\delta / \tau^\cdot \alpha\upsilon^\tau \S \mu[\iota\sigma^\theta$
 $] \tau^\cdot \nu\iota^\epsilon \kappa\omega\mu [$
 $] \epsilon \text{ Πεδιαδω}[\nu$
 325 $] [\text{Ποιμ}]\eta\upsilon [$

301. Γραικ(ου) νοτ(αριου): 'a Greek notary'; cf. l. 229. δαπάν(ης), as there, goes with νοταρίου, not with ἀλόγ(ω)ν.

303. κρρ^θ: cf. note on l. 128.

304. κυπρ^ω: ω written, as often, for ο = κύπρου.

307. α: the bearing of this numeral is not clear.

308*. At first overlooked, and therefore numbered thus to

avoid altering the numeration of the following lines. The meaning is not clear; δ⁻ = διὰ τῶν (or τοῦ). χ may be χ[ω(ρίων).

312. ἰ. ἀμμάλιτου ὀνόματος ἐνὸς μὴ λαμβάνοντος ῥογάν. The money is for his δαπάνη.

315. χαλκ^ε: χαλκείς.

319.] . σ^τ: apparently not ἀπο^τ.

Fragm. 2 *recto*.]

330

]	ν ^ο ια]
]	ν ^ο ε γ ι β]
]	γ ι β ταξι ^δ βερι ^δ	ν ^ο]
]	γ τιμ ⁷ χαρ ⁻ αγρ ⁻	ν ^ο] κ δ
]	ν αυ ^λ πλοι ^ω βαστ ^α δημ [.] ε ^ω Βαβ ^λ	ν ^ο γ
]	μ ισ ^θ συμ ^χ λ ν πουρ ⁷	ν ^ο γ
]	ν ^ο ι σ γ ι β]
]	ν ^ο ε]
]	ν ^ο ε]

Fragm. 2 *verso*.]

335

γ ι /	[
λ	[
ω σ π λ ει ^{ο υ} δ ε .	[

326 ff. It is very doubtful whether this fragment belongs to the present account at all. The hand seems different, and the character of the entries on the *verso* is unlike anything else in the account. The fragment is, however, given here for convenience, as it may possibly be a later addition to the account.

328. ταξι^δ βερι^δ: *Ι. ταξιδίου βερεδαρίου. ταξιδιον* occurs frequently in the Coptic texts, apparently in the sense of *expedition*, the meaning given by Soph., *s.v.* (Crum). Here it probably means the wages or *δαπάνη* of a courier; cf. 1440, 4.

329. χαρ⁻ αγρ⁻: *χαρτίων ἀγράφων.*

PAPYRUS 1435.—A. D. 715-716.

Inv. No. 1497. Imperfect book; the remains indicate an original size of at least 11 folios, with protocol; 1 ft. 3 in. × 1 ft. 1-1³/₄ in. Written in a round minuscule of medium size. Much damaged.

THIS account, as has been said in the introduction to 1434, relates to the same period and largely to the same requisitions as that papyrus, though owing to the loss of a good deal of 1434 the present book contains a number of requisitions not to be found there. It gives the quotas of each requisition assigned to Aphrodito and οἱ ὄντες ἐν Βαβυλῶνι. The many difficulties and points of interest are discussed in the notes.

Fol. 1.] Blank.

Fol. 1 δ.]

1* [. . . .] [ουκ εστιν θς ει] μη ο μονος
 2* Μαμετ αποστολος Θυ
 3*
 4* Αβδελμελεκ ε
 5* συ
 6* (?) وسمعتك في

Fol. 2.]

1 + Συν^ο λογ[^ο διαφορόρ σ]τ^χ ει/πρ^χ S δαπαν^ο δ/ Ιερημ^{ια} S Αθαν^α υπ^οπο^δ κωμ⁷ Αφρο^δ ι^δ/
 [ιδ ? . . .] . . . κ/
 2 δ/ επισταλμ^τ[μ^τ του συμβου]λ^{ου}
 3 στ^χ Χοι[^α. ι^δ/ ιγ] S [φι]λοκαλει^α καρ[ρ]^α S ακ^τ/κ^τ/ S δρ^ορ^ο1 ον^τ εν^τ νη[σω] Βαβ^υ υπο
 — Αλκ[α]σεμ υι [Χααπ] ν^ο κε γ^υ
 4 ναυ^τ α [τ^{ου}] μ^ν ν^ο α β/ ν^ο ς β/ σιδρ^χ α τ^{ου} μ^ν ν^ο α β/ ν^ο ς β/ καλ⁻ β εκ⁻/
 τ . . . [ν^ο ι]β
 5 ιδι⁻ κωμ^ν ν^ο [ι]ς γ^υ ιβ^ι [κδ] μερ^ν Βαβ^υ ν^ο η γ^υ [κ]δ^ι
 6 στ^χ Τ^υ ς ι^δ/ ιγ S μι^σ S δαπαν^ν αγγ^α α λο]γ^ο σιδηρ^ε υπουρ^γ τ^{ου}
 νο[.] ν^ο1 ι
 7 ιδι^α κωμ^ν [ν^ο] μερ^ν Βαβ^υ [ν^ο]
 8 στ^χ Μ^χ β ι^δ/ τ^η αυ^τ S μερ^ο μι^σ S Οννοφρ[ι^{ου}] παγαρχ^χ Λατ^ω εξε.
 φα . . [. . .]
 9 ιδι^α κωμ^ν [ν^ο] β[] μερ^ν Βαβ^υ ν^ο α ς

1*-6*. This protocol is very badly written and when acquired was in a fragmentary condition. At first nothing could be made of it, and it was therefore disregarded in numbering the lines of this document. Having subsequently been pieced together and read, it is, for convenience, numbered with asterisks.

1*. ο μονος : δ Θ(ε)ς μόνος or Θ(ε)ς μόνος is the usual formula, but the reading here, though not certain, is probable.

3*. Arabic.

4*. The 'perpendicular writing' before this and the following line begins with what might be α; cf. Karabacek, *Ar. Papyrusprotokolle*, pl. 2, a similar formula, where Karabacek reads α π ο. The character at the end of the line, read as ε, might be θ. The reading Αβδελμελεκ is a priori likely, and, if the reading of l. 6* is correct, the only possible name, but the letters are very badly formed and must be taken more or less on trust. After that read as κ is a downstroke followed by an oblique upstroke, which has been treated as part of the formula at the end. If not so, it cannot be got into Αβδελμελεκ and leaves a character unaccounted for. It might well be υι.

5*. συ : no doubt σύμβουλος, but no letters after υ can well be read.

6*. Each word is extremely doubtful. The meaning is 'Six and ninety,' i. e. of the Hegira.

1. Σύν Θεῷ λόγος διαφόρων στίχων εισπραθέντων καὶ δαπανηθέντων δι' Ἱερημία καὶ Ἀθανασίου ὑποδεκτῶν κόμης Ἀφροδιτώ.

2. The book includes more than one account. The first is concerned with the ἐπιστάγματα of the Governor.

3. στ^χ: στοιχεῖ; added by a reviser, who may, however, be the same as the clerk who wrote the whole account.

4. ν^ο ς β/: this shows that the service was for 4 months.

σιδρ^χ: sic; i. σιδηροχαλκός? cf. 1433, 37.

εκ⁻/ τ . . . : from the total amount of wages the rate must have been 1½ s. each per month. Hence the reading may be εκ⁻/ τ^α1 γ^ο α[ι], i. e. ἐκ τοῦ τεχνίτου.

6. For this cf. 1434, 33 f. It seems, however, impossible here to read πωμαρίου after ἵπουργ(ας), and the amount at the end of the line, which should be ε, seems clearly to be ι. There is, therefore, some doubt as to whether this line and 1434, 33 f. really refer to the same requisition.

8. (και): written by inadvertence.

παγορχ(ας) Λατω(ν): Latonpolis.

εξε. φα . . [: the papyrus is intact both here and at the end of the other lines, but all trace of ink is obliterated.

- 10 $\sigma\tau^x \Pi\alpha\chi^w \in [i/]^\delta \tau^7 \text{ αυτ αντι των προχ απο}[\tau \sigma] \alpha\kappa\epsilon\lambda\lambda. \text{ } \mathcal{S} [\mu] \epsilon\rho^{[o]} \mu\iota\sigma^{[o]} [v^a] v^a \text{ } \mathcal{S} \text{ τεχνύ}$
 $\alpha\kappa^7/\kappa^7/\text{ οντ ει/ παρ-}\phi^{\lambda} \tau^w \sigma\tau\omicron\mu^w \quad [v^o \iota\gamma\delta]$
- 11 $\text{ιδι}^a \kappa\omega\mu^7 \text{ } v^o \theta \quad \text{μερ. Βαβυ}^{\lambda} v^o \delta\mathcal{S}$
- 12 $\text{Επιφ } [\beta \iota]^\delta / \text{ ιδ λογω κτισε}^s \text{ } \mathcal{S} \text{ φιλοκαλει}^a \text{ } \mathcal{S} [\epsilon\zeta\alpha\rho^7 \text{ πλοι}]^w \tau^{\text{ov}} \text{ Κλν } \eta[\text{πο}] \text{ Μααμεδ υι. Αβιβ-}$
 $\epsilon\pi\iota\kappa^e / \quad [v^o \iota\alpha] \mathcal{S} \gamma$
- 13 $\text{απο γροντ } \eta \text{ } \mathcal{S} \text{ ανω } \epsilon \text{ εκ } v^o [\mathcal{S} \iota\beta^o v^o \beta\mathcal{S} \gamma \iota\beta^o] \text{ αγκν/ σιβ}^e \epsilon \text{ εκ } v^o \mathcal{S} \iota\beta^o v^o \beta\mathcal{S} \gamma \iota\beta^o$
 $\tau\upsilon^{\lambda} \lambda \tau^{\text{ov}} \epsilon v^o \varsigma$
- 14 $\text{ιδι}^a \kappa\omega\mu^7 v^o \zeta [\gamma \phi^{\lambda} \beta] \quad \text{μερ. Βαβ}^v v^o \gamma\mathcal{S} \gamma \iota\beta^o \mu\eta \phi^{\lambda} \eta$
- 15 $\text{Επιφ } [\cdot \iota^\delta /] \tau^7 \text{ αυτ λογω υπουρ}^7 \text{ μασγι}^\delta \text{ Ιερο[υσο}^{\lambda} \dots] \text{ υι. Ιεζιδ αγγ}^a \alpha \mu\acute{\mu} \varsigma \sigma^v v^o \mathcal{S}$
 $\text{αποτρ. κ/ στρ}^a \quad v^o \delta\mathcal{S}$
- 16 $\text{ιδι}^a \kappa\omega\mu^7 v^o \gamma \quad \text{μερ. Βαβ}^v [v^o] \alpha\mathcal{S}$
- 17 $\text{Επιφ } [\kappa\eta] [\iota^\delta] / [\tau^7 \alpha] \upsilon^7 \text{ λογω φιλοκαλει- λου[φω} \mu^7 \text{ κομιστ}^7 \text{ σιτ}^{\text{ov}} \mathcal{S}] \text{ εταιρόρ ει}^\delta / \text{ αποτ}^7 \text{ Τουω}$
 $\epsilon^w \tau^{\text{ov}} \text{ Κλν } \mu\acute{\mu} \delta \quad [v^o] [\iota\alpha]$
- 18 $\kappa[\alpha] \lambda^{[a]} \alpha \tau^{\text{ov}} \mu v^o \alpha\mathcal{S} v^o \varsigma \tau^e [\alpha \tau^{\text{ov}} \mu v^o \alpha \delta' v^o] \epsilon$
- 19 $\text{ιδι-} \kappa\omega\mu^7 v^o \zeta [\gamma] \quad \text{μερ. Βαβ}^v v^o \gamma \beta /$
- 20 $[\gamma \iota / v^o] \quad \gamma \iota / v^o \kappa\varsigma [\cdot] \iota\beta^o \kappa\delta \mu\eta \eta$

Fol. 2 δ.]

- 21 $\text{Με}[\sigma^o] \kappa \iota^\delta / \text{ ιδ } \mathcal{S} \text{ τι}[\mu^7 \sigma] : [\delta] \eta\rho^{\text{ov}} \lambda \chi\rho\epsilon\iota^a \kappa\alpha\rho\rho^a \mathcal{S} \text{ αλλω επιταγμ}^7 \tau^{\text{ov}} \text{ δημ}^o \kappa^{\text{ov}} / \iota^w\delta^o / \iota\epsilon$
 $\epsilon\tau^{\text{ov}} \varsigma\zeta \quad v^o \iota\varsigma \beta /$
- 22 $\text{σιδ}[\eta] \rho^e \rho\upsilon^{\pi} \kappa^e / \gamma \text{ κουφιζ. το } \gamma \text{ μερ. } \mathcal{S} \text{ απουσι- } \lambda \kappa\alpha\theta- / \kappa^e / \beta$
- 23 $\text{ιδι}^a \kappa\omega\mu^7 [v^o] [\iota] \alpha \varsigma \quad \text{μερ. Βα}[\beta] v^{\lambda} v^o \epsilon\mathcal{S}$
- 24 $\Theta^w / [\cdot] \iota^\delta / \tau^7 \text{ αυτ λογω φιλοκαλει}^a \text{ } \pi\lambda\omicron\iota^w \tau^{\text{ov}} \text{ Κλν } \kappa\alpha\lambda^a \alpha \text{ επι } \mu^7 \mu^{[7]} \mathcal{S} \mathcal{S} \mu\iota\sigma^o \mathcal{S} \text{ δαπαν-}$
 $\sigma^v v^o \mathcal{S} \text{ αποτρ}^o \quad v^o \theta\mathcal{S}$
- 25 $\text{ιδι}^a \kappa\omega\mu^7 v^o \varsigma \gamma \quad \text{μερ. Βαβ}^v v^o \gamma \varsigma$
- 26 $\iota^\delta / \tau^7 \text{ αυτ λογω νεολκ}^v / \mathcal{S} \text{ κτισε}^s \mathcal{S} \text{ φιλοκ}^{\lambda} / \mathcal{S} \text{ ρο}[\gamma]^a [\text{Μωαγαριτ}^7 ? \alpha] \kappa^7 / [\kappa^7 / \mathcal{S} \alpha\lambda] \lambda\omega$
 $\epsilon\upsilon\tau^7 \text{ νησω Βαβ}^v \mu\acute{\mu} \epsilon \quad [v^o] \mu\alpha \beta /$
- 27 $\alpha\gamma\gamma- \beta \epsilon\kappa v^o \mathcal{S} \delta' \epsilon\kappa^7 \mu v^o \zeta [\cdot \dots \dots \dots] \tau^{[o]v} \mu v^o \iota\varsigma \beta /$
- 28 $\text{σιδ}^x \beta \epsilon\kappa v^o \alpha\mathcal{S} \delta' \epsilon\kappa- / v^o \iota\zeta[\mathcal{S}]$
- 29 $\text{ιδι}^a \kappa\omega\mu^7 [v^o \kappa\zeta] \delta' \phi^{\lambda} \delta \quad \text{μερ. } \text{Βαβ}^v v^o \iota\gamma\mathcal{S} \gamma \kappa\delta \phi^{\lambda} \eta$

10. Cf. 1434, 135.

12. 1434, 150f.

13. *απο γροντ* η *ανω* ε: *Ι. ἀπὸ γρόνθων η καὶ ἄνω* ε, *i.e.* 'of 8 palms long and upwards, 5.' The articles referred to are acacias, as appears from 1434, 153.

14. ϕ^{λ} : *Ι. φόλλεις*. A *foliis* was the 12th part of a carat. The reckoning is not in the other accounts so minute in the case of *ἀριθμια*.

15. It appears from this that work was even yet going on at the mosque of Jerusalem. Probably *ἐπό* (of the architect) rather than *δ(ιδ)* (of the messenger) should be read, since in 1. 76 the same man seems to occur, and it would be a curious coincidence that both the requisitions relating to Jerusalem should be brought (at different dates) by the same messenger. In 1334, 1 the architect of this mosque seems to be Yazid b. Tamim. Perhaps the present person was his son, who had succeeded him in the post.

αποτρ κ/ στρ^o: cf. note on 1434, 16.

17. 1434, 92 ff.

20. As the second sum is apparently the total for Babylon, that for *ἡ ἰδία κώμη* must have come in the portion lost from the middle. Owing to the loss of the sums in 1. 7 and of one fraction in the total for Babylon, it is impossible to restore what is missing. The *η* at the end is the 8 *folles* of 1. 14.

21. *αλλω*: *sic*.

22. *σιδρ*^o: *sic*, apparently; *Ι. σιδήρον*. For the explanation of this line see the introduction and notes to 1369.

26. *νεολκ*^v: probably some derivative from *νεολκέω* (*νεωλέω*). The *v* would seem to point to an erroneous form *νεόλκυσσις* or *νεόλκυμα*, perhaps by confusion with *ἐλκω*.

ρογα(s) Μωαγαριτ(ων): if this is the reading, *Μωαγαριτών* is of course to be taken with *ρόγας* only; the construction is similar to 1434, 229, *δαπάνης καὶ τροφῆς ἀλόγων Ἀραβικοῦ νοταρίου*.

αλλω: *sic*.

- 30 $\iota^{\beta}/\tau]^{\eta}$ αυτ ξ μερ^o μισ^o S οψωνι^{ov} Τωλ^o ο[.] σ^v σι αρτ^τ η τ^{ov} μο^δ
ν^o εγ^γ
- 31 $\iota\delta\iota^{\alpha}$ κωμ^η [ν^o γ]β/ $\mu[\epsilon]_{\rho^{[ol]}}$ Βαβ^v ν^o α β/
32 ξ τιμ^η χαλκ^w/ κυπρ^{ov} κ^ε/ β λ^[i] [. εκ ν^o] η γ [ν^o ι]ξ β/
33 $\iota\delta\iota^{\alpha}$ κωμ^η ν^o ι α ιβ^β φλ^λ [δ] $\mu[\epsilon]_{\rho^{o}}$ Βαβ^v ν^o ες κδ φλ^λ η]]
- 34 Α[θ/]^v τ ι^β/ τ^η αυτ λογω σιδηρ^ε νπουρ^γ τ^w καρ^a[ρ^o] . [. S] ξ μισ^o S δαπαν^v
εκτ^τ/ αν^δ τ^{ov} μ^ε [ν^o] δ^ε ν^o ε
35 $\iota\delta\iota^{\alpha}$ κωμ^η [ν^o δ] μερ^o Βαβ^v ν^o β
36 Μεσ^[ol] κδ ι^β/ ιδ λογω χρε^α καρί^ρ S ακ/κ^τ/ S αλλ^w οντ^τ εντ^τ νησω^v Β]αβ^v υπο Αλκασεμ
νι. Χασπ επικ^ε/
37 επιτ^τ [παρ^{ov} ι^β/ ιδ κ^{ov}/ δε ι^β/ ι]ε χαλκ^w/ κυπρ^{ov} κ^ε/ β εκ ν^o η γ
εκτ^τ/ κ^ε/ ν^o ις β/
38 $\iota\delta\iota^{\alpha}$ κωμ^η ν^o ια ιβ^β [φλ^λ γ μερ^ρ Βαβ^v ν^o ε]ς κδ φλ^λ θ γι/ ν^o ξδ ε κδ φλ^λ ζ
Βαβ^λ ν^o λαγ δ^ε φλ^λ ιζ
- Fol. 3.]
- 39 Μ^x ιε ι^β/ ιδ ξ τ[ι]μ^[η] ζυτ^η ιη λ^λ φορ^ε αν^{δπ} τ^{ov} δημ^[ol] ν^o θ γ
40 $\iota\delta\iota^{\alpha}$ κωμ^[η] ζυτ^η ιβ ν^o ε [γ] μερ^[ol] Βαβ^λ ν^o γ
41 Φαμ^o κθ ξ απαργ^v μελοναρ^x α λ^λ τ^w καρρ^a χωρ^ρ [ε]π[ιστ]αλμ^τ ν^o γ
42 $\iota\delta\iota^{\alpha}$ κωμ^η ν^o [β] μερ^o Βαβ^λ ν^o α
43 ξ απαργ^v εργ^a κβ εκ [. . .] νμ^ε κωμ^η ν^o ια
44 $\iota\delta\iota^{\alpha}$ κωμ^[η] ν^o ζ γ] μερ^ρ Βαβ^v ν^o γ β/
45 Φαρμ^o ιη ξ τιμ^η χλωρ^{ov} χορ^τ αρ^{ov} α λ^λ [δρομικ^κ αλο χωρ^ρ Μου]ναχ^o δ/ Φοι[β]^a αρ^xστ[α]β^λ
ν^o α
46 ού Αφρ^{oδ} ν^o β/ [μερ^ρ] Βαβ^λ ν^o γ
47 κς ξ δαπαν^v ν^aν^a βς εκ ν^o ας εκτ^τ/ [δ]/ Φοιβ^[ol] [Διον]υσ^{oδ} πιτ^τ/ λ^λ κ^{ov}/ Ανατο^λ
ν^o γς δ^ε

30. Τωλον: if rightly given, a proper name, but the line over ο is more like τ than υ (there are, however, parallels in this collection), and perhaps τωλο^τ or τω(ν) λο^τ is the right reading.

σι(του) αρτ(αβας) η του μοδ(ιου): the meaning is obscure. The natural meaning, *i.e.* '8 artabas of wheat at 1 s. per *modius*, seems impossible, because of the rate. According to a passage in Hultsch, *Metrol. Script.* I. 258, 5, the Ptolemaic artaba = $4\frac{1}{2}$ Roman *modii*, and the Romans introduced an artaba equal to $3\frac{1}{2}$ Roman *modii*. Whatever the capacity of the artaba used at Aphrodito, the rate of 1 s. per *modius* is hopelessly inconsistent with the rate current at this time, viz. 1 s. per 10 artabas (1434, 128). Perhaps a figure giving the rate has been omitted after μο^δ; cf. however ll. 86, 122, notes. For the *modius* see especially Pap. Lips. 97 and the introduction to it (p. 250 f.). It is hardly possible to take του μοδίου here with ἀρταβών as = μέτρον μοδίων in the Leipzig papyrus.

32, 33. This entry has been (rather imperfectly) washed out. It is substantially repeated below, as ll. 36–38.

34. Apparently 1434, 148, but the entries do not quite agree. If they are the same the total amount here should be 9 s. These

κάραβοι were perhaps at Clyisma, as the next entry is for κάραβοι at Babylon.

36. 1434, 112. This entry is out of order.

38. The sums at the end are the totals for Aphrodito and Babylon respectively. The second is correct; the first should be ν^o ξδ φλ^λ.

39. ἐπὶ τμῆς ζυγῶν ιη λόγῳ φορέτρον ἀνδραπόδων τοῦ δημοσίου. ζυγά are a kind of yoke or forked sticks for confining the arms and perhaps the neck during the march, much like the ξυλομάγ-γανα of 1384. The γ at the end seems to be a correction.

41. μελοναρ^λ: this looks like the word μολωνάρχου, which in these papyri occurs elsewhere only as the name of a τόπος (*e.g.* 1419, 281), but a miller does not seem a likely person for naval service. Possibly, however, there were mills in connexion with the naval stores department at Babylon.

χωρ επισταλμ^τ: possibly χωρίς ἐπισταλμάτων, meaning that this was an extraordinary requisition of some kind.

ν^o γ: γ a correction; so probably the figures in l. 42.

45. ν^o α: α a correction; so too γ in l. 46.

47. εκτ^τ: ἐκάστον.

- 48 $\text{ιδι}^{\alpha} \text{κωμ}^{\text{λη}} \nu^{\circ} \beta \zeta$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha \delta'$
- 49 $\alpha\gamma\rho^{\alpha} \gamma \tau^{\gamma} \text{αυ}^{\tau} \zeta \mu\iota\sigma^{\theta} \nu\alpha^{\alpha} \varsigma \text{απο γ. Πεδι}^{\alpha} [\delta/ \epsilon\pi\iota\sigma\tau^{\lambda} \tau^{\omega\nu} \sigma\upsilon\mu\beta\omicron\upsilon\lambda^{\circ}] \nu^{\circ} \alpha \varsigma$
- 50 $\text{ιδι}^{\alpha} \text{κωμ.} [\nu^{\circ} \alpha]$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \varsigma$
- 51 $\alpha\gamma\rho^{-} \zeta \mu\iota\sigma^{\theta} \text{Πισυνθι}^{\nu} \text{Ανανι}^{\alpha} \varsigma [\dots\dots\dots] \text{Χοσμα} \sigma\upsilon\mu\chi \nu^{\circ} \alpha \delta'$
- 52 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \varsigma \gamma]$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \gamma \iota\beta$
- 53 $\text{Π}^{\chi} \kappa \iota^{\delta}/ \tau^{\gamma} \text{αυ}^{\tau} \zeta \mu\epsilon\rho^{\circ} \phi\omicron\rho\epsilon^{\circ} \kappa\alpha\mu^{\lambda} \rho\xi\eta \beta\alpha[\sigma\tau^{\alpha} \dots\dots \varsigma \alpha\lambda]\lambda \epsilon\iota^{\delta} \delta/ \text{Βικ}^{\tau}/ \pi\iota^{\tau}/ \nu^{\circ} \delta$
- 54 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \beta \beta/]$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha \gamma$
- 55 $[\gamma\iota/ \nu^{\circ} \kappa\gamma \gamma] \text{Βαβ}^{\lambda} \nu^{\circ} \iota\alpha \varsigma \gamma$
- Fol. 3 b.]
- 56 $\sigma\tau\omicron\chi \text{Π}^{\chi} \kappa\delta \iota^{\delta}/ \iota\delta \zeta \delta\alpha\pi\alpha\nu^{\circ} \text{Γραικ}^{\circ}/ \nu\omicron^{\tau} \delta/ \text{Βικ}/ [\tau^{\circ} \Theta\epsilon\omicron\delta] \omicron\sigma\iota^{\nu} \pi\iota^{\tau}/ \nu^{\circ} \delta$
- 57 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} \nu^{\circ} \beta \beta/$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha [\gamma']$
- 58 $\alpha\gamma\rho^{-} \text{Μεσ}^{\circ} \eta \iota^{\delta}/ \tau^{\gamma} \text{αυ}^{\tau} \zeta \alpha\pi\alpha\rho\gamma^{\nu} \epsilon\rho\gamma^{\alpha} \alpha \phi\upsilon\nu\gamma^{\circ} \tau^{\omega} \kappa\alpha[\rho] \rho^{\alpha} \eta^{\tau} \text{Πισυνθιου} \text{Ανανι}^{\alpha} \text{απο Κερ}^{-} \mu^{\gamma}\mu^{\eta} \delta [\nu^{\circ}] \alpha \iota\beta \kappa\delta$
- 59 $\text{ιδι}^{\alpha} \text{κωμ.} [\nu^{\circ} \varsigma] \delta'$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \gamma \kappa\delta$
- 60 $/ \Phi \iota\alpha \iota^{\delta}/ \iota\delta \zeta \sigma\upsilon\mu\pi\lambda^{\eta} \chi\alpha\lambda\kappa^{\omega}/ \kappa\upsilon\pi\rho^{\omega} \kappa^{\epsilon}/ \beta [\lambda \phi\iota\lambda\omicron\kappa^{\lambda}/ \kappa\alpha\rho^{\beta} \varsigma \alpha\kappa^{\tau} \kappa^{\tau}/ \epsilon\nu^{\tau} \nu]\eta[\sigma] \omega \text{Βαβ}^{\nu} \chi\alpha\lambda\kappa^{\omega}/ \kappa^{\epsilon}/ \beta \epsilon\kappa^{-}/ \nu^{\circ} \varsigma \beta/ [\nu^{\circ}] \iota\gamma \gamma$
- 61 $\text{ιδι}^{\alpha} \text{κωμ.} [\nu^{\circ} \eta \varsigma \gamma \kappa\delta$ $\mu[\epsilon[\rho]] \text{Βαβ}^{\nu} \nu^{\circ} \delta \gamma \iota\beta \kappa\delta$
- 62 $\text{Αθ}^{\nu}/ \kappa\delta \iota^{\delta}/ \iota\delta \lambda \chi\rho\epsilon\iota^{\alpha} \sigma\kappa\iota^{\delta} \gamma\iota\nu\omicron\mu^{\epsilon} \tau[\dots\dots\dots] \nu^{\circ} \varsigma \delta' \nu^{\circ} \gamma$
- 63 $\text{ιδι}^{\alpha} \text{κωμ}^{\eta} [\nu^{\circ} \beta$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \alpha$
- 64 $\sigma\tau^{\chi} \text{Π}^{\chi} \epsilon \iota^{\delta}/ [\iota]\gamma \zeta \sigma\upsilon\mu\pi\lambda^{\circ} \mu\iota\sigma^{\theta} \tau^{\omega} \nu\omicron\pi\omicron\tau\epsilon\tau\alpha\gamma\mu^{\epsilon} \nu[\text{αυ}^{\tau} \omicron\nu^{\gamma} \delta \tau^{\gamma} \nu\mu^{\epsilon}] \kappa\omega\mu^{\circ} \sigma\tau\alpha\lambda^{\epsilon} \epsilon\iota^{\tau}/ \text{Ανατο}^{\lambda} \lambda \nu\alpha\upsilon\tau\iota\kappa^{\omicron\nu}/ \alpha\kappa^{\tau}/ \kappa^{\tau}/ \varsigma [\delta\rho] \omicron\mu^{\omega} \kappa^{\omicron\nu}/ \iota\omega^{\delta\omicron}/ \iota\beta$
- 65 $\varsigma \epsilon\zeta\epsilon\lambda\theta^{\omega}/ \text{απο Λαοδικι}^{-} \varsigma \epsilon\pi\alpha\nu\epsilon\lambda\theta^{\omega} \epsilon\pi\iota^{\tau} \pi\alpha\rho^{\omicron\nu} \iota\omega^{\delta\omicron}/ \iota\gamma \alpha\rho\iota^{\theta} \nu^{\circ} \beta$
- 66 $\text{Ιω}^{\alpha} \text{Απα Τηρ} \nu^{\circ} \varsigma \Phi[\omicron]\iota\beta^{-} [\text{Τ}^{\zeta}]\alpha\mu\omicron[\nu]\lambda \nu^{\circ} \varsigma \Phi\omicron\iota\beta^{\alpha} \Delta\iota\omega\nu\eta\sigma\iota^{\nu} \nu^{\circ} \varsigma$
- 67 $\text{Γεωρ}^{\gamma} \text{Βαρ}^{\theta} \nu^{\circ} \varsigma$
- 68 $\text{ιδι}^{\alpha} \text{κωμ.} \nu^{\circ} \alpha \gamma$ $\mu\epsilon\rho^{\circ} \text{Βαβ}^{\nu} \nu^{\circ} \beta/$
- 69 $\text{Παχ}^{\omega} \varsigma \iota^{\delta}/ \iota\delta \zeta \mu\epsilon\rho^{\circ} \delta\alpha\pi\alpha\nu^{\epsilon} \nu\omicron^{\nu} \text{του Αμυραλ}[\mu\omicron^{\nu} \epsilon\nu \text{Αιγ}]\pi^{\circ} \mu\acute{\iota}\mu\iota\beta \epsilon\pi\iota^{\tau} \pi\alpha\rho^{\omicron\nu} \iota\omega^{\delta\omicron}/ \iota\delta \epsilon\tau^{\text{[ov]}} \varsigma[\varsigma] \alpha\rho\iota^{\theta} \nu^{\circ} \iota\epsilon$

49. $\alpha\gamma\rho^{\alpha} \gamma$: for the symbol *cf.* notes on 1419, 99, 741. $\alpha\gamma\rho^{\alpha}$ must be *ἀγραφον* or *ἀγράφον*, but the meaning is not quite clear. It may refer to the non-entry of this item in some other register.

51. *Πισυνθιου Ανανια*: no doubt the person mentioned below (l. 58) as having run away.

55. $\nu^{\circ} \iota\alpha\gamma$: this should be $\nu^{\circ} \alpha\gamma$ unless there was a γ after the figures in ll. 40 or 42, where the surface of the papyrus is a little rubbed.

58. This and the remaining entries, being out of chronological order, are perhaps additions to the register.

$\epsilon\rho\gamma\alpha(\tau\omicron\upsilon) \alpha \phi\upsilon\nu\gamma\omicron(\nu\tau\omicron\varsigma) \tau\omega(\nu) \kappa\alpha\rho\alpha(\beta\omega\nu) \eta\tau(\omicron\iota)$: here $\eta\tau\omicron\iota$ seems to mean, as usual, 'namely'; *cf.* note on 1433, 53. The workman

having run away, the cost of finding a substitute was charged on the *διοικήσεις*. One would expect *ἀπό* after *φυνάτωρ*; as it is not inserted, *ἐργάτου* is probably to be taken directly with *τῶν καράβων*; 'the workman for the *κάραβοι* who ran away.'

60. Supplement from 1434, 175.

62. $\sigma\kappa\iota^{\delta}$: obscure.

65. $\epsilon\pi\iota \tau(\eta\varsigma) \pi\alpha\rho\omicron\upsilon(\sigma\eta\varsigma) \nu\delta(\iota\kappa\tau\iota\omicron\nu)\omicron(\varsigma) \iota\gamma$: elsewhere in this account the 'present indiction' is the 14th, except in ll. 95 and 125, where, as here, it is the 13th. As suggested in the introduction to 1434, the reason for these inconsistencies is probably that the phrase is a quotation from the letter ordering the payment of the tax.

- 70 $\text{ιδι}^- \text{κωμ}^\eta \nu^\circ \text{ι}$ $[\mu]\epsilon\rho^\circ \text{Βαβ}^\nu \nu^\circ \epsilon$
- 71 $\Theta\omega\theta \epsilon \text{ι}^\delta / \text{ιδ} \ \xi \ \lambda \ \delta\alpha\pi\alpha\nu \cdot \text{S} \ \tau\rho\omicron\phi^\eta \ \alpha\lambda\omicron\gamma^\omega \cdot [\dots \epsilon\pi\tau^\tau \ \pi\alpha\rho^\omega \text{ι}] \nu^\delta\theta / \text{ιδ} \ \tau^a \ \text{S} \ \delta\iota\alpha\sigma\tau^\lambda \ \pi\alpha\rho^- \ \text{Κορρ}^-$
 $\nu\iota^\circ \ \Sigma\zeta\epsilon\rho\iota\chi$
- 72 $\text{απ} \ \epsilon\mu\beta\omicron^\lambda \ \sigma[\text{ι} \ \alpha\rho^\tau \ \rho\nu \ \tau^\omega \text{ι}] \ \kappa\rho^\theta \rho^\theta \ \nu \ \tau^\omega \ \kappa$ $\gamma\iota / \nu^\circ \ \text{ιζ}$
- 73 $\text{ιδι}^- \text{κωμ}^\cdot \nu^\circ \text{ι}[\alpha \ \beta /$ $[\mu]\epsilon\rho^\cdot \text{Βαβ}^\nu \nu^\circ \epsilon \text{ς} \ \gamma$
- 74 $\sigma\tau^\chi \ \text{T}^\nu \ \kappa \ \text{ι}^\delta / \text{ιγ} \ \lambda\omicron\gamma\omega \ \nu\alpha\nu\tau\iota\kappa^\circ / \ \alpha\kappa^\tau / \kappa^\tau / \text{S} \ \delta[\rho^\circ \rho^\circ \dots \nu] \alpha\nu^\tau \ \epsilon \ \epsilon\pi\iota \ \acute{\mu}\acute{\mu} \ \tau \ \mu^\tau \ \delta\alpha\pi^-$
 $\acute{\mu}\acute{\mu} \ \beta$
- 75 $\text{ιδι}^- \text{κωμ}^\cdot \nu^\circ \epsilon \ \text{Βαβ}^\nu [\nu^\circ \ \beta \text{ς} \dots \dots \dots] \dots [\cdot \cdot] \cdot \nu^\circ \ \alpha \ \sigma^\nu \nu^\circ \ \text{ς}$
 $\alpha\pi\omicron^\tau \ \kappa^- / \alpha\gamma\rho^-$ $\nu^\circ \ \zeta\text{ς}$

Fol. 4.] All lost except margin.

Fol. 5.]

- 76 $\text{Αθ}^\nu [/] \ \kappa \ \text{ι}^\delta / \text{ιδ} \ \xi \ \lambda \cdot [\text{?} \ \alpha] \lambda\lambda\alpha\gamma^\eta \ \kappa\alpha\tau\epsilon\rho\gamma^\omega \nu \ \mu\alpha\sigma\gamma\iota^\delta \ \text{Ιε}\rho[\omega \nu \dots] \ \nu\iota^\circ \ \text{Ιε}\zeta\text{ιδ} \ \epsilon\pi\iota\kappa^\epsilon / \ \epsilon\pi[\text{ι}]^- \ \pi\alpha\rho^\omega \nu$
 $\nu^\delta\theta / \text{ιδ} \ \epsilon\tau^\omega \nu \ \zeta\text{ς}$
- 77 $\alpha\gamma\gamma^a \ \gamma \ \mu^\tau \ \delta\alpha\pi[\alpha \ \epsilon\nu \ \alpha\pi] \alpha\rho\gamma^\nu \ \acute{\mu}\acute{\mu} \ \text{ιβ} \ \tau\omicron\upsilon\tau^\epsilon \ \epsilon\kappa^- / \ \alpha\rho\iota^\theta \ \nu^\circ$
 $\zeta\text{ς} \ \sigma^\nu \nu^\circ \ \text{ς} \ \alpha\pi\omicron\tau\rho\phi^\eta$
- 78 $\epsilon\kappa^- /$ $\nu^\circ \ \kappa\beta\text{ς}$
- 79 $\text{ιδι}^\alpha \ \kappa\omega\mu^\cdot \nu^\circ \text{ι}\epsilon$ $[\mu]\epsilon\rho^\circ \text{Βαβ}^\nu \nu^\circ \ \zeta\text{ς}$
- 80 $/ \ \text{T}^\nu \ \text{ι}\epsilon \ \text{ι}^\delta / \text{ιδ} \ \xi \ \lambda \ \delta\alpha\pi\alpha\nu \cdot \ \kappa\omicron\upsilon\rho\sigma^\omega \ \theta\alpha\lambda\lambda^- \ \nu^\delta\theta / \text{ι}[\cdot \ \alpha] \pi^\cdot \ \epsilon\mu\beta\omicron\lambda^\eta \ \psi^\omega \ \alpha\rho^\tau \ \rho\lambda\varsigma \ \tau^\omega \ \eta \ \sigma^\nu \ \psi\iota^\theta$
 $\text{S} \ \nu\alpha\nu^\lambda$ $\nu^\circ \ \text{ιζ}$
- 81 $\omicron\nu\pi[\rho] \rho^{\epsilon\tau} \ \lambda\delta \ [\sigma^\nu \dots] \text{ι}^\omega \ \text{S} \ \nu\alpha\nu^\lambda \ \nu^\circ \ \delta\text{ς} \ \gamma \ \text{ιβ}^\cdot \ \epsilon\lambda\alpha\text{ι}^\omega \nu \ \mu^\epsilon \ \kappa\delta \ \epsilon\kappa \ \nu^\circ \ \gamma$
 $\tau^\omega \nu \ \mu^\epsilon \ \nu^\circ \ \eta' \ \omicron\xi^\omega \nu \ \mu^\epsilon \ \xi \ \tau^\omega \nu \ \mu^\epsilon \ \text{ι}\epsilon \ \nu^\circ \ \delta$
- 82 $\alpha\lambda^\cdot \ \kappa^\theta / \ \rho\mu\delta \ \nu^\circ \ \delta \ \gamma\iota / \nu^\circ \ \lambda\zeta\text{ς} \ \gamma \ \text{ιβ}^\cdot$
- 83^a $\text{ιδι}^- \ \kappa\omega\mu^\cdot \ [\nu^\circ] \ \kappa[\epsilon \ \delta' \ \phi^\lambda \ \delta]$ $\mu\epsilon\rho]^\circ \ \text{Βαβ}^\nu \nu^\circ \ \text{ιβ} \ \text{ς} \ \phi^\lambda \ \eta$

71. $\tau\alpha(\varsigma)$ (και) $\delta\iota\alpha\sigma\tau(\alpha)\lambda(\text{ι}\varsigma\alpha\varsigma)$ $\pi\alpha\rho(\alpha)$ $\text{Κορρ}(\alpha)$ $\nu\iota\omicron(\nu)$ $\Sigma\zeta\epsilon\rho\iota\chi$: apparently the meaning is that this was a requisition ordered by Kurrach before his retirement from the governorship. Cf. 1434, 127, 128.

75. The words at the end are a continuation of l. 74. Hence the quotas of Aphrodito and Babylon are put close together at the beginning of the line.

$\alpha\pi\omicron^\tau \ \kappa^- / \alpha\gamma\rho^-$: $\acute{\alpha}\pi\omicron \ \tau\eta\varsigma \ \kappa\alpha\tau\alpha\gamma\rho\alpha\phi\eta\varsigma$, but the meaning here is not quite clear; cf., however, the note on l. 130.

Fol. 4. Slight traces of writing remain in one or two places.

76. $\alpha\lambda\lambda\alpha\gamma\eta(\varsigma)$: if this is right it is probably used in the same sense as in the common phrase, $\alpha\lambda\lambda\alpha\gamma^\eta \ \sigma\iota\delta\eta\rho^\epsilon \ \text{Βαβ}^\nu$, i.e. to mean 'a shift,' but the over-written letter looks much more like γ than η , and there is room for two or possibly three letters between λ

and λ , so that possibly some other word was written.

77. $\epsilon\kappa^- /$: $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\upsilon$. $\epsilon\kappa^- /$ in the next line is no doubt the same, referring to the $\acute{\alpha}\pi\omicron\tau\rho\phi\eta$.

80. $\psi\iota^\theta$: obscure; $\psi\iota\alpha\beta\iota\phi$ or $\psi\iota\acute{\alpha}\beta\phi$ seems quite inappropriate.

81. $\omicron\nu\pi\rho\rho^\tau$: for the reading cf. ll. 87, 88. The meaning and extension are obscure. It may be $\omicron\sigma\pi\rho^\tau \ \alpha\rho^\tau$ (cf. e.g. 1441, 109), the over-written ϵ and τ being run into one, but the second letter in all cases certainly looks much more like ν than σ .

$\dots \text{ι}^\omega$: no doubt the $\psi\iota^\theta$ of l. 80. The ι^ω gives some slight support to $\psi\iota\alpha\beta\iota\phi$.

83^a. A correction of the entries in l. 83. The original entries there are underlined to cancel them. In that for the $\kappa\omega\mu\eta$ the first figure looks more like ι than κ .

Fol. 5 b.]

- 100 λογ^ο Απα Κ^υ/ Ανδρ^ε
- 101 Τ^υ ζ ι^β/ ιδ λογ^ο συνπληρ^ωωσ^ε κ^ο^υ/ θαλλασ· υπ[ο Αλκασεμ υι· Χ]ααπ § Ιεζιδ υι [Α]βιεζιδ
ι^β/ ιε χαλκ[^ω/ κ]υπρ^ω κ^ε/ α ν^ο [ςβ]/
- 102 ιδι⁻ κωμ^η ν^ο δ γ [ιβ φλ δ μ]ερ Βαβυλ ν^ο β ε κδ φολ η
- 103 κδ λογ^ο νν⁻ κ^ο^υ/ καρ^αρ^α καστελλ· § διηρ^ω [. . .]. νν⁻· § καλ⁻ β § μισ^ο εκ⁻/ ι[αυ]⁻
- 103^a ————— δε εκ⁻/
- 103 (cont.) [ν^ο] ε § το καλ⁻ ν^ο θ
- 104 ————— § § αποτροφ^η αυ⁻ εκ⁻/ ν^ο α
- 105 ιδι^α κωμ^η ν^ο μ ε β/ [Β]αβλ κγ γ
- 106 κζ λ συνπληρ^ω δαπαν· κ^ο^υ/ θαλλ^α ι^β/ ιε αλνκ^η/ κ^ο/ ρκς τ^ου λς ν^ο γς
- 107 ιδι^α κωμ^η ν^ο β γ Β[αβ]υλ ν^ο α ε
- 108 κγ λ νν^α κ^ο^υ/ ακ⁻/κ⁻/ § δρομον⁻ Ανατολ^η ι^β/ ιε ετ^ου ρζ νν⁻ β σ ν^ο ας αποτρ^ο εκ⁻/ ν^ο [γ]
- 109 ιδι⁻ κωμ^η ν^ο β [Βαβ^υ] ν^ο α
- 110 γι/ ν^ο πγ ε
- 111 ιδι⁻ κωμ^η ν^ο νε γ ιβ [φλ δ Βαβ^υ ν^ο κζ] β/ κδ φολ η
- 112 χ^ω επιστ^λ δ/ Απα Κ⁻/
- 113 § απαργ^υ εργ⁻ β λ Ιεροσολ^ν ο^ν εποικ⁻/ Π[.] ε Ιωσηφ στρ^α § ναυ^λ
πλοι^ο πρ^ο νν^α κ^ο^υ/ Αιγ^π ν^ο γ ε κδ
- 114 § κατ^αγ χρυσι^ον αποστρ^α τ^ω ν^ο ιγ [.] λ· χαρ^τ πεμφ^θ ει/ χ^ω Ψιν^ε σ ν^ο δ/ δ⁻/ υπο^δ ν^ο ς ιβ

100-102. These three lines are perhaps a later addition. The words λόγ(ς) *Απα Κύ(ρου) *Ανδρ(α) might seem to imply a new account, but in l. 122 the main account seems to go on, and probably this section (ll. 100-121) is merely one section of the register, the sums for which Apa Cyrus was responsible being grouped together.

101. συνπληρ^ωωσ^ε: a confusion of συνπληρ^ω and συνπληρωσ^ε.

103. κ^ο^υ/ is apparently misplaced; so too in l. 108.

§ το καλ⁻: this was the original reading, δε εκ⁻/, added above, is a correction, and § (= καλ) should have been, but is not, deleted. The reading is τὸ δὲ ἐκ τοῦ καλαφάτου. The τὸ δὲ merely serves to distinguish the καλαφάται more sharply from the sailors. How the total of 70 s. is got is not quite clear. As there are 2 καλαφάται their wages amount to 18 s. The sailors received 6 s. each; therefore, to make up the total, if the 1 s. ἀποτροφή is included in the wages, the number of sailors should be 8½, if it is in addition to the wages the number should be 7½. Neither number seems either likely in itself or reconcilable with the very slight traces.

105. κγ γ: ν^ο has apparently not been written.

110. The total of ll. 101-108.

112. χ^ω επιστ^λ: probably χωρίς ἐπιστάλτων. This section (ll. 112-121) is very puzzling. If the extension here suggested (which should mean 'excluding the sums requisitioned through Apa Cyrus') is correct, the items which follow must represent deductions from the total of 83½ s. given in l. 110; and accordingly we find that the total given in l. 119 is apparently the original sum of 83½ s. minus the sum of these items. But if this is the case it is obscure, firstly, why after the deduction of these items, which are clearly δαπάνη, the remainder should be distinguished

from them as δαπανηθέντα, and, secondly, why the purposes for which these deducted sums are required are different from those of the items making up the original total from which they are deducted. As regards difficulties of detail, the relation of the first and second halves of l. 114 is not clear, and that of ll. 115-117 to l. 114 is very puzzling. They seem clearly to be intended as sub-entries under it; but whereas the amount given in l. 114 is only 7½ s. the sum of those in ll. 116 and 117 is 2½ s.; yet, as they are not counted in the result stated in l. 119, they cannot be separate entries. Lastly, the first and second halves of ll. 117 and 118 are not in a line, the second halves being lower down than the first. The reason seems to be that the clerk, having continued l. 115 in a short separate line, forgot this when writing the beginning of l. 117 and did not allow a sufficient space. It is curious that in l. 118 the entry (ὑπὲρ) τιμ(ῆς) οἶνου should be followed later in the line by ελαίου, but something may be lost in the lacuna, which would explain this.

113. The ἐποίκιον is presumably either Pakaunis or Poimen. πρ^ο: doubtful; προχρείας (cf. 1434, 255) seems hardly likely. From 1449, 15, it may be an epithet of να(υτῶν).

114. κατ^αγ: this may be a word καταγίου (cf. ἐξάγιον), but is, perhaps, more likely καταγινομένου, 'the proceeds'; cf. 1359, 4. Or possibly καταλαγῆς (Crum).

αποστρ^α: possibly ἀποστραφέντος. The meaning may perhaps be 'produced by' or 'repaid' (cf. l. 200) and the whole phrase be equivalent to the ὑπὲρ τόκου τῶν νομισμάτων x of 1457 and 1458 and here, l. 132. For a discussion of the phrase, see the introduction to 1457.

υπο^δ: ὑποδεκτών.

- 115 δ⁹/ Κοσμά· απο πολ- Λυκ^ω/ ν^ο ς γ [.] ααμαρ^ω εδ⁹/ Μααμεδ ρ^π τ^ω κιλι^π/ S σ^ν γ
- 116 Βικ^τ/ πι/ [ν]^ο α ζ
- 117 δ⁹/ Παυλ^{ου} οιν^οδ^π/ ν^ο β/ [οι]ν^{ου} λ τ: συμ^κ S στρ⁻ τ^ω παρ^κ ι^ο α β/ ν^ο ζ
- 118 ς τιμ[·] οιν^{ου} λ θερ^π Αποθηκ^ε [ε]λαι^{ου} ν^ο ζ
- 119 γι/ δαπανηθ^ε/ δ/ Απα Κ^ν/ ν^ο οθ ζ κδ
- 120 αφ ων ει/πρ^{ακ} δ^τ/ αυ⁻ ς α διαστ^λ δ β δι[αστ^λ] ν^ο ξθ γ
- 121 λ [ν^ο ι κ]δ
- 122 Χ^{οι} ιε ι^δ/ ιδ ς τιμ[·] σι αρ^τ ρκδ τ^{ου} μ ρουζικ[·]/ Μ[ωαγαρόρ] αν⁹ θεβεδ τ^ω Αλαμβρ^ε μερ^ο ε[ν^τ Φοσσ^α ?] μμ γ
- 123 ι^δ/ ..[.] απο λοιπ^δ εμβολ^η τ^η υμ^ε κ[ω]μ^η αρ⁹ ν^ο γ ιβ κδ^η
- σ—
- 124 ιδι^α κωμ[·] ν^ο β ιβ [Βαβ^ν ν^ο α κδ]
- 125 στ^κ Π^κ ε ι^δ/ ιγ ς απληκ⁻/ Μουση υι· Νο[σαειρ] επι^τ παρ^{ου} ι^δ/ ιγ αρ⁹ ν^ο ια
- 126 ιδι^α κωμ^η ν^ο ζ γ [Βαβ^ν ν^ο γ β/ γι/ ν^ο ι]δ ιβ κδ

Fol. 6 ?]

]ρος
ς] τιμ[·] χαρ⁻ αγραφ^ω [Ψοιου Μην^α ν^ο β/ Παυλ^{ου} Ουερ[σενουφ·

115. εδ⁹/ κτλ.: εδδθη Μααμεδ περί τῶν κιλικίων καὶ σὺν γ. The person referred to is probably the superintendent of the dockyard at Clysma. What γ (3), which goes with Βικτ(ωρος), refers to, is not clear. Perhaps it should be ζ (½ s.).

117. δ⁹/: δαπανηθέντα.

οινοδ^η: a new compound, the extension of which is doubtful. The word looks like οἰνοδεσπότης, which, though a strange word, is perhaps possible as an official connected with the supply of wine. Perhaps, however, it is οἶνο(ν) δαπανηθέντος.

τ[·] συμ^κ S στρ⁻ του παρ^κ: τῶν συμμάχων καὶ στρατιωτῶν (?) τοῦ παγάρχου.

118. ἐπὲρ τιμῆς οἴνου λόγῳ θεραπόντων Ἀποθήκη(ς). It is not, however, quite certain that the last word is the place (Abutig).

120. εἰσπραχθέντα διὰ τοῦ αὐτοῦ ἐπὲρ πρώτης διαστολῆς καὶ δευτέρας διαστολῆς.

122. του μ: this would appear to mean 'at 1 s. per 40 artabas,' which would be an extraordinary rate. The meaning is therefore doubtful. Possibly μ may be for μοδιον, as in l. 30.

αν⁹ θεβεδ τ^ω Αλαμβρ^ε: the last word, hardly a Greek one, is exactly the Greek transliteration of the Ar. *Al-Ḥamrā*. The reference is very probably to the three quarters of Fustāt so called (cf. Becker, *Beiträge*, II. 123, A. R. Guest in *Journ. of Roy. As. Soc.*, 1907, p. 67 ff.), and τ^ω Αλαμβρ^ε μερ^ο may stand

for τῶν Ἀλαμβρουατ (*Al-Ḥamrawāt*, plur.) μερῶν; hence the supplement, = ἐν τῷ Φοσσάτῳ. θεβεδ is a difficulty. It may possibly be the personal name Thābit, going with ἀνθ(ρώπων), i.e. 'the men of Thābit,' Thābit being an official in charge of these quarters; but this is not very likely, and we should expect Θεβιρ for Thābit. Perhaps, therefore, it is ثَبَات, *thabat, thebet*, an Arabic technical term for *list*. The meaning would then be 'persons on the register of the *Hamrawāt* quarters in Fustāt.' These quarters contained miscellaneous tribes who 'nahmen ihrer Zusammensetzung und ihrem Ursprung nach eine Sonderstellung ein.' This note is due to Prof. Becker.

125. απληκ⁻: ἀπλήκεον, 'camp.' This was no doubt the camp which must have been constructed at Fustāt for Mūsā's large train of followers; cf. note on 1434, 256.

126. ν^ο ιδ ιβ κδ: the reading of ιβ is very doubtful, as the scanty remains rather suggest γ; and as the δ of ιδ is not certain (it might less probably be φ), it cannot be taken as certain that this is the total for ll. 122–125.

127 ff. As this fragment is not continuous with f. 5 and would in any case belong to a different κῶλλημα, it is not certain whether it belongs to this place or to f. 4; but as l. 127 seems to be a heading, it is more likely to belong to this part of the account, which is somewhat miscellaneous in character.

- 130 Περου Μακ^α/ ν^ο ζ λ τ^η καταγρ^α [
 γ^ν Αθαν^α Πολλ⁻ ν^ο ζ Μηνα πρ^{αγ} [
 το]κ[/]^ο τ^ω ν^ο θ Ζαχαρ^α πρ^{αγ} [
] εκ^π/ [
 ? καταλλα]γ^η τ^ω ν^ο β παρ^χ εν^τ ορμ^{ου} Ψιν^ε [
 135 ? δ/]^ο τ^η καταγρ⁻ δ τι/ χαρτ^ω [
] λ δαπαν^η νν^α δ αλλω [
] σνν ν^ο δ/ Παποστο^α [
] εν^χ Απο^θ [

Fol. 6 b ?]

- | | | |
|-----|--|----------------------|
| |]- | [ν ^ο] δ |
| 140 |] καρόρ δ τ ^χ | ν ^ο δ/ |
| |] πλοι | ν ^ο δ |
| |] | ν ^ο γ |
| | ? ον] Φοιβ ^α Παπμο ^ν | |
| |] ο ^ν Μαρκ ^ο / πρ ⁻ | ν ^ο β |
| 145 |] αποστρ ^ε εν ^τ Απο ^θ | [ν ^ο] ζ |
| |] φ . . λ | ν ^ο βδ ιβ |
| |] | ν ^ο ζ |
| |] παρ ^χ δ/ Παυ ^λ | ν ^ο γ |
| |] | ι[^ο |

Fol. 7.]

- 150 δ τ^{ου} ει/πρ[^χ] . . [. . . . δ/ Αθ]αυ^α δ Ιερημι^α υπο^{δδ}
 151 ει^τ/ καταγραφ^η τ^η κωμ^η δημ^ο δ ανδρισμ^{ου} ν^ο ,ασλαδ γ δαπαν τ^η κ/γρ^α
 ν^ο [σμ]
 152 εξω^θ [.]αχ^α τ^η καταγρ^α . αχ^α εξω^χ

130. καταγρ^α: καταγραφ^ηs. The chief material for determining the meaning is given by ll. 151-155. Those lines make it probable that the word means 'register'; cf. 1330, 5, where κατάγραφον is used in the same sense. In l. 151 occurs the entry δαπάνης τῆς καταγραφῆς, 'the expense of the register,' i.e. the expenses involved in making it. Consequently the charges for καταγραφ^η there, and probably here and in l. 135, are a special impost to defray these expenses. The same meaning very likely occurs in l. 75.

131. γ^ν: γυναικός.

πρ^{αγ}: πραγματευτού.

132. τοκο(ν) τω(ν) νο(μισματων) θ: for this phrase and for καταλλαγή(ς) τῶ(ν) νο(μισμάτων) β in l. 134 cf. the introduction to 1457.

133. τοῦ ἐκ προσώπου?

134. καταλλαγή(ς): from ll. 198, 200.

παρ^χ: παραχωρισθέντων? Cf. 1438, 4, note.

136. αλλω: sic.

138. ἐνχωρισθέντ() (ἐν) Ἀποθήκη.

140. τ^χ: τεχνιτών.

144. πρ⁻: probably πρεσβυτέρου.

145. αποστρ^ε εν^τ Απο^θ: ἀποστρέψαντος (or -ων) ἐν τῇ Ἀποθήκῃ; cf. 1434, 26, and, for the present phrase, l. 200 of this account.

146. Just possibly παρα]φν^λ. The figures are a correction.

150. Αθανα(σίου): cf. l. 1.

151. καταγραφ^η (register) here denotes the register of all the public taxes of the κώμη.

ν^ο σμ: from the total in l. 155. It is, however, possible that the γ in the preceding sum has been washed out, here and in l. 157.

152. [.]αχ^α: this looks as if it were the same word as that which follows καταγρα(φή)s. There, however, the first letter is very possibly ζ (Ζαχαρία), and if so this, being preceded by ἐξωθεν, is probably a different word, as a common noun is required.

εξω^χ: ἐξω χωρίου?

Ἀπολλω Κοσμ- ν° ζ β/ Ἰωσηφ Τκ. νος ν° α γ Παπνου Παλ- ν° ε γ
 Οἰνοφρι^{ου} Στεφαν ν° δ Πεσωτ^α ἀπο [...] θ^ο/ ν° β Ἰσακ Τατ[εκε?] ν° α γ
 155 δτ/ διαστ^λ εξω^θ τ^η κ/γρ^α α ῥ β ν° μη β/ Θ [[ν°]_α . . .] ν° ,αφμβ ξ
 ἀφ ων καταβλ^θ Σ δαπαν^θ
 κ/βλ^θ ει^τ/ δημ^ομ^ο ν° ι,ασλας γ

Fol. 7 b.]

+ κλασμ- τ^η καταγρ^α

160	Αθαν ^α Μαρθε	ν° β	Βικ-/ εν ^δ νομ ^κ /	ν° δ β/	Φιλοθ ^ε / απο Ψυρο ^ν	ν° α
	Αθαν ^α Μακ-/	ν° ε	Θεοδα . . ^α Ιωανν ^{ου}	ν° β/	Θωμ ^α Απα Κυρου	ν° β
	Ἰερημι ^ν Μουσαιο ^ν	ν° ε	Μα[κ]-/ Θωμ ^α -	πρ ^ε ν° α	Φιλο ^θ Παυλου	ν° γ
	Γεωργιο ^ν Βασιλειο ^ν	ν° β/	Θεο[δ]οσιου Ἰσακ	ν° α	Μακ-/ Ελαισσαιο ^ν	ν° γ
	Κολλου ^ν Σον[σ]νε[ς]	ν° β/	Πα[τ]ερμ ^θ Τλοοτσε	ν° α	Κολλου ^θ πρ ^ε	ν° γ
	Παβικλε Θωμ ^α -	ν° α	Πι[σ]υν ^θ Απα Μην ^α	ν° γ	Παποστολ ^ο Ιουστ ^ο	ν° γ
165	Ερμανω Αθαν ^α -	ν° ας	[]-	ν° α	Πεκυσιον περι ^κ	ν° γ
	[Πα]μσιννη ελαιουργ ^ω	ν° β/	[]	γ	Πατκαμε Τμετλ . . τζ ^ε	ν° γ
						] ν° γ

Fol. 8.]

† εχ^θ μ^τ τ^ο λογ[.]ζησαμ- Παυλο^ν νο^τ

170	Πεκυσιο ^ν Ου[.]λ[.]οι ⁻	ν° γ	Αβρ ^α Πανσιρ	ν° α
	Ψαίε Θεοδ[ο]σι ^ο ν ν ^α	ν° α	Αβρ ^α Αθαν ^α	ν° β/
	Πεκυσιο ^ν Βαβ ^λ	ν° β/	Θεοδωρ ^{ου} Ψα ^τ ^ω	ν° γ
	Πεκυσιο ^ν Σιμων ν ^α ν ⁻	ν° α	κλλ ^κ Μακαριο ^ν	ν° α γ
	Z[α]χ[α]ρι ^α Φοιβ ^α ει/ Λυκ ^ω /	ν° β	Θεοδοσιο ^ν Σκλ[.]	ν° γ

153. Τκ. νο^ς: possibly Τκονο^ς or Τκασ^ο.154. [...] θ^ο/: not Τενυθ^ο/. For Τατκεκε, cf. 1420, 257. It is not certain, however, that that is a personal name.

155. διὰ τῶν διασταλέντων ἐξωθεν τῆς καταγραφῆς πρώτης καὶ δευτέρας. This apparently represents some extra requisitions.

157. κ(ατα)βλ(η)θ(εντα) ει(ς) τ(α) δημ(ο)σια: note the difference of meaning in δημόσια, here and in l. 151. Here it means the public taxes (land- and poll-tax) in general, there the land-tax only.

158. κλασμ(ατα) τη(ς) καταγρα(φης): the meaning is perhaps 'details of the καταγραφῆ'; i.e. the names are those of the individual tax-payers whose quotas make up the total for δαπάνη τῆς καταγραφῆς. Possibly, however, the word is used in some such sense as in 1431 (perhaps in connexion with tax-payers who had paid only part of their quotas), since it seems difficult, even allowing for the lost half of the page, to make up the total

of 240, unless the sums in that half were very much larger than in this.

159. εν^δ νομ^κ/: ἐνδόξου νομοῦ.160. Θεοδα . . ^α: not Θεοδωρα(κιου).163. Σονσνε^ν: usually Σανσνεύς.165. περι^κ: περιχύτον.166. Υμετλ . . τζ^ε: an extraordinary name; the second letter may be λ. Any abbreviation of ὑμετέρας κώμης is quite impossible, and so, too, is υμετ λατ(ανε (= λατ(ανε)).168. εχ^θ μ^τ τ^ο: ἐχθεσις μετὰ τοῦ. The word which follows is perhaps an attempt at the aorist participle of λογιζομαι.171. Βαβ^λ: probably Βαβυλωνος; i.e. Pecosius was at Babylon.173. ει(ς) Λυκω(ν): 'at Lycopolis,' εις for ἐν; cf. Jannaris, *Hist. Gr. Gramm.*, 1491, 1548.

	Μην ^α Πνει	ν ^ο α	Σευηρ ^ο πρ ⁻	ν ^ο γ̇
175	Γεωργ[ι] ^{ου} Σκυλαν ^ο απο ^θ	ν ^ο ε̇	γαμ ⁻ Σεργ[ι]ο ^υ	ν ^ο α
	Παφορο Πανλοοσε	ν ^ο α	γι/	.. ες δ'
	ν ^ο Παω γν ⁻	ν ^ο α		
	Σαμουνηλ Αροου	ν ^ο ς		
	Θεοδωρ ^{ου} Δανιδ καμ ^λ	ν ^ο β/		
180	Σεργ[ι] ^{ου} Παχ ^π αν	ν ^ο α		
	Σε[

Fol. 8 b.] From bottom to top of the page :—

] Αθαν^α Μακ^α/ S Ιερημι^α Μουσαιο^υ υποδεκ^τ/ τ^ω αυ^τ κωμ^ι ινδ^ο/ ιδ +

Space of $4\frac{1}{2}$ in.

]οδι ιβ

] Ιερημι^α [S Α]θ^{αν}α Μακ^α/ υπ[οδ^τ/ ν]^ο β/

Fol. 9.]

185 [? + δια] γραφως ομ[. . .]

186 γ Φαμ^θ κβ ι^δ/ ιδ δ/ [.]^{ου} νο^τ ς α[πα]ρ^ι ε[ρ]^ι β μ[^ι α] η^τ Φαμ^θ λ^ι υπ^{ου} τ^ω καρρ^α

ν^ο α

187 γ ς απαργ^ν εργ⁻ β Φαμ^ι λ^ι υπουργ^ι τ^ω καρό

ν^ο ας δ'

Οννοφρι^{ου} Μ. [. .] δ^ι ου απο Αφρ^δ [ν^ο . . ι] β̇

Ερμαω Αθαν[ασ]ιον ομ^ι [. .] ς [. .]

190 γ Φαμ^θ κδ ι^δ/ τ^η αυ^τ [δ]/ Γεωργ[ι]ου στρ⁻ απο πολ^ε Αλ[τ]αιου . . .] κ^ι λ̇

ν^ο α γ̇

γ - δ^ο/ Βικτορ^ο Θεοδο[σ]ιο[υ] πιστικ[ου]

ν^ο β/

γ ς τιμ^ι χαρ^τ [αγρ]⁻ [. .] ρ^θ

ν^ο ε̇

ν^ο .

ν^ο θ

195] ιδ δ'] ι β̇

Fol. 9 b.]

197 στ^κ ς [απ]αργ^ν καλ^α β

ν^ο ι[ς] τιμ^ι χαρ^τ αγρ^α δ/ Σεου^θ Σ[. . ο] ν̇

ν^ο δ'

198 γ ς τι[μ^ν] καλ^α ε

. . . ς καταλλαγ^η τ^ω ν^ο . . [. . ? διαστ^τ]

ν^ο ς γ̇

175. απο^θ: probably ἀποθανόντος.

177. γν⁻: γναφέως.

185. διαγραφως: obscure; cf. 1457, I, 41.

186. η(αι) Φαμ(εω)θ: i.e. Phamenoth was the 'one month'

for which the service was required.

198. τιμη(ς): probably written by inadvertence for ἀπαργν- (μισμοῦ).

- 199 γ § μ.στρ^o S ναυλ^{ov} πρ^o ναυττ κ^{ov}/ Αιγ^π ν^o γ § απαργ^v ερ^v β [.] λ Iερ^{ov}
ν^o ις
- 200 γ § κ[α]ταλλαγ. τ^ω ν^o ζ αποστρ^e εντ Απο^o ν^o β/ [§ τ]μ^[η] χαρ⁻ S ε[τ]ε^[ω] ε^[δ] [λ]
[α]κ^τ/κ^τ/ κ^v/ γω.γ α
ν^o γ
- 201 γι/ επισταλμ^τμ^τ τ^{ov} συμβ^{ov}
σ
- 202 μερ^δ κωμ. ν^o σςζ []
- 203 μερ^δ Β[α]β^v []

Rest of the book lost, except a fragment comprising part of two folios ; no writing remains.
Some small unidentified fragments.

199. πρ^o: cf. l. 113.

'repaid to.'

200. αποστρ^e: cf. l. 114; probably 'returning to' and so

202 After this line a line seems to have been washed out.

PAPYRUS 1436.—A. D. 718-719.

Inv. Nos. 1431 + 1455. Ten fragments of a book. Written in a rounded minuscule of medium size.

THESE fragments formed part of a book similar in arrangement to 1434. They relate to the 2nd indiction, which the occurrence of the corresponding Arabic date in one place shows to be A.D. 718-719. As the fragments were found in various places and were brought together owing to similarity of handwriting and arrangement it is not in every case certain that a fragment really came from the same book as the rest. They contain nothing of special interest.

Fragm. I *recto*.]

- 5] Εμφυτ ν^o λη
] Βαρβαρου ν^o ζ
]
] λογω δαπαν. S αλλ^{[ω}
Π]εδι⁻ σι αρ^τ ρογ
Αγ^{ov} Πι]νουτ αρ^τ λγ
? Ψυρ]ου αρ^τ μβ
? Βαρβα]ρου αρ^τ δ
]
10 τ^η α]υτ ημ⁻ ιν^{δo}/ α τ αυτ .[. . .] . ω . . . [ι]⁸/ δ

Fragm. 1 *verso*.]

ε Πεδι[αδων] δ/ απο¹⁸ α [
 β Πεδι[αδων] δ/ αλλ⁷ [
 μοναστη[ρρ]⁷ δ/ αλλ⁷ [
 Εμφυτ^ε δ/ αλλ⁷ [
 15 [Πακανν^ε δ/ α]λλ· [
 Πο[ιμην] δ/ αλλ· [
 Σακο[ο]ρ^ε δ/ αλλ [
 μον^α Φ[αρ]ρ^{ου} δ/ αλλ⁷ [
 μ Χοι⁻ ις ιν⁸⁰/β εν^χ δ/ Μακ⁻/ Βικτορ^ο απο
 —
 20 κωμ⁷ Αφρο^δ δ/ απο^δ α σι [αρ]⁷ [
 ε Πε[δι]- δ/ αλλ⁷ αρ⁷ λ[
 γ μ Μ^χ κς ι^δ/ [. . . . εν^χ δ/ Βικτωρ α[πο

Fragm. 2 *recto*.]

] λογω διαφορ^ρ[
 κω]μ· Αφρο^δ ν^ο αψο [
 25 αν^θν^θ Αγι Μαρι⁻ ν^ο ιβ [
 Βουνων ν^ο λε [
 Αγίου Πινου^τ ν^ο με [
 ορ^{ου} Αββ^α Ερμαω^τ ν^ο ιε [
 δια]σταλμ[μ]⁷ τ^{ου}· συμβ^{ου} εν^χ μ Μεσ^ο κγ ι^δ/β [

Fragm. 2 *verso*.]

30 σ]ι αρ⁻ βφκς επι^τ παρ^{ου} ιν^δ/β ετ¹⁰¹ ς[θ
 31]· Φοιβ^α Μην⁻ S Πετρ^{ου} Μακ⁻/σι αρ^τ τζ [
 32]
 32 α δ/ Ιωανν^{ου} παραγμ^α [
 33] σι αρ^τ σξδ
 33 α δ/ Παυλ^{ου} . . .^{ου} πρ^ε [
 34 α]ρ^τ ιγ
 34 α δ/ Αμ[δ]ρ^ε Κολλουθου [

11. απο^δ: cf. l. 20. The extension is not quite clear; perhaps ἀποδείξεως, *order*, or ἀποδόσεως, *payment*.

18. μονα(στηριου) Φαρου: this reading is doubtful. The two letters read as oo look more like oθ. The μοναστήρια are mentioned in l. 13, but as 1416, 72-79 shows that these μοναστήρια were distinct from the named monasteries (Pharous, etc.), that

fact does not make against the reading here.

22. γ: this is in very thick ink, and was therefore added by another hand.

23. It is not certain that this is the first line of a page.

30. ςθ: this must be either ςγ or ςθ, according as the indication is the 1st or 2nd, and β is more probable than α.

35] αρ^τ ρβ
 35 α δ/ Πετρον Μακ^α/ [
 36] αρ^τ ιη
 36 α γι/ [. . .] τ [
 37] αρ^τ λε

Fragm. 3 *recto*.]

]. ν^ο δ ναυλ^ον § πακ^τ/ δαπαν^ν κουρ[σ^ον
 ν^ο ας ε Πεδι^α ν^ο β/ γ Π[εδι^α
 40 ν^ο ζ Βουνων ν^ο ζ
 απο] Απολλων^ο λογω τ^ον κ[
 κωμ^η Α]φρο^δ Απα Κ^ν/ Μην^α απο κωμ[^η Αφρο^δ
]^ν Φοιβαμμων Π[
] Ναβαμου §[
 45 επι]στ^λ αν^τ Μην^α [
 σ—
] δε μ Παχων τ ι^δ/ β πεμφ[
 κωμ^η Α]φρ^δ σι αρ^τ αυμα ε Πε[δι^α
 Πακανν]^ε αρ^τ ρβ Εμ[φυτευ^τ
 Αγι^ον Πινο]^ν αρ^τ λγ Σακ[οορε

Fragm. 3 *verso*.]

50 κ]αμον^τ ει/ φιλοκαλει^α παραχωμ^α S ανωρ § [
] γ β. Πεδιαδων [
] Ψυρου ν^ο β γ ι β
 Κεραμ]ιου ν^ο § γ ι β
]
 55]
 Μο]ναχ^θ

Fragm. 4 *recto*.] A few figures. One fuller line:—

] Εμφυ^τ ν^ο ζ Ψυρου ν^ο ζ

38. πακ^τ/ : presumably πάκτων. The exact sense in which the word is used here is not certain. But for the (καί) one might perhaps read πάκτωνος, with ναύλου.

41. Απολλωνο(ς) : the city.

44. Apparently a later addition (by the same clerk).

45. After Μην^α something has been washed out. αν^τ is added by another hand, in reddish ink; it may possibly be for αντί-

φωρητής; cf. 1452. επιστ^λ is somewhat below the level of the line and has probably nothing to do with Μην^α; the extension, without the context, is uncertain.

50. ανωρ : sic, apparently; quite obscure. We should expect διωρύγων. ανωρ . [is possible, but the character after ρ appears to be the symbol for καί.

Fragm. 4 *verso*.]

] ιν^δ/ α δ^θ/ Γεωργι^{ου} Σενουθι^{ου}
 κωμ· Αφρ^δ § μισ^θ καλ^α § σ^ν ν^ο β Βαβ^[ν]λ^{[ω}
 60 γ· Πεδι^α καλ^α ιβ^β [
 Πακαυνεω^ς καλ⁻ ιβ^β [
 Αγιου Πινου^τ καλ^α κδ^δ ν^ο § [
 δ/ επιστα]λμ^τμ^τ τ^{ου} συμβουλ^{ου} ενεχ^θ μ Παχων κς ι^δ/ β γ[
 κωμ· Αφροδιτω ν^ο κα β/ [
 65 Βουνων ν^ο α β/ [

Fragm. 5 *recto*.]

[...] ιλ... ου· [
 Παδινου Μακ⁻/ απο κω[μ^η Αφρο^δ
 Πεκυσιου Μηνα απο [
 ε Πεδιαδων [
 70 Φοιβαμμων Παμουν απ[ο
 Σενου^θ Δανιηλ απο^τ [αυ^τ
 γ· Πεδιαδων
 Παμουν Λεοντιου απο [
 β· Πεδιαδων η^τ Πανω Πεκυσιου [
 75 εποικ/ Πακαυν^ε σ^ν ερ^γ § εποικ/ Ποιμ^η [
 Θεοδοσιου Ψον απο Π[
 εποικ/ Βουνων σ^ν ερ^γ § επ^α Αγι^{ου} Πινου^τ [
] δ^τ/ αυ^τ λογω παραχωμ^α [
 εποικ/ Εμφυτευτων [
 80 αν^θν^θ Αγλ^α Μ[α]ρι^α σ^ν ερ^γ § επ[οικ/
 λο]γω παραχωμ^ο Τεφ[υ]^θ [
 γ Π[ε]διαδων [

Fragm. 5 *verso*.]

] [ν^ο .] § μ^ε ≠
 84] ν^ο § μ^ε ≠
 Ten similar lines.
 95]β/ λ μ^ε ιε β/

Fragm. 6 *verso*.]

Πακαυνε[ως μ^ε η

58. δ^θ/: δαπανηθέντων.

59. καλα(φατον): a correction; so too those in ll. 60, 61.

74. ητ(αι): 'namely.'

75. σν(ν) εργ(ατη) (ημισει): 'including half a labourer from Poimen,' i. e. including Poimen's share.

	Εμφυτ]εντων	μ ^ε β
	Βουν]ων	μ ^ε β
	Κεραμ]ιου	μ ^ε α
100	Ποιμ]ην	μ ^ε α
	Ψυρο]ν	μ ^ε β
	Αγι ^{ov} Πιν]ου ^τ	μ ^ε β
	Σακο]ορε	μ ^ε α
	αν ^θ ν ^θ Αγ]ιας Μαρι ^α	μ ^ε α
105	] ελαι ^{ov} μ ^ε ρ αφ ων ει/π[ραχ ^θ	

Recto blank except for]σ^θ.

Fragm. 7 *recto*.]

	εν] τ νυσω Βαβυλων·	ερ[^γ
	] Αρων πακ ^π / απο ⁻ αυ ⁻ κωμ ^η υπ[ο	
	]σ ^{αδ} υπο Κολλου ^θ Π[
	]- § μισ ^θ εργ ^η ? παρ ^{αλ} τ ^η κ[ωμ ^η	
110	] γ Πεδιαδω[ν	
	] εποικ ⁻ / Εμφυτ ^ε [

Fragm. 7 *verso*.]

	κωμ ^η Αφρο]διτω ιν ^{δo} / γ δ/[
	] § Κολλου ^θ [
	] ε Πεδι ^α μοιρ ^α ν ^ο ις [
115	.] Πεδι ^α [
	Εμ]φυτ ^ε [
	Κε]ραμιου [
	] Ποιμην [
	] Σακορε [
120	]ορ ^{ov} [. . .]- ε[ρ]γ ⁻ [

Fragm. 8 *recto*.]

	] Βουνων ν ^ο [
ση	ε]τ ^{ov} α ι ^δ / τα § δ ^θ / Θεοδο[σιω	
	] ν ^ο § β Π ^δ π ^δ [
	] τ ^[ov] Κλυσμ ^α μ ^μ η [

106. τ νυσω: *l. τῇ νήσῳ*. There does not seem to be any dot above τ.

107. πακ^π: probably πακτωνσπρίτης; cf. 1419, 1217.

υπο: this probably refers to the person who stood surety; cf. 1437, 4-8.

109. εργ^η: *sic*, apparently.

112. The beginning of a section of the account, possibly of the account as a whole.

114. μοιρ^α: probably μοιρασμοῦ; cf. 1358, 10. The charge is perhaps for the expense of preparing a μοιρασμός; cf. the καταγραφὴ of 1435, 130, etc.

122. τα § δ^θ: τὰ καὶ δοθέντα.

125] Αφρ^δ αν^τ υπο Οννοφ[ρ^ιου
] απο ε Π^δπ^δ ομ^ο [υ]πο Μ[
 απ]ο^τ αν^τ εποικ^κ/ ομ^ο υπ[ο
]ρ^τρ^τ Βαβυ^λ λο[γω

Fragm. 8 *verso*.]

130] δ/ αδε^[λ] ν^ο } [
] [
 μ]ερ^ο μισ^θ αγγ^α S αλλ[^ω
 ε]πι^τ παρ^ου ιν^δο/ β [
] ν^ο δ δ' [
] ν^ο ας ιβ^δ [
 135] ν^ο β γ ιβ^δ [

Fragm. 9 *recto*.]

] απο^τ θεμ⁻ εμβολ^λ δ^τ/ υμ^ε κωμ^κ καρ^π ι^δ/ β κ^τ/ Θε[ου κε^λ?
 αρ]⁻ αν^θν^θ Αγ^ια Μαρι^α αρ^τ ιγ μονν^α [
] Ψυρου αρ^τ λε Ποιμ^η [
] Βαρβαρου αρ^τ . } [
 140] αποκρισι⁻ τ^ου δημ[^ο

Fragm. 9 *verso*.]

] Αγίου Πινου^τ [
] γι/ ν^ο μ [
] το καθ^τ/ τ^ω ν^ο δ τιμ^κ χλωρ^ου [χορ^τ
 κω]μ^κ Αφρ^δ ξ αρ^ουρ^ου β [

Fragm. 10 *recto*.] *Verso* blank.

145] κ⁻/ β ταγι
]⁻ Πεσατου Μακ⁻/ απο γ^κ Πεδι[^α
 Βι]κ^τ[ω]ρ Απολλω απο κωμ^η Αφ[ρ^δ

125. αν^τ: ἀντιφωνηθείς, 'whose surety is Onnophrius'; cf. 1452, 21, and Crum, *Catalogue*, No. 457.

136. ἀπὸ τῆς θεματισθείσης ἐμβολῆς διὰ τῆς ὑμετέρας κώμης καρπῶν ἰνδικτιῶνος δευτέρας κατὰ Θεοῦ κέλευσιν.

140. αποκρισι⁻: probably ἀποκρισιarium; cf. 1360, 1, etc. It is uncertain whether the word is to be taken with τοῦ δημο(σίου).

143. το καθ^τ/ τω(ν) νο(μισματων) δ: probably τὸ καθήκον in the same sense as χρυσίου ἀποστρι(αφέντος) in 1435, 114, i. e. money produced by = τόκος.

145. κ(αὐὰ) (δεύτερον) τάγμ(α) (cf. 1433, 564, 575) may be intended, but the last letter is certainly ι, not μ; cf. 1441, 95, note.

PAPYRUS 1437.—A. D. 718-719.

Inv. No. 1453. Fragment of one folio of a book; $7\frac{1}{2}$ in. \times 6 in. Written in a sloping, irregular minuscule in black ink.

A SMALL fragment of an account written in A. H. 100. The extant portion seems to refer entirely to workmen.

Recto.]

] σταλ^ε μ^ι Χοι^α κα^ι ἰ^δ/ β [.] λογω τ^ι καρ^ρ εν^τ ιησ^ω Βαβ^υ
] . ερ^γ β
] τεκ^τ/ α Φ[.]⁻ α Κωνστ^α Μακ^α/ [
 5]- [Δ]ανηλ απο⁻ αυ⁻ πε^δι^α : υ^πο Ψεμνου^θ Ηλι^α υπο [
 Φι^λο^θ απο⁻ αυ⁻ επ^οι^ι ερ^γ α^ι υ^πο Πκουτσε S Σερ^γιου
]^{ου} Πετερμ^θ απο⁻ αυ⁻ επ^οι^ι τορι^λ α υ^πο Θεοδωρ^{ου} Μακ^υ/ S Μα^α [
] S ερ^γ α ο^υ β
] ο^υ α Σενου^θ ρμ^ο [.]⁻ υπο Αθαν⁻ Ιακ^ωβ

Verso.]

] αυ⁻ δ/ Σαλε υι^ο Αποο[. πεμ^μ]^ψ- ει/ σι^δ επιτρ^ε Ψωμ^μ [
 10 Ου^βεειδ υι^ο Ρασζιδ επικ^ε/ [ε^πι^τ παρ^{ου} ἰ^δ/ β] ετ^{ου} ρ^ο σιτρο^χ β δυ^ο ?
] Σ εκ^τ/ μ^μ
]
] Ανδρ^ε Οννοφρι^{ου} [.]
] τ^η αυ⁻ παρασχ^ο λογω σιδερ^ε αγγ^λ τ^ω καρ^αρ^α S ακ^τ/κ^τ/ εν⁻ [νησ^ω Βαβ^υ
 15 Ουβ^βεειδ υι^ο Ρασζιδ επικ^ε/ επι^τ/ παρ^{ου} ἰ^δ/ β ετ^{ου} ρ^ο αγγ^λ β επι μ^ι [
] τω^ν αλλ^ω κ^τ/ μ^β ο γρ^α μισ^θ εκ^τ/ μ^ν ο β/ [

Τσε^ρνου^θ Λεωντι^{ου} απο⁻ αυ⁻ [. . .]⁻ ν^α Κολλου^θ Ανδρ^ε S Δαυιδ [

3. In the lacuna must occur, first, a personal name, and then a word indicating a trade; perhaps τεκ^τ.

4. απο⁻ αυ⁻ πεδ^ια : ἀπὸ τῶν αὐτῶν πεδιάδων.

υπο Ψεμνουθ(ιου) : the surety; cf. 1438, 107, etc.

6. τορι^λ : obscure; as the word evidently denotes a workman of some kind, a misspelling of some derivative of τορνεύω or τορεύω would give good sense, but the λ, if rightly read, is an insuperable objection to either. It is perhaps just possible, though very difficult, to read τερν^ε = τερνευτής; but perhaps the most probable explanation, suggested by Mr. Crum, is that the word is for ταυρηλάτης = ταυρελάτης; cf. RKT. X. 1, πταγρηλάτες.

Μακ^υ : the reading seems certain; the name is unknown.

9. Σαλε υι(ου) Αποο[: an Arabic name seems required (Σαλε

may be either Salāh or Sālīh, more probably the former), but Αποο[does not look like anything Arabic. Απου (= Abu) is impossible; moreover 'Αβου in a patronymic is always declined, 'Αβι. Probably the patronymic has been accidentally omitted and we should read απο Ο[.

σι^δ : σιθρεία? In the absence of the context it is not clear what part of the verb is represented by επιτρ^ε. Ψωμ[may be ψωμ[ια.

10. ι(ν)δ(ικτιονος) β : from l. 15.

σιτρο^χ : ζ. σιθροχ(αλκείς?).

11. ἐπὲρ ἐκάστου μηνός.

14. σιδερ^ε : ζ. σιθρείων?

16. ο γρ^α : obscure.

μισθ[ο]ν αγγ^a θ λ φιλοκαλειας παραχωμ⁻ τ[
 5 [[μισθου S δαπαν⁻ αγγ^a ούν ιβ ει/ υπ^{ου} μασγιδα Ιερ[ουσο^λ]]
 μερους δαπαν⁻ Αβου Απ S εταιρό αυ^τ [
 [[τιμ^η χαρτιων αγραφων λ χρε⁻ τ^{ου} αυ^τ . []]
] αγορασ^θ λ εξαρτι⁻/ []

3. τ[: τ^η ημ^ε κωμ^η or Τεφύθ^ε.

PAPYRUS 1440.—*Circ.* A. D. 709.

Inv. No. 1509 (δ). Fragment, probably of a book; $5\frac{3}{4}$ in. \times $6\frac{3}{8}$ in. Written in a sloping minuscule in black ink.

THIS fragment, which bears writing only on the *recto*, mentions the Governor 'Abd-allāh by name. He had, therefore, in all probability ceased to be Governor, and, as money is raised for his δαπάνη, the account must date from early in the governorship of Kurrah.

διοι]κ^η/ χαρ δαπανη^θ Μηνα μειζ. απο ε Πεδι⁻ απο μ Χοι^a γ ι^δ/ [
 5]. τ^{ου} συμβ^λ
] προβ⁻ ες εκ ν^ο β/ εκ^τ/ λ συμπλ^η δπ/ Αβδελλ⁻ νι^ο Αβδελλμελ[εχ
]^{ον} ταξ^ι.^δ βερι^δ ανερχ^χ μ^τ γραμ⁻ τ^{ου} συμβουλ^{ον} ρ διαφορό απ[αργυρισμων?
] ναυ^λ πλοι^ω β^a διαφορόρ ειδων διάνυ τ^{ου} Κλ^υ S [α]λλ^ω [
 μι]σθ^ο/ συμχ^μ ζ τ[^{ου} δου]κ⁻/ Σζωρ⁻ νι. Αλουα[σαλ] επικειμ^ε τ^{ου} ε[

1. χαρ^η: or χρ^η.

3. Αβδελλ(α) νο(ν) Αβδελλμελεχ: the Governor (A. D. 705-709).

4. ταξιδίου βερ(ε)δαρίων ανερχομένων μετὰ γραμμάτων. The letter over the ι of ταξ^ι.^δ is more like the monogram of ον than δ, but cf. 1434, 328. If ον is right the word must be a proper name.

5. β^a: βασιτάσαντος. For the genitive following see 1433, 116,

note.

6. τοῦ δουκ(ος): a quite conjectural reading. The person is probably the Ζωρα β^τ 'Αλοασελ of 1332, 22, and very likely the Σζουρμε νίδς 'Αλουασαλ who occurs for Pachon 7th in 1433. In the first place he occurs in connexion with the Thebaid, and if δουκός here is right he was probably the *dux* of the eparchy.

ε[: hardly ε[τ^{ου}. For τ^{ου} perhaps ψ^η.

PAPYRUS 1441.—A. D. 706.

Inv. No. 1439. Fragments of a book. The measurements of the four largest are:—ff. 7 and 8, 7 in. \times $7\frac{1}{4}$ in.; fr. 1, $5\frac{3}{4}$ in. \times $7\frac{1}{2}$ in.; fr. 2, $6\frac{1}{4}$ in. \times 6 in. Written in a small sloping minuscule in ink varying from black to reddish (hand A), but two other hands have made additions; B a small sloping minuscule, black ink, with a fine pen; C a round, larger minuscule, reddish ink.

OF the fragments of this book those numbered as folios were found together, though the numbering is not quite certain; two other fragments, found separately, are numbered as fragments 1 and 2. The register is largely concerned with requisitions for the δαπάνη of various messengers, from which it appears that the travelling expenses of the couriers who brought letters from head-quarters were, at least in many cases, charged on the διοίκησις to which they

were sent. It is to be noticed that all those mentioned are Arabs or *mawālī*; as letters were sometimes brought by Copts, it is possible from this that a different arrangement was adopted with regard to non-Muslim messengers. The system of transliteration adopted for Arab names is of some interest. The identifications given in the notes are for the most part due to Mr. A. G. Ellis. 'Abd-allāh being mentioned as Governor and the latest date which occurs being the 5th indiction, ἀρχή, the account was probably written in A.D. 706.

Foll. 1-6.] Only a very little preserved. Beginnings or ends of 45 lines.

Fol. 7.]

46	M ^x iβ	δ ^θ / [
	M ^x κ ι ^δ / δ	δ ^θ / Συλειαμαν νι· Αβδελλ-	ελ ^θ χαρό ι[α]ν ^λ 'ηλοι ^{ου} · βαστ- ε ^ω Βαβ ^λ [
	τ ^η αυ ^τ η	δ ^θ / Χαλεδ νι ^ο Ιεζιδ	ελ ^θ χαρό γαλ- τ ^{ου} βουτ ^ν [
	M ^x κς	δ ^θ / Σ[. . .] νι ^ο Ασσαν	ελ ^θ χαρό δημίμ δ ^x / Κοσμ-
50	Φαμ ^θ α ι ^δ / τ ^η αυ-	δ ^θ / Μελεχ νι ^ο Σουραεικ	ελ ^θ χαρό λοιπ ^ς δια ^ν δ ^x / Κοσμ ^a
	[τ] ^η [αυ] ^τ η	[δ ^θ]/ Μελεχ ομ ^ο	ελ ^θ χαρό τ ^ω χαλκ ^ο / [
	[τ ^η] αυ ^τ η	[δ ^θ]/ Ομαρ νι ^ο Αβδερ-	ελ ^θ χαρό τ ^ω αυ- κ ^{ου} / Ανατο ^λ [
	[τ ^η] α ^υ τ ^η η ι ^δ / δ	δ ^θ / Σελημ- Σαρακιν	ελ ^θ χ[αρ] ^η λ[. . .] ε/ . . . Βαβ ^λ [
			[.] ερ- δ/ Σε ^{ου} απολυθ ^ε / [
55	] ιζ	[δ ^θ]/ Α[β] ^{ου} Αμρ ^{ου} ελ ^θ ζ	ζημ- απει[
	] ]	δ ^θ / Κωεμ νι ^ο Αλ[

Fol. 7 δ.]

	]	ω προ . [
	] ]	δ ^x / Μαπ[
	] ]	καρό Βαβ ^λ ν ^ο β/
	] ]	δ ^τ / εμβολαρ ^x

60

46. δ^θ/: δαπανθέντα.

48. Χαλεδ: only a very little of the X remains, so that the letter looks more like Σ; but Σαλεδ does not seem Arabic, whereas Χαλεδ is Khālid.

49. Ασσαν: Hassān or Ḥasan.

δ^x: διὰ χειρός, i.e. delivered by Cosmas.

50. Μελεχ νι(ν) Σουραεικ: Mālik b. Shurāih. For the last name cf. 1332, 23, etc.

λοιπ^ς δια^ν: λοιπαρίου διανομῶν.

51. χαλκ^ο/: ἰ. χαλκωμάτων.

52. τω(ν) αυ(των): ἰ. ε. χαλκώματα.

53. λ[αιπ^ς] εμβολ^ς ε/ ο[ρ]^η Βαβ^λ is perhaps just possible.

54. απολυθ^ε: ἀπολυθέντος, 'discharged'? Perhaps ἀπὸ Λυθ^ε/, but Λυθ^ε/ does not suggest a place-name. Λυκ^ω/ (Lycopolis) is impossible.

55. Hand B.

Αβου Αμρου: the second name ('Amru, cf. too 1447, 79, 80) is interesting, as it shows that this, rather than 'Amr, is the

correct form of the name, contrary to the statements of the Arab grammarians. It is, indeed, possible that the word is the genitive of *Amros or *Amβros, for which cf. PERM. V. 38, 61, Crum, *Catalogue*, No. 1079, UKF. 1183; in Crum, *Catalogue*, No. 1090 the form is ἀβρος, and in Rylands Copt. Pap. 348 αμρογς. It would, however, be curious here to decline the word after 'Αβου in a Greek form. (Prof. Becker writes that 'Amru is certainly correct and any declension of *Amros quite out of the question.) 'Amru was the name of the conqueror of Egypt.

απειν: οἱ απ εἰς τῆς του συμβουλ(ου)?

56. Κωεμ: a curious name. The second letter looks more like ν, but Κνεμ is an impossible form in Arabic. Prof. Becker suggests, doubtfully, كؤم, Kōwēm ('nicht als Name belegbar').

60. δ(ια) τ(ου) εμβολαρ(ου): cf. also l. 64. This official is new. He must have been the overseer of the *embola*, though in l. 64 he does not occur in connexion with it (unless the 'arrears' there mentioned were wheat for the navy).

- [τ⁷] αυ⁻ δ⁰/ Αβ^{0ν} Ιεζιδ Μανρ^{0ν} μανλ^ε τ^{0ν} αυ⁻ ανελθ^ω/ μ^τ σπερμολ^{βλ} ν^ο ας
 δ^τ/ ναν^τ πλ^{0ν}
- τ⁷¹] αυ⁻ δ⁰/ Αβ^{0ν} Ιεζιδ ομ^ο μαυ^λ τ^{0ν} αυ⁻ ανελθ^ω/ μ^τ λοιπ^δ διαβ^τ τ^{0ν} Κλ^ν ν^ο βς πρ^ο α
 δ^τ/ εμβολαρ^χ
- 65 δ/]⁰ Ζηεδ υι Απτ Σ Μουσλημ μανλ^ε τ^{0ν} παν^ε συμβ^{0ν} ανελ⁰ περι^τ αν^{δπ} Μωαγγ⁻ εκ⁻/
 αν⁰ δ λ^τ δ[η]μ⁰ δ^χ/ Ιω^α πρ^ε ν^ο β
- [τ⁷] αυ⁻ δ⁰/ Ναυειμαν μανλ^ε Αβδελλ^ε τ^{0ν} παν^ε συμβ⁰[ο]υλο^λ
 κατελ⁰ μ^τ γραμμ^τ εκ προφ^α ναν^τ καρ^β[ρ] πρ^οφενγ^ο S ει^δ
 τ^ω καρ^β S αλλ^ω στιχ^ω δ/ Ιω⁻ πρ^ε ν^ο [
- 70 [τ⁷] αυ⁻ [δ]⁰/ Αβ[δ]ελλ^α S [·.]...[·μ]ανλ^ε τ^{0ν} παν^ε συμβ^{0ν} κατελ⁰ μ^τ γραμμ^τ
 προφ⁻ [·.....].. κ^τ/φν^λ φνγ^ο δ^χ/ Αβρ⁻ Γεωρ⁻ ν^ο δ [
- δ]⁰/ Α. []^{0ν} κατ^ε μ⁻ γρ^{αμ} τ^{0ν} ζω^ο. []^{0ν} Ιω^α [π]^ρε [S M]ακαριον [

Fol. 8.]

ιβ δ⁰/ Αβδελλ^ε νι· Διναρ ελ⁰ χ[α^ρ....] αυ⁻ τ· διοικ[η]/

75

η^τ Χα[....] νι· [·.]ειν

κη δ⁰/ Μααμητ νι^ο Μααμητ ελ⁰ χαρ[·?]σ[ι]^δ/ καμπαν^τ τ^ω χωρι^{ον} Σ α ι^δ/ μ· [

Μεσ^ο δ δ⁰/ [Ο]σαμα νι^ο Αβδερ^α ελ⁰ χαρ^ο αν^δ τ^ω ξενοκ^δ/ [

ς δ⁰/ Αβδερ⁻ νι^ο Ουβειδ^ι· μαυ^λ [Αβδ]ελαζιζ^ε ελ⁰ χαρ^ο φοινοκ^δ/ [λ] καστ[ε]λλ⁻

S τ· κ⁻/αλλ[αγ⁷

80

θ δ⁰/ Ιεζιδ νι^ο Χαπ βερ^δ ελ⁰ ρ· εκστι^γ τ^{0ν} δημ^ο β ι^δ/ [

61. Μανρ^ο: i.e. a negro; he was a *maulā*.

μαν^λ: the Ar. *maulā*, client, or non-Arab converted to Islam and affiliated to an Arab tribe. It is not certain whether ε stands, as often, for α, or whether we should read μαν^λ(ας).

ανελθ^ω/ μ^τ σπερμολ^{βλ}: Abu Yazīd can hardly have come up μετὰ σπερμολ^{βλ}ιας, whether σπερμολ^{βλ}ια means *sowing* or refers to the actual seed-corn itself (as e.g. in Rylands Copt. Pap. 319), for seed-corn would hardly be sent from Babylon to Upper Egypt; cf. too l. 63, ἀνελθ^ω(ντος) μ^τ λοιπ^δ διαν(ομ^{ων}), where the λοιπαδ^{αριον} διανομ^{ων} must be, not what he came with, but what he came for. Probably, therefore, μετὰ was used with the accusative in the Homeric sense of the *object* of the journey.

62. διὰ τ^{ων} ναυτ^{ων} πλοίου, i.e. apparently the letter was delivered by the sailors of the ship which brought Abu Yazid.

63. ν^ο βι πρ^ο α: ι is a later insertion by the same hand. πρ^ο α is quite obscure.

65. Ζηεδ νι(ον) Απτ: Zaid b. 'Abd. If δ/]⁰ is right, this line began with the letter to the left than any other.

ανελ⁰ κτλ.: ἀνελθόντων περὶ τ^{ων} ἀνδραπόδων Μωαγαριτ^{ων} ἐκ (του?) αν⁰ καὶ λόγ^ω τ^{ων} δημοσίων διὰ χειρ^{ος} Ἰωάννου πρεσβυτέρου, αν⁰ is difficult; perhaps ἀνθρώπου, a sum of money being accidentally omitted after it, giving the rate of some charge per man; but this is not satisfactory.

67-71. Hand C. δ/ Ιω⁻ πρ^ε in l. 69 and δ^χ/ Αβρ⁻ Γεωρ⁻ in l. 71 by hand A.

67. Ναυειμαν: Nu'aimān.

IV.

Αβδελλ^ε: 'Abd-allāh b. 'Abd-al-Malik, A.D. 705-709.

68. κατελθ(οντος): i.e. down the Nile from Aphroditō to Fustāt or elsewhere? Cf. l. 72.

εκ προφα(σεως): 'concerning.'

προ(σ)φευγο(ντων): this seems to imply that the sailors had fled to Aphroditō. For the present cf. 1332, 8, note.

71. κ(α)τ(α)φυλ(ακ^{ης}) φυγο(ντ): probably a sailor or sailors who had fled from the fleet guarding the mouths of the Nile; but in 1434 that fleet is called παραφυλακή.

76. σιδ(ηρον) καμπαν(ων) τ(ο)(ν) χωριου: cf. 1369, 5. The meaning is presumably 'weighed on the weighing-machines of the χωρίον.'

77. αν^δ τ^ω ξενοκ^δ: the first word may be either ἀνδρ^{ων} or ἀνδραπόδων, probably the former, as ἀνδραπόδων would probably be given as αν^{δπ}/ι. ξενοκ^δ/ is obscure; perhaps, reversing the consonants, for ξενοδόκων (or, if τ^ω is for τοῦ, ξενοδοκίον).

78. Ουβειδ^ι: this looks more like Ουβειν^ν (just possible as = أوبين, Ubain, Becker); but δ is not impossible. A dot is not infrequently placed over the last letter of an Arab name ending with a consonant; cf. Σουγρι^ν νί(ου) Μωαγερ^ν in l. 84.

Αβδελαζιζ: 'Abd-al-'Aziz b. Marwān, the late Governor.

φοινοκ(ο)δοκ(ιαν): sic.

79. This is the continuation of l. 78. An entry has been written before it and then washed out.

80. Χαπ: Ka'b, usually written Χααπ (as in 1434, 176, etc.) to represent the 'aīn.

(πε)ρ(ι) εκστιγ(ινου): cf. 1416, 1.

y y

- ιδ δ^o/ Σουνειτ υι^o Μαραχ μαν^λ τ^{ου} συμβ^{ου} ελ^θ χαρ^ρ παρ⁻χωμ⁻ S διωρ[υ^ν
 ιζ δ^o/ Μωγαειρ υι^o Καεις ελ^θ χαρ^ρ εμβο^λ σ[ι^τ]/ S κ[ρ]^o S να[υ^τ] τ^η α[υ^τ
 κβ δ^o/ Απιπ μαν^λ τ^{ου} συμβ^{ου} ελ^θ χα[ρ^ρ] . . . σ⁻ [
 κζ δ^o/ Σουχιρ^ρ υι^o Μωγαερ^ρ βερ^δ ελ^θ χαρ^ρ δαπ[αν^η
 85 [Θ^ω]/ δ δ^o/ Μ[.] . . .

Fol. 8 b.]

-] . . . [] υ^o α [. . . Ιω]αν^{ιου} πρ^ε υ^o α
 Ο]υβειδ μαν^λ Αλασδ^δ ενεχ^θ ρ^ρ καμπαν^ν S αν^θ επιλεγ^ε ει^τ/ τ^αχρυσ^{ου} υ^o β/
] Α[β^{ου}] Ιε[ζ]ιδ ελ^θ S ζημι⁻ S πι[ττ]ακι^{ου} τ^{ου} σι^τ S υ^o γ γ υ^o β/
] Αχιμ βερ^δ ελ^θ χαρ^ρ ρ^ρ τ^ω ακ^τ/ αγορ^θ δ^τ/ πρ^ατ δ^κ/ τ^o φ[. . .] υ^o α
 90]σουαν μαν^λ Παγρη[. . .] υ^τ μηνσ^ν ει^τ/ ταχρ^ν τ^ω πρ^ατ S Σαρακι^ρ δ^κ/ τ^{ου} εν^δ
 παγ^κ S Ησαι⁻ ελαι^{ου} λογισ^θ υι^o Φαβ S ζημι⁻ υ^o α
 Αβ^{ου} Ιεζιδ ελ^θ χαρ^ρ ρ^ρ [σιδη]ρ^{ου} κ^ε/ α S λ^λ αλλαγ^η χ^ω Μυναχ^θ υ^o α
 α]ν[ε]λ^θ χα[ρ]^ρ [. . .] α[.] εντ Αμιρ⁻ αλλαγ^η τ^τ αλλαγ^η χ^ι Μοναχ^θ υ^o α
 Μουν]αχ^θ υ^o α
 95] αλλαγ^η σι^δ S ερ⁻ α λ^λ σαγμ⁻ κ/ β ταγ^ε υ^o α
] ελ^θ χα[ρ^ρ π⁻/φυλ⁻ τ^{ου} στομι^{ου} υ^o [. .]^ρ

Fragm. 1 recto.] Second half of a sheet (recto of papyrus).

αφ^ω

σ

Φ 5

ανυσ^θ δ/ Κοσμα [λογ]^ω τ^{ου} παγαρχ S φορ^ε καμη^λ βαστ^α αρ[

81. Σουνειτ: S suggested by Mr. Ellis; Ar. Suwaid. This would mean 'blackish,' so that the person, who was a *maulā*, was perhaps a negro.

Μαραχ: a puzzling name; Mr. Crum suggests (Al-)Ma'ak. The confusion of ρ and λ is common in Coptic, and would no doubt be natural enough to a Copt writing Arabic. Prof. Becker suggests also, as possibilities, Ma'arak or Ma'arak.

82. Μωγαειρ υι(υ) Καεις: Mughayyir b. Kais.

83. Απιπ: Habib.

84. Σουχιρ^ρ υι(ου) Μωγαερ^ρ: the second name is Muhājir. The first looks like Shukair, though *sh* is usually given by σζ as in Σεριχ; but cf. Σουραεικ in l. 50. The first letter is, however, not certain; it might be χ, but is more like σ.

87. Αλασδ: the last letter is not much like a δ. It might be β, but even that is not an easy reading, and it is a good deal like the letter read as δ in Ουβειδ in l. 78, or the δ of δκ/ in l. 89. If Αλασδ is right the name is probably Al-Azd or Al-Asd, one of the Arab tribes. A man might be *maulā* of a tribe as well as of an individual.

αν^θ επιλεγ^ε ει^τ/ τ^αχρυσ^{ου}: very difficult. That τ^αχρυσ^{ου} forms one word seems probable from l. 90, where ταχρ^ν is written continuously (just possibly, however, εις τὸ τάγμα χρυσίου, referring to the making of an assessment). αν^θ επιλεγ^ε may be for ἀνθρώπων ἐπιγεομένων, 'men assigned to,' but the whole phrase is quite obscure.

88. πιτακιον: the space seems too large for ττ, but the surface of the papyrus is not good here and the corresponding space is left blank in some lines.

89. Αχιμ: Hākim.

χαρ^ρ ρ: the ρ (= περι) is superfluous, as χαρ(ω) has been used; cf. l. 92.

αγορ^θ: apparently ἀγορασθέντων.

πρ^ατ: πραγματευτών (or -οῦ).

90. Παγρη[. . .]: no name suggests itself.

[. . . .] υ^τ: probably most of the space was left blank. The papyrus is intact.

μηνσ^ν: quite obscure.

ει^τ/ ταχρ^ν: cf. l. 87.

91. Ησαι(α) ελαιου(ργου) λογισθ(εντος) υι(υ) Φαβ: apparently this means 'reputed the son of Phab.'

ζημι⁻: ζημίας.

92. Μυναχθ(η): sic.

93. αλλαγ(η)ς τ(η)ς αλλαγ(η)ς: the first ἀλλαγ(η)ς perhaps an accidental insertion, but it may = 'shift,' as in l. 95.

95. σαγμ(αρων): 'for making saddles.'

κ/ β ταγ^ε: this should be κατὰ δεύτερον τάγμα (cf. 1433, 564, etc.), but the over-written letter looks like ε. [So too perhaps in a Coptic fragment. Perhaps then we should read always κατὰ δεύτερον ταγόν, the participle used for the noun.]

100 Φ τ ανυσ^θ δτ/ αυτ λ [δαπ^π ?] ερ^γ τ^{ου} μασγι^δ Ιερ^ο αγγ^ν ς γ μύμβ [
 Φ κτ ανυσ^θ δτ/ αυτ λ δ[απαν^η] μαχων ακτ/κτ/ S δρ^ορ^ο κουροσ^{ου} Ανατο^λ [
 τ^η/ ανυσ^θ δτ/ αυτ λ μ^ε δπ^ι/ ναυτ S τεχύν^ν πλοι^ω τ^{ου} Κλ^ν ει/ Βολλ^α S Γου[δδα?
 Αθ^ν/κ ανυσ^θ δτ/ αυτ ς απαργ^ν πρι^τ α μύδ δ λ φιλοκ^λ/ καρό^ρ καστ^λ S [
 Χοι^α δ S ε ανυσ^θ δτ/ αυτ S Πολυκρ^α ς [α]παργ^ν αγγ^ν α δ^ι μύδ δ λ πλι^ν Αλ^ε σταλ^ε [
] ανυσ^θ δτ/ S αυτ λ [απα]ρ^γ [α]γγ^α ουτ ει/ διαφορό^ρ το^π μύ [
 105] ανυσ^θ δ/ Ηλιας Σιαλοολε [ουτ] εν ει^δ/ δερμα^α τρ^αγ αρ^{ου} η λ [

Verso blank.

Fragm. 2 *recto*.] Probably first half of a sheet (*verso* of folio).

Πα]λαιστιν⁻ ν^ο β
]^λ αγγ⁻ ς γ μύμβ σ^ν ν^ο γ ιβ^ς αποτρ^ο ν^ο ιγς δ^ι
] σι αρ^τ κε τ^{ου} ιγ ν^ο ας γ ιβ^ς κδ
] ουλ⁻ S κουτ δα^ηπ^ι οσπρ^ε αρ^τ ι τ^{ου} ι ν^ο α
 110 καρ]ρ⁻ ουτ εν⁻ νησ^{ου} Βαβ⁻ μύδ δ πριστ^{ου} α ν^ο β
] αγγ⁻ α δ^ι μύδ ν^ο δ ζ
] αγγ^α β μύτ ουτ αγγ^α α τ^{ου} ε S α τ^{ου} δ ν^ο θ
 επ]ικ[ειμ]^ε [ι/]^δ ε [ν]^ο α

Verso blank.

99. αγγ^ν: *sic*; so in l. 103; = ἀγγαρευτοῦ.

101. Βολλ^α S Γουδδα: the supplement is due to Prof. Becker, who identifies the two places as respectively (‘Ο)βόλλα = Al-Ubullah, the trading-city near Basrah (cf. G. Le Strange, *The Lands of the Eastern Caliphate*, p. 47), and Jiddah, the port of Mecca, ‘deren alte literarische Schreibung eben mit *u* ist.’

103. πλι^ν Αλ^ε: probably πλι^νθειών^ν Αλεξανδρείας; a requisition of labourers for some brickyards at Alexandria.

105. This Elias occurs as author of a Coptic fragment, addressing ‘Abd-allāh ‘b. ‘Abd-al-Malik. He is there called a soldier (Crum). Soldiers not infrequently carried letters; e.g.

1379, 14.

ουτ(ως): this seems a likely reading.

δερμα^α τρ^αγ: δέρματα τράγεια; cf. 1416, 41. What αρ^{ου} can mean is obscure. It may be ρ^{ου}, but αρ^{ου} looks more likely.

106 ff. It is not certain that this really belongs to this account.

109.]ουλ S κουτ: perhaps names; ? Τ[αμ]ουλ (και) Κουτ.

οσπρ^ε αρ^τ: δσπρέον ἀρτάβαι. As often, the α is not really written at all.

112. α του ε (και) α του δ: i.e. ‘one receiving 5 s. and the other 4 s. as wages.’

PAPYRUS 1442.—Date uncertain.

Inv. No. 1427. Incomplete roll; the largest fragment measures 1 ft. 3 in. × 1 ft. 3³/₄ in. *Recto* in a rapid, sloping, rather irregular minuscule of varying size in ink of a slightly red tint. The hands of the *verso* are similar in character; E in black ink, F in ink of very light colour, written with a thin pen, G in ink of similar colour to that of the *recto*, perhaps by the same hand.

THIS roll contains several different accounts. The main account on the *recto*, numbered A, is one of requisitions intended for naval purposes. B is a similar but smaller one, dated in the 8th indiction (the date of A is not given). C, which is undated, is an account of λογίσματα for the

various *χωρία* of the *διοίκησις*, the sums being all given in both *ἀρίθμια* and *ἐχόμενα νομίσματα*. It is noticeable that for all the monasteries except Tarous the *λογίσματα* are larger than the total quota seen in 1413 and 1414. It will be remembered that these monasteries are not entered as paying *δημόσια* in 1413 and 1414, though other evidence shows that they did pay these taxes (see p. 126 and the general introduction). Their financial arrangements are indeed very hard to understand.

D is an account of the *embola* for the 1st indiction, and is of some interest. There is no indication that it refers only to a portion of the *embola*; yet the total amount, 1358 $\frac{5}{8}$ artabas, is much less than that which appears in 1419, 254, along with the normal quota of money, and certain of the *χωρία* which are known to have paid the *embola* do not occur. In this the account resembles 1415 *verso*; and in neither case can we suppose the amounts to be only so much of the *embola* as was required for the barns of Babylon, since a portion of the *ἐπιζητούμεναι* is deducted for these. In 1434, 51 ff., the amounts again differ. It is perhaps not impossible from these facts that the quota of corn-tax and its distribution among the *χωρία*, unlike the money-taxes, varied from year to year. The total amount here is less than in 1415 *verso*; of the quotas for the single *χωρία* those for the *μοναστήρια*, Psyrus, Poimen, and Sakoore are the same in both accounts, that for Pakaunis practically the same (128 $\frac{2}{3}$ artabas here and 128 $\frac{7}{12}$ in 1415 *verso*). The amount sent to Babylon is less here than in 1415 *verso*.

E is the only account relating to the quotas of individuals, not of *χωρία*. It specifies the tax-payers (all but one of whom are women), the *τόποι* in which they held land, and their quotas of land-tax, poll-tax (not paid by the women), and *δαπάνη* for the 5th and 6th indictions. The taxes are described as *προ(χρεία)* or *προ(τέλεια)* for the two indictions. It is not clear, therefore, whether the whole amount of the taxes for the indiction is specified or only a portion, but the latter is the most likely, especially as one of the tax-payers pays nothing for the 6th indiction. Even so, however, the varying amounts of certain taxes in the two indictions (*e.g.* George, l. 54, poll-tax 2 $\frac{1}{8}$ s. for the 5th indiction, 2 $\frac{1}{2}$ s. for the 6th, *embola* nothing for the 5th, 1 artaba for the 6th) may perhaps be used as an illustration of the varying assessments of tax-payers in accordance with local arrangements; *cf.* pp. 168, 173, 174, and general introduction.

F, which is undated and has no heading, evidently relates to some portion of the *χρυσικά δημόσια*, and G, also undated, probably concerns the poll-tax, but is not quite clear (*cf.* note on l. 68).

The roll, in its present state, consists of one large fragment and several small ones. As the arrangement of the account E on the *verso* is uncertain at the beginning of the lines and therefore no help can be got from it, the fragments have been placed by the fibres of the *recto*, and the space between those which are not continuous estimated from the width of the *κολλήματα*. As there are eighteen *χωρία* in C and presumably the same number in A, of which fourteen can be accounted for from the surviving fragments, it follows that four lines are lost. The fragments are distinguished in the transcript of A, being numbered f. 1, f. 2, etc.

Several corrections have been made, which are distinguished by thicker type. Not infrequently, however, it is somewhat difficult to decide whether a figure is a correction or not, and in some cases nothing more appears to have been done than to rewrite an entry over the original figures. Where this seems clearly to be the case the figures are not marked as a correction.

Recto.]

A. Across the fibres (parallel to the breadth of the roll).

- 1 (f. 1) εἰ]δῆ λ' [[φιλοκλ^λ/S εἰαρ^τ]] κτισ^ε S ανασκ^ε S φι^λ S εἰαρ^τ καρ⁻ S ακ^τ/ S δρ^ο S αλλ^ω ον^ν
 ευ^τ νησ^ου Βαβ^υ
- 2] κωμ^η Αφ^δ ν^ο μβ^ς ου^τ ακ^θ/ κ ν^ο κ σνκ/ [..]^ε δ ν^ο α γ̄ ελαι^ου μ^ε ζ ν^ο βς γ̄ ιβ̄ αγκ^ν/ σιβ^ε
 γ ν^ο γς λεπτ⁻ σιβ^ε β ν^ο α γ̄ λ^π στι^π α ν^ο α σχ^οι μ^ε/ ν ν^ο β ιβ̄ μασ⁻ α
 ν^ο ας γ̄
- 3 τυ^λ κη ν^ο ζ στι^π κ^ε/ β ν^ο ας
- 4 × ε Πδ^πδ ν^ο ιε ακ^θ/ δ ν^ο δ φοινικ^ς/ σχι^τ γ ν^ο α τυ^λ μ ν^ο ι =
 = = = = = [= =]
- 5 × γ Πδ^πδ ν^ο η ακ^θ/ β ν^ο β τυ^λ κδ ν^ο τ = = =
- 6 × β Πδ^πδ [ν^ο] ες γ̄ α ν^ο α σχι^τ α ν^ο γ̄ τυ^λ ιη ν^ο δς =
 = = [=]
- 7 (f. 2) αν^θν^θ Αγ^ια Μαρι^α ν^ο α β/] = = β ν^ο β/ δ ν^ο α
- 8 Πακ^α/ ν^ο κβ] τ ν^ο τ σχ^τ γ ι^ο α νς ν^ο ιδ
 παλ^ου τ ν^ο α
- 9] ια ν^ο βς δ'
- = =
- [4 lines lost]
- 14 (f. 3) × Κερ⁻ ν^ο α = = γ [ν^ο α (f. 4)] = =
- 15 (f. 3) × Ποιμην ν^ο β/ β [ν^ο β]/
- 16 (f. 3) × Αγ^ιο^υ Πι/ ν^ο ας = = (f. 4) = =
 σαγ^θ κ^ε/ τ ν^ο ας
- 17 (f. 4) ν^ο α δ' = =] α ν^ο δ'
 κ^ε/ δ ν^ο α
- 18 (f. 5)] =
- κ^ε/ β ν^ο ς
- 19 α] ν^ο γ̄ =
- = τ ν^ο ας
- 20 (f. 6) × Αγ^ι- Μαρι ν^ο ς = (f. 5)
 β ν^ο ς
- 21 (f. 6) γι/ ν^ο ρε ακ^θ/ λγ ν^ο λγ σνκ/ ..^ε δ ν^ο α γ̄ ελαι^ου μ^ε ζ ν^ο βς γ̄ ιβ̄ αγκ^ν/ σιβ^ε γ ν^ο γς λ^π
 σιβ^ε β ν^ο α γ̄ λ^π στι⁻ α ν^ο α σχ^οι μ^ε/ ν ν^ο β ιβ̄ μασ^ε α ν^ο ας γ̄ τυ^λ ρπβ
 ν^ο μς στι^π κ^ε/ β ν^ο ας

1. λόγφ κτίσεως καὶ ἀνασκευῆς καὶ φιλοκαλείας καὶ ἐξαρτίας καρά-
 βων καὶ ἀκατίων καὶ ὁρμομαρίων καὶ ἄλλων ὄντων ἐντὸς νήσου
 Βαβυλῶνος.

2. σνκ/ ...^ε: cf. 1. 21. The characters there look like
 either σνκ/ στυ^ε or (less likely) σνκ λιν^ε. Evidently some kind
 of fig-trees is meant.

αγκ^ν/ σιβ^ε: ἀγκύρια σιβένια. The following articles are
 λεπτά σιβένια, λεπτὸν στίππινον, σχοινία μικρά (or μικτά), μασερτ,
 τυλάρια, and στιππίον κεντηνάρια β. The form στίππινον (or
 σίππινον) for στυππίον is frequent in papyri.

4. × : a mark of revision.

σχι^τ: σχιστά.

8. παλ^ο: if this is not a mere slip for πάλαι, *palai* (but cf. 1433,
 25, where it also occurs), it probably stands for either παλουδα-
 μέντα, *paludamenta* (Soph.), or παλούκια, *palai* (Ducange). As
 the requisitions are for naval purposes, the latter is the more
 probable, and cf. 1414, 9, παλ^ο; but πάλλιον, *phallium*, occurs in
 1414, 112, 145, etc.

16. σαγ^θ: cf. 1414, 16, note.

17. α ν^ο δ': the first figure is under the entries for the price of
 φοινικοδόκια σχιστά, but the rate is that for τυλάρια, and the ν^ο δ'
 is in the right position.

φ^{οι} σ^χι^τ ιε ν^ο ε παλ^ον ς ν^ο α

σαγγ^ο κ^ε/ κ ν^ο ε

B. Across the fibres.

- 23 +Π^ν κε ι^δ/ η λογ^ω φι^λ
 Βουνων ν^ο ς σαγγ^ο κ^ε/ β ν^ο ς
 25 Σακ^ω/ ν^ο δ^ι ς τ^ν α ν^ο δ^ι
 Αββ⁻ Ερμ⁻ ν^ο ς κ^ε/ β ν^ο ς
 Ταροου ν^ο ς κ^ε/ β ν^ο ς
 Φαροου ν^ο ς κ^ε/ β ν^ο ς
 Βαρβαρο^ν ν^ο ς κ^ε/ β ν^ο ς
 30 ορ^{ον} Αγ^ι- Μαρ^ι- ν^ο ς κ^ε/ β ν^ο ς

C. Across the fibres.

- +λ[ο]γισμ^ω ε ι^δ/ δ/ εχ[·] ν[·] σπς ς ιθ δ/ ν^ο τς
 λ[.] Αφροδιτω εχ[·] ν[·] ρθ//δ ν^ο ρις ια ς ε Πεδι^α εχ[·] ν[·] λγ ς δ ν^ο λε ς
 ζ γ Πεδι^α ν^ο ιθ//κ ν^ο κα ς τ β Πεδι⁻ [ν]^ο ιζ ς δ ν^ο ιη γ
 α αν^ον^ο Αγ^ι- Μαρ^ι- ν^ο β ς κα ν^ο γ ιθ ς Πακαυνεως ν^ο νε//κβ ν^ο νθ β/
 35 ας γ Εμφυτ^ε ν^ο ε ς ιβ ν^ο ε β/ β ς γ Βουνων ν^ο η//δ ν^ο η β/
 β[β]/ Κεραμιου ν^ο ε //κ ν^ο ς ς ας Ποιμην[·] ν^ο δ ς δ ν^ο δ ς
 [.] Ψυρου ν^ο ια ς ιβ ν^ο ιβ γ ας Αγ^ιον Πιν^{ον} ν^ο δ ς δ ν^ο δ ς
 β/ Σακορε ν^ο α ς κ ν^ο β α ορ^{ον} Αβ⁻ Ερμαωτος ν^ο β ς κ ν^ο γ
 ς μον^α Φαροου ν^ο ς ια ν^ο ς ς μον^α Ταροου ν^ο ς ια ν^ο ς
 40 γ μον^α Βαρβ⁻ ν^ο ς κβ ν^ο α δ^ι ορ^{ον} Αγ^ι- Μαρ^ι- ν^ο β ς κ ν^ο γ

D. Across the fibres.

- +επιζ[·] εμβολ[·] νδ[·]/ α αρ⁻ ,ατην ς
 κωμ⁷ Αφρο^δ S πεδι^α σι αρ^τ ,ασε ς
 ιδι^α κ^ω/ αρ⁻ χς ε δ^ι ε Πεδι^α αρ⁻ ρμα
 γ Πεδι^α αρ^τ ρς η ς γ ιβ β Πεδι^α αρ⁻ ρκ
 45 μον^α αρ⁻ ν
 Πακαυνεως αρ⁻ ρκη β/
 Ψυρου αρ⁻ ια γ
 Ποιμην αρ⁻ ι
 Σακορε αρ⁻ γ
 50 S των εξ αυ^{ττ} παραδ^θ/ εν^τ ορό[·] Βαβ^ν σι αρ⁻ ,αιγ λ αρ⁻ τμε ς

30. After this line two lines seem to have been washed out. Hardly any traces remain, but the second probably began with a +.

31. λογισμα(ν): for the word cf. 1414 *passim*, and the introduction to it, p. 125 f.

32 ff. It is not clear what the figures preceding the name of each χωρίον stand for. It will be noticed that they vary in amount according to the amount of the λογισμα. They must therefore have some relation to them. In many cases in the following lines and on the *verso* the abbreviation ν^ο becomes

a mere dot.

32. //: a variation of the usual ς (in the MSS. /) for κεράτια. In several cases the two strokes meet at the top, forming an angle.

ρς γ: ς corrected from δ[·].

35. Βουνων: the ον is the monogram, so that the word looks like βγων. So too in l. 74.

50. καὶ τῶν ἐξ αὐτῶν παραδοθεισῶν ἐν τοῖς ὁρμαῖς Βαβυλῶνος.

τμε ς: μ corrected from λ.

Verso.]

E. Across the fibres (parallel to the length of the roll). (2nd hand.)

1 line washed out, very faint traces.

- 52 δ/ γαμ^τ [Room for about 24 letters] Φθλα πρ^ο ιν/[^δ ε
about 9 letters δημ]^ρ το^π Σαλ^α ν^ο γ γ αν^δ ε δπ/ ε γι/ ν^ο γ γ
αρ⁻ γ γ πρ^ο ι^δ/ ε δημ^ο ν^ο γ γ αν^δ . δπ/ . γι/ ν^ο γ γ σι αρ⁻ γ γ
- 53 δ/ γαμ^τ [] αρ^ου ομ^ο []
] το^π Πρωμαντι/ ν^ο β γ . . γι/ ν^ο β γ
αρ⁻ ας γ πρ^ο ι^δ/ ε Σ των αυ⁻ β γ . . γι/ ν^ο β γ αρ⁻ γ β/
- 54 δ/ Γεω[ργιου] αρ^ου ομ^ο []
] το^π Νεμκε ν^ο α ν^ο β ζ . γι/ ν^ο γ ζ
αρ⁻ ε πρ^ο ι^δ/ ε Σ τω αυ^τ ν^ο α ν^ο βς . γι/ ν^ο γς αρ⁻ α
- 55 δ/ γαμ^τ Απα Κ^ν/ Περι Σ . . [Room for about 12 letters] αυ^τ ομ^ο []
] το^π Κυρα ν^ο α . . γι/ ν^ο α
αρ⁻ β/ πρ^ο ι^δ/ ε Σ των αυ^τ ε . . γι/ ν^ο ε αρ⁻ ε
- 56 δ/ γαμ^τ Αναστασιου [] κκο^ο ομ^ο []
] διαφορων κτ^η ν^ο δ . . γι/ ν^ο δ
αρ⁻ γς γ πρ^ο ι^δ/ ε Σ διαφ^ο κτ^η ν^ο δ . . γι/ ν^ο δ αρ⁻ δ
- 57 το^π Αββ⁻ Ιακωβ [] πρ^ο ι^δ/ ε απο⁻ ας []
]
- 58 το^π Κανκελ^ου []
ν^ο β/ [σι α]ρ⁻ ας . [.] .
- 59 το^π Πιηνε []

52. The washed out line (which was very close to this) was not a heading, as it begins, like the following ones, with δ/, and it is doubtful whether any heading was ever written; there is certainly very little room for one. The hands of this roll are not very easy to distinguish; G may be by the 1st hand.

Φθλα: a γηδιον Φθλα occurs in 1410, 1202, 1205, 1207, and a χωρίον Φθλα, which in Brit. Mus. Papp. 1772, 1784 and a papyrus at Florence appears as a κώμη, in 1408. It is not quite clear what is the relation of the name here to the rest of the line. This line, with ll. 55 and 56, makes it probable that αρ^ου in ll. 53 and 54 is part of a place-name, not ἀρουρα, a conclusion supported by the fact that no figure follows; but it is not certain whether these names are τόποι or χωρία. The names of τόποι occur later in the line; consequently if these are also τόποι the amount of the tax must be specified in the lacuna. There is certainly no room for all three taxes; but since poll-tax and δαπάνη were not paid on the holding there is no need to specify them more than once, and the land-tax would probably occur alone. If, however, these are τόποι on which the tax was paid, we should expect payment to be made for both indictions; consequently, since the payments following the second τόποι are clearly for the 5th indiction, we should have to read here in the lacuna πρ^ο ιν/[^δ ε ν^ο x αρ^τ x πρ^ο ι^δ/ ε ν^ο x αρ^τ x δημ]^ρ, and for this there seems no room, especially as space is used rather lavishly in this document; moreover, δημ]^ρ, if the reading is right, implies

that that is the first mention of land-tax; and finally, διαφόρων κτημάτων in l. 56 seems inconsistent with the supposition that a τόπος has already been specified earlier in the line. Thus it is probable that these place-names are not τόποι, or at least not τόποι in which the tax-payers held taxable land, but are the places from which they came. The difficulty with regard to the last supposition is that there is so much space between the names of tax-payers and these place-names, and there is a blank space after 'Αναστασιου in l. 56. At any rate, it seems very unlikely, for the reasons stated, that the place-names refer to holdings on which the taxes were paid.

Σαλ^α: perhaps Σαλαχα (1410, 997).

πρ^ο: προχρείας or προτελείας. The dots in this line and in the corresponding places in following lines are in the MS.

53. (νπερ) των αυ(των): this refers to δημοσίων.

54. Νεμκε: the 4th letter looks rather more like η than κ, but is no doubt κ; the name is no doubt Νεμπε (1410, 471, etc.).

55. Περι: Περρε seems hardly possible.

56. Just above the second part of this line (from διαφορων) there are traces which suggest that a line has been washed out. Perhaps the line was cancelled and then rewritten slightly lower.

59. Below this line two words, which appear to have no connexion with any of the accounts, have been written, probably in the hand of F. They appear to read σμη⁻ and σμη.

F. Along the fibres (parallel to the breadth of the roll). (3rd hand.)

Incomplete account, without heading, relating to the quotas of χρυσικά δημόσια for Aphrodito and its subdivisions. 8 lines remain. The quota for Aphrodito is 1029 s. 22 c. ἐχόμενα = 1118½ s. ἀρίθμα, and the total is [2]3(?)61 s. 23 c. = 2564½ s. In very faint ink.

G. Across the fibres. (4th hand?)

68 + δια διαγρ⁻ τ^ω φεβ/

69 Αφρο^δ Λυκα ν^ο θ γ. δ/ ν^ο ι Ηλαλ ν^ο γ δ/ ν^ο αν^ω S κ^τ/ χωρ^ε
ν^ο ιδ γ δ/ ν^ο ιε γι/ ν^ο κγ δ/ ν^ο κε

70 Πακ⁻/ ν^ο δ γ ιβ δ/ ν^ο ε ομ^ο ν^ο ε γ ιβ δ/ ν^ο ς ομ^ο
γι/ ν^ο ι δ/ ν^ο ια

71 δ/ εχ[·] ν[·] ρπγγ η αρ^θ ν^ο σ

72 κωμ⁷ Αφρο^δ αρ^θ ν^ο οη εχ[·] ν[·] σα γ κ[[β]] ε Πεδι^α ν^ο κς β/ εχ[·] ν[·] κδ // ις
γ Πεδι⁻ ν^ο ιδ β/ εχ[·] ν[·] ιγ // δ

73 β Πεδι⁻ ν^ο ι β/ ν^ο θ γ κα αν^θ Αγ^α Μαρ^α ν^ο γ ν^ο β γ ις
Πακαν^ε ν^ο μ ν^ο λς γ κ

74 Εμφυ^ε ν^ο γ ν^ο β γ ις κ^ο^ν/ Βουνων ν^ο ε γ ν^ο δ γ κ
Κεραμιον ν^ο γ γ ν^ο γ γ

75 Ψυρου ν^ο ε γ ν^ο δ γ κ Ποιμην[·] ν^ο α β/ ν^ο α γ ιβ
Σακορε ν^ο β ς ν^ο α γ κβ

76 μον^α Ταροου ν^ο γ ν^ο γ ζ μον⁻ Φαροου ν^ο γ γ ζ
μον⁻ Βαρβ⁻ ν^ο γ γ ζ

77 Αγ^ε^υ Πιν^ο^υ [ν^ο] γ ς ν^ο β γ κ ορ^ο^ν Αβ⁻ Ερμ⁻ ν^ο α ν^ο γ κβ
ορ^ο^ν Αγ^ι⁻ Μ⁻ ν^ο α ν^ο γ κβ

68. This line, which looks like a heading to what follows, is puzzling. The sums given below do not amount to 505½ s., and the first two lines seem to have no connexion with those which follow. δια διαγρ(άφου) τ^ω(ν) φεβ/ would seem to refer to poll-tax. As the sums below do not add up to anything like this amount, it is perhaps the κεφαλ(ισμός) (505½ ἀνόματα), but one would expect the rate to be at least 2 s. per ὄνομα. At any rate, this line seems more appropriate as a heading to ll. 71-77 than to ll. 69, 70. It is difficult to see what they have to do with the account.

69. The nature of the account in this and the following line is not clear. The money is divided into three portions, described as Λυκα, Ηλαλ, and αν^ω S κ^τ/ χωρ^ε. The first two look like personal names; Λυκα is more probably mis-written for Λουκά than

the name Λυκάς, which occurs in CIG. 1957, g. (vol. II. Add.). Ηλαλ is the Arab name which occurs in UKF. 260, 1199, Wilcken, *Tafeln*, xix. d. The last heading is ἀνω καὶ κάτω χώρας, and this suggests that the sums contained in these lines were requisitioned for the expenses of clerks and other officials at head-quarters, the two names being presumably those of officials, and ἀνω καὶ κάτω χώρας referring to the two departments of the 'Home Office' dealing with those districts.

70. The dot is in the MS.

72. κδ // ις: after εχ[·] ν[·] two figures, the second of which was δ, have been washed out. κδ // ις is written further to the right and almost run into γ Πεδι⁻.

74. κ^ο^ν/ Βουνων: the first word is obscure; it never occurs elsewhere in connexion with Βουνοί.

PAPYRUS 1443.—Date uncertain.

Inv. No. 1406. Fragment, probably of a roll; 1 ft. $1\frac{3}{8}$ in. \times 1 ft. $8\frac{3}{4}$ in. *Recto* in a regular, round, rather large minuscule, in reddish ink, *verso* in a small, sloping minuscule, in ink of the same colour. Additions and corrections are made on both sides in a small, more upright minuscule, in very black ink.

THE account on the *verso* here, which is the only one of any importance, is a list of expenses, without dates. The corrections and additions, which are printed in thicker type, are so numerous as to suggest the idea that a register for the first indiction has been made to serve again for the second, differences being noted. This is somewhat supported by the frequent occurrence of the entries $\sigma\tau(\omicron)\chi(\epsilon\iota)$ and $\beta\iota(\nu)\delta(\iota\kappa\tau\iota\omicron\nu\omicron\varsigma)$, the latter seeming to mean that the entry holds good for the second indiction also. It is true that once or twice a $\iota(\nu)\delta(\iota\kappa\tau\iota\omicron\nu\omicron\varsigma)$ is inserted; but this may simply mean that the entry applies only to that indiction.

Recto.]

Illegible remains of a protocol. 2 lines.

$\iota\beta$ $\delta/$ Ανδρ^ε Σιμων[ος
 ζ $\delta/$ Ανδρ^ε Οννοφρι^{ου} 5 αδ^ε/ α[υ^τ
 5 $\iota\beta$ $\delta/$ Απα Ρασι^{ου} Θεοδοσι^{ου} [
 ζ $\delta/$ Απα Ωρ Μαρκ^{ου}/ [
 $\iota\beta$ $\delta/$ Ανουπ Μηνα [
 $\delta\tau/$ κλλ^ε Αμας απο Πανκερκ^{εως}?
 $\iota\beta$ $\delta/$ Απα Κ^υ Ανδρ^ε [
 10 αδ^ε γ $\delta/$ Αθανασι^{ου} Μακ^τ/ [
 $\iota\beta$ $\delta/$ Απα Τηρ Βικ^τ/ [
 $\iota\beta$ $\delta/$ Απα Κ^υ/ Πύοονε α[πο ν^ο
 $\delta/$ Θεοδοσι^{ου} Πανχέρ^{εως} α[πο ν^ο
 $\delta/$ Βικ^τ/ Επιμαχ^{ου} α[πο ν^ο
 15 $\iota\beta$ $\delta/$ Βικ^τ/ Θεοδοσι^{ου} α[πο ν^ο
 $\delta/$ γαμ^ε Αθαν^α . κλ^ε [
 $\delta/$ Γεωργιος Ψουωτ [
 $\iota\beta$ $\delta/$ Γεωργιος Ιακωβ [
 $\iota\beta$ $\delta/$ Γεωργι^{ου} Μουσaiου [
 20 $\iota\beta$ $\delta/$ Σενουθι^{ου} Πκυλι^{ου} [
 $\delta/$ Τροσι^δ Ιωαν^{ου} [
 γι/ απ^ο ν^ο ρξξ $\iota\beta$ [

3-21. The intention appears to have been to arrange these names in alphabetical order. This account probably relates to Aphrodito itself, as many of the persons here named occur also in the Aphrodito section of 1432.

3. Between the protocol and the account is a blank space of 1 ft. $1\frac{1}{2}$ in. In each line απο ν^ο, as in ll. 12-15 and 22, is to be supplied; cf. for this 1471 and 1472.

$\iota\beta$: the bearing of these figures is, as usual, doubtful.

IV.

8. Αμας: perhaps for Αμος (= Αμός?). Perhaps the same person is intended as in 1432, 47. Πανκέρκ^{εως} may possibly be the same as the Πακέρκ^{εως}, of the Panopolite pagarchy, in 1457, 115.

12. Πύοονε: for the dot cf. 1419, 371, note.

13. Πανχέρ^{εως}: perhaps = Πανχάρ^{εως}; cf. CIG. 9904.

21. Τροσιδ(ος): no doubt the same name as the Δροσις of 1419, 376.

Z Z

Verso.]

Col. I.]

		$\delta^{\theta}/$ των ναυτ ^κ ^[ου] / Αιγ ^κ ^[π] β ^ι ^[δ] /	ν°] πβς
		στκ ^ο ιδι ^α κωμ ^η	β ^ι ^[δ] / στκ ^ο ν ^ο νε
		Βαβ ^υ	ν° κζς
25	26 a	[[Απα Τ· Κου ^λ ν ^ο ιβ]] στκ ναυλ ^{ου} τεχνύ ούν ε	ν° γ ιβ
26	26 b	Αναν. [[επι]] ν ^ο ιβ	
27	27 a	στα ^λ τ ^ω καβ Μακ-/ Ιερ ^ι ^σ ν ^ο ιβ ιδι ⁻ κωμ [·] β ^ι ^[δ] / ν ^ο γ ιβ	[[ν ^ο δ' κδ]] στκ
28	28 a	Εν[ω]χ [·] · x ν ^ο ιβ	ν° [[γ]]
29		$\delta^{\theta}/$ ναυτ [·] Αφρικ ^η / ούν γ	ν° λαβ δ'
30	30 a	Απα Τ· Κολλ ^θ ν ^ο ζ	
30	30 b	Πετρ ⁻ Παν ^ε ν ^ο ζ	ιδι ⁻ κωμ ^η β ^ι ^[δ] / ν ^ο κη δ'
31	31 a	Βαβ ^υ	ν° κα ε
31	32 a	Πεκ-/ Φατ ^ο ν ^ο ζ	στκ
32	32 b	Μαρκ ^ο / Αν ^δ ν ^ο ζ	ν° ις ιβ
		$\delta^{\theta}/$ θεραπι ^α ναυτ [·] εντ [·] ορμ ^{ου}	ν° α
		ιδι ⁻ κωμ ^η β ^ι ^[δ] / [· ·]	β ^ι ^[δ] / ν° β/
		Βαβ ^υ	ν° γ
35		στκ ^ο $\delta^{\theta}/$ ζ μισ ^θ βερ ^δ	ν° β
		//	
		ιδι ⁻ κω β ^ι ^[δ] /	ν° α γ
		Βαβ ^υ	ν° β/
	/ στκ	$\delta^{\theta}/$ Θεοδωρ ^{ου} στρ ^α ζ μισ ^θ αυ ⁻ S ναυλ ^{ου} των ναυ ⁻ η ^κ ιδι ^α κ ^ω / ν ^ο ζ γ	
39	/ στκ	$\delta^{\theta}/$ ζ βουλλ ⁻ των ναυ ⁻ β ^ι ^[δ] / κ ιδι ⁻ κωμ ^η	ν° ε
40	a	β ^ι ^[δ] /	
40		[στ]κ α $\delta^{\theta}/$ ζ τι/ ελαι ^{ου} λ των ναυτ [·] εν ⁻ κωμ ^η	ν° β α
41	a	/	
41		στκ $\delta^{\theta}/$ ζ τι/ οσπρ ^ε λ των ναυτ [·] δ/ Πετρο ^υ	ν° ι β
42	a	/	
42		στκ $\delta^{\theta}/$ ζ τιμ ^η σι ^δ λ των ναυτ [·] εντ [·] κωμ ^η	ν° ε
43	a	/	
43		στκ $\delta^{\theta}/$ ζ μισ ^θ στρ ^α S ναυλ ^{ου} S βουλλ ⁻ των ναυτ [·] εντ [·] κωμ [·] ν ^ο ζ δ'	
		//	

23. δ^{θ} : δαπανηθέντα.

26 a. It is not quite clear what is the relation of these lines at the side to the original entries, but as (excluding the present line, which is cancelled) they make up a sum of 28½ s., which is the sum given by the corrector in l. 30 as the quota of Aphrodito for the 2nd indiction, it seems probable that they give the payments which make up that amount. Whether the persons named are tax-payers or tax-collectors is uncertain; but 7 s. would be a very large payment for one person for a single requisition. As there is a space between σταλ(έντος) τῶ(ν) καρ(άβων) and the name in l. 27 a, this phrase may perhaps have no reference to the latter; but it may mean that the person referred to has been sent to or from the fleet.

ν° : apparently written twice.

27. στ(αι)χ(αι): this probably refers to the sum of money in l. 26.

27 a. Ιερ^ι: not Ιερ^η. Just possibly Ιερ^σ = 'Ιερουσαλήμων', meaning that he was at Jerusalem.

27. γ ιβ: a correction.

31. Βαβυ(λωνος): Βαβ^υ was written first by the original hand and then αβ^υ repeated by the corrector over the original letters. The quota, however, has not been altered, as it should have been when that for Aphrodito was changed. στ(αι)χ(αι) in l. 31 a probably refers to the correction in l. 30.

32. θεραπι^α: ι. θεραπεύς.

33. Apparently the corrector at first wrote after ιδι(ας) κώμη(ς) a different sum as quota. Afterwards he discovered that the original sum was right for the 2nd indiction, and therefore cancelled the figures he had inserted and wrote β^ι^[δ] before ν^ο β/.

37. β ι(ν)δ(ικτιονος): apparently referring to the following line, like β^ι^[δ] above the lines which follow it.

38. η^κ: both by the original clerk. No doubt he had read a κ as η in a day-book from which he was copying.

39. βουλλ⁻: perhaps the Latin βούλλα, but it can hardly mean as usual, seal, unless it refers to a charge for sealing documents.

40. εν⁻: εν τη.

41. οσπρε(ον): this looks much more like οσπρ^ε, and is therefore, perhaps, the mysterious οσπρ^ε of 1435, 81, etc.

	/ σ ^υ α δ ^θ / [Βικ ^τ / S Μακ ⁻ /] α ι ^δ /	ν ^ο β β/
45	γ ι/ ν ^ο β ι ^δ / ν ^ο ριζ ^ς	
46	απο ν ^ο διαστολ ⁻ ν ^ο ρπξ αφ ^ω ν ^ο ριζ ^ς [ς ⁻] λ [ν ^ο ξθξ γ ^ι] [. . .] ς γ	
	ς α ι ^δ / ν ^ο ογ β/ β ι ^δ / ν ^ο ρκβ ^ς	
Col. II.]		
47	β ι ^δ / / προχρει ⁻ [ι ^δ /	
	γ δαπαν ^η βερ ^θ /] α ι ^δ /	ν ^ο θ ς ξ ναυλ[^{ου} π]λ[^{ου}
	ν ^ο β β/ / μισ ^θ γ ^α γ ^α ναυ ⁻ [.] ν ^ο β β/ α ι ^δ /	ν ^ο δ
50 a		
50	/ τι/ ελαι ^{ου} S να[υ]λ[^{ου}] α[πουσι ⁻ ομ ^ο	ν ^ο ζ [ς ^ι δ ^ι]
51 a		
51	β ι ^δ /	
	/ μισ ^θ συμμ ^χ τ ^η π[αγ ^χ ?] α ι ^δ / ν ^ο γ β/	
	/ ναυλ ^{ου} πλοι ^ω βα[στ ^α? κα]ρρ ⁻ ομ ^ο β ι ^δ /	ν ^ο β ς
53	/ προφ ⁻ Τιμοθ ^ς / [. συμ]π ^λ τ ⁻ καταγρ ⁻ ομ ^ο	ν ^ο β
53 a		
54	/ προφ ⁻ Μηνα [. κ]αταγρ ⁻ ομ ^ο α ι ^δ /	ν ^ο α
55	// τι/ ψιαθι ⁻ [.] β ι ^δ /	ν ^ο ς γ
	/ δαπαν ^η βερ ^θ κατ ^α [. ομ ^ο] α ι ^δ /	ν ^ο α γ
	γ // καταλλαγ ⁻ χρ ^υ κα[.] α ομ ^ο α ι ^δ /	ν ^ο α ς
58	γ / τιμ ^η λεπτ ⁻ ν ^ο γ ζυ[γ ⁻] των καρ ⁻ Βαβ ^ω ομ ^ο	ν ^ο γ δ ^ι
58 a		
59	// ξ μισ ^θ εργ ⁻ τω[ν S] ναυ ^λ αυ ⁻ ον ^ι δ β ι ^δ / σ ^υ ν ^ο α	ν ^ο α β/
59 a		
60	// ξ ναυλ ^{ου} δαπα[ν ^η Φι]λοθεου β ι ^δ /	ν ^ο ς ιβ ^ς
	// ξ τιμ ^η χαρ ^τ / [.] - S αδ ^ς /	ν ^ο α γ
	ξ τιμ ^η χαρ ^τ αγρ ⁻ τη[.] Α[ν]τινοδ ^ο	ν ^ο β α ι ^δ /
	ξ τιμ ^η αυ ⁻ [δ/] Φοιβ ⁻ Πατοσε	ν ^ο α ς ν ^ο ιβ β/
	ξ τι[μ ^η] αυ ⁻ δ/ Φοιβ ⁻ Χ[.] ο ^{ου}	ν ^ο γ
65	ξ κλα[σ]μ ⁻ τ ⁻ κα[ταγ]ρ ⁻ δ/ Πετρ ^ς δι[οι]κ ^τ /	ν ^ο β β ι ^δ / ν ^ο ρκθξ
	ξ τιμ ^η ξυγ ⁻ [.]	ν ^ο ς
	S των ν[.] καθ ^α / δ ^τ / κ . . . ^ς	ν ^ο μβ

45, 46. The figures in these lines are obscure. Those in l. 45 should be the total of the corrected sums for this column, but the existing items make up 123½ s. and some must be lost. Perhaps, however, a correction was made in l. 23. It is to be noticed that this sum is deducted in l. 46 from 187 s., which may therefore be the sum for the 1st indiction. The second half of l. 46 (after the lacuna) is very difficult to explain; being below Col. II, though in a line with the first half, it may possibly give the total for that column, but would seem rather to give the sums for the two indictions in the first column. The first, if ν^ο ογ β/, written above, is meant for the sum of the 1st indiction, is irreconcilable with the individual items; the second, 122½ s. for the 2nd indiction, may be meant as the sum of corrected items, which is properly 123½ s.; but this is very unlikely. The ζ of ρπξ is a correction from β.

49. γ^α γ^α: perhaps meant for ἀγγα(ρευτών).

50. ἀπουσία is elsewhere used in connexion with iron; its meaning here is obscure.

[ς δ^ι]: ς δ^ι was written over ς (?) and then crossed out, something else being apparently written above it.

53. προφ⁻: προφάσει.

56. κατ^α: or perhaps κατε(λθόντος).

58. λεπτ⁻ ν^ο γ ζυγ⁻: obscure. ν^ο γ (but the ν^ο is doubtful) seems to give the rate or total price, so that λεπτ⁻ must be either a noun or the adjective used as a noun in some uncertain sense. For the reading ζυγ⁻ cf. l. 66. It is probably ζυγών, as in 1435, 39, but from the context must have a different sense, unless we should read in the lacuna λ(ό)γ(ω) τῶ(ν) ναυτ(ῶν) φυγέ(ντων).

63. ιβ β/: ι corrected from β, or possibly the stroke is intended to convert β into μ.

65. κλασμ(ατων) τ(ης) καταγρ(αφης): cf. 1435, 158.

66. τιμ(ης): a correction.

67. Probably by a different hand. The letters are much larger and rounder, but the ink is black.

PAPYRUS 1444.—Date uncertain.

Inv. No. 1408. Small piece of papyrus which may be complete; $7\frac{3}{4}$ in. \times $3\frac{3}{4}$ in. Written in a very small, sloping minuscule, in rather faint ink.

THE account on this scrap of papyrus is one of receipts and miscellaneous expenses. It contains nothing of special interest.

Recto :—

+ γν^ω χρ^ν δαπαν^θ
 Μεσ^ο ιε
 δ-/ Αγι^ον Ψοι^ον § Ευλογι- ν^ο γ
 [[Μ^ε ις δ^θ/ Κολλου^θ ναυ^τ § ναυ^λ ν^ο §]]
 5 κ δ^θ/ § τιμ^η οθονι- δ/ Ιω^α ασπι^δ ν^ο ζ

Verso (other way up) :—

+ γν^ω χρ^ν
 σ—
 ενεχ^θ ν^ο β § Πακ/ ν^ο ε
 § Εμφυ^τ ν^ο α § Ποιμ^η ν^ο α
 § Β[ο]υν^ω ν^ο § γ § Κερ- ν^ο § γ
 10 § υι/ Πκαμε ν^ο β § Ψυρο^ν ν^ο § γ
 § Αγι^ον Πινουτι^ω ν^ο § γ § Σακορε ν^ο § γ
 § Ιεζεκιηλ ν^ο γ § Σαηλπι ν^ο γ
 § Ηραει ν^ο § γ
 γι/ ν^ο ις β/
 15 αφ^ω δαπαν^θ
 σ—
 § τιμ^η χειρ^δ ν^ο α [[§ Γεωργ^γ γ^ε ν^ο §]]
 § Θεοδοσιο^ν πρ^ε ν^ο γ [[§ Κοσμ- ν^ο §]]
 § τιμ^η ιππ- ν^ο α § γ
 § τιμ^η οιν^ον δ/ Μουσαι^ον ν^ο β/
 20 § Σενου^θ στρ- τ^ον δουκ^ο/ ν^ο γ
 § ασφ^λ Διοσκορ^ον ν^ο α

3. δ(ια) (του) Αγίου Ψοίου: presumably a monastery.

5. οθονι-: ὀθονίων.

ασπι^δ: possibly a name, but more likely ἀσπιδιοποιοῦ or ἀσπιδουργοῦ.

10. (υπερ) υι(ων) Πκαμε: it is curious to find single tax-payers among χωρία; cf. ll. 12, 13.

12. Σαηλπι: or possibly Σαηλ πι(στικου), but there is no sign of abbreviation.

14. ις β/: a correction.

16. χειρ^δ: possibly χειροδέσμων; cf. the ζυγά of 1435, 39, and ξυλομάγγανα of 1384, 27.

(υπερ) Γεωργ(ιον): this half-line and the next are really a little above the level of the first halves. Apparently the clerk intended to make a second column, but, finding there would not be room lower down, crossed out what he had written.

γ^ε: γερδίου.

18. ιππ-: ιππαρίων.

21. ασφ^λ: doubtful; perhaps ἀσφαλείας, 'surety for.'

PAPYRUS 1446.—Date uncertain.

Inv. No. 1438. Fragment of a roll; $6\frac{3}{4}$ in. \times 1 ft. 4 in. Written in a sloping, rapid minuscule of medium size. Papyrus of very poor quality.

THE accounts contained on this fragment are concerned with miscellaneous charges, including land- and poll-tax. The payments are those of the individual tax-payers, and are described as *ἐπιζητούμενα*. There are some corrections, which are printed, as usual, in thicker type.

Recto. Col. I.]

	χρει]-	βον	τ ^{ον}	δημ ^ο	ν ^ο ε	μισ ^ο	καλ ^α	ν ^ο γ	γί/	ν ^ο ε
	ομ ^ο			ν ^ο γ	ομ ^ο	ν ^ο ε	[γ]ι/	ν ^ο ε	ζ β/	
	ομ ^ο			ν ^ο ε				[γ]ι/	ν ^ο	γ δ γ
	ομ ^ο			ν ^ο γ	[ο]μ ^ο	[ν] ^ο	[.]	[γ]ι/	ν ^ο	η
5	ο]μ ^ο							[γ]ι/	ν ^ο	δ
	ο]μ ^ο							[γ]ι/	ν ^ο	α γ
	ομ ^ο			ν ^ο δ	ομ ^ο	ν ^ο β	[γ]ι/	ν ^ο	ζ	
	ο]μ ^ο				ομ ^ο		γί/	ν ^ο	γ ε	
	ομ ^ο				ομ ^ο		γί/	ν ^ο	δ	
10	ο]μ ^ο				ομ ^ο		γί/	ν ^ο	α γ β	
	ο]μ ^ο				ομ ^ο		[γ]ι/	ν ^ο	[.] . [.]	
	ο]μ ^ο			ν ^ο γ	ομ ^ο					
	ο]μ ^ο				ομ ^ο					
]									

Col. II.]

15	Πεσῶτε Πτηρ ^{ον}	ἐπιζητ ^ο	δ	δημ ^ο	δ	αν ^δ	ν ^ο	γδ	δπ/	τ ^{ον}	συμβ ^{ον}	ν ^ο	γ	μισ ^ο	ναν ^τ	δπ/
															ν ^ο	β/ γι/ ν ^ο δδ
16	Ξερρηνου Πλολε	ἐπιζητ ^ο	ομ ^ο				ν ^ο ε		ομ ^ο		ν ^ο δ		ν ^ο δ	γι/ ν ^ο	α	
	Ι[ω]αννης Σταμα	ἐπιζητ ^ο	ομ ^ο				ν ^ο		ομ ^ο		ν ^ο δ		ν ^ο δ	γι/ ν ^ο	α	
γ	Π[? α]βικ	ἐπιζητ ^ο	ομ ^ο				ν ^ο		ομ ^ο		ν ^ο δ	[[··]]		γι/ ν ^ο	δ	
	Πεβω Μακ-/	ἐπιζ ^ο	ομ ^ο				ν ^ο γ		ομ ^ο		ν ^ο δ		ν ^ο ε	γι/ ν ^ο	γ β/	
20	Ω . . Κοννιατη	ἐπιζητ ^ο	ομ ^ο				ν ^ο α		ομ ^ο					γι/ ν ^ο	α	
	Τζαμουλ Παφεβες	ἐπιζητ ^ο	ομ ^ο				ν ^ο ε		ομ ^ο		ν ^ο γ			γι/ ν ^ο	γ	
	Ιακωβ Κυριλλος	ἐπιζητ ^ο	ομ ^ο				ν ^ο β		ομ ^ο		ν ^ο α			γι/ ν ^ο	γ	

1. *χρεῖας βουτίρου τοῦ δημοσίου* and *μισθοῦ καλαφάτων*.

3. γ: apparently corrected from β/.

14. As ll. 26 and 27 were the last of Col. II, it is possible that only one line is lost after the present one, giving the totals, but it is of course quite possible that Col. II ended higher up than the bottom edge of the roll, and if ll. 15-27 really represent the total width of the papyrus, it was considerably narrower than usual.

15. αν^δ: more like αν^λ, but in l. 26 αν^δ seems clear.

ν^ο δ: though this is apparently a correction, the individual items do not seem to be so; but one or other of them may be

a later addition.

17. ν^ο α: this ought to be ν^ο δ, which was the original reading.

18. Παβικ: perhaps for Παβικλε; though a single name is somewhat unusual (but cf. l. 37), unless when followed by an epithet, and possibly we should read Π[ακ(υμίου)] or Π[εκ(υσίου)] Βικ(τωρος). There is, however, no sign of contraction after κ.

19. ν^ο γ β/: β/ corrected from γ. ν^ο ε is a correction from ε.

20. Ω . .: perhaps Ωρ^[ον].

22. ν^ο α: α corrected from ε; so, too, the first γ in the following line; the second and the β/ in the total are later additions.

	Πεκυσιο ^ν Απολλω επιζητ ^{ομ}	ν ^ο γ	ομ ^ο	ν ^ο α γ ομ ^ο ν ^ο α γι/ ν ^ο β β/
	Αθανασιος Ισακ επιζητ ^{ομ}	ομ ^ο	ν ^ο ς ομ ^ο ν ^ο ς γι/ ν ^ο β/	
25	Κολλου ^θ Πεκυσιο ^ν επι[ζητ ^{ομ}	ομ ^ο	ν ^ο α ομ ^ο [ν] ^ο ς γι/ ν ^ο α ς γ	
26	[γ]ι/ επιζητ ^{ομ} S αν ^θ ν ^ο [θ] ς δπ/ τ ^ο νν συμβ ^ο ν ν ^ο ς ς μισ ^θ ναυτ ^ο καθ ^ο ρ ν ^ο β ς δ' Θ			
27	ν ^ο ιη ς δ'			
	ν ^ο κ ς			

Verso.]

	S τ ^ο ξενον οντ ^ο ει-/ αυ- μερι ^δ Αγιο ^ν Βικ-/	
	σ—	
	Ιακωβ Χολο ^ν	ν ^ο α
30	Ιωαννο ^ν ορβιοπο ^λ	ν ^ο β γ
	Ιακωβ ς ενοικι ^ο ν	ν ^ο γ
	Ξενου ^θ γ ^ε	[ν] ^ο β
	Ψανις Οπε	ν ^ο γ
	Απα Κυρος Πκαρους	ν ^ο β/
35	Δαυειτ λινοεφ ^ο	ν ^ο β β/
	Ελλωτος λινοεφ ^ο	ν ^ο ς γ
	Παθουλ	ν ^ο [
	Ζαχαριας Ψατση [
	Παχ[ν]μιο ^ν [

25. A later addition, as appears from the totals in l. 26.

26. ν^ο ς ς: if, like the amount for the wages of sailors, this does not include the sum in l. 25, it should be ν^ο ει; if it does, it should be ν^ο ςι.

ν^ο ιη ς δ': the original amount was ιη γ, which correctly represents the sum of the totals in the previous lines, excluding the subsequently added l. 25. This is the sum of the totals in this line, including the (incorrect) 6½ s. of the δαπάνη of the Governor. ν^ο κ ς in the next line is the sum of the original total of 18½ s. and the 1½ s. in l. 25.

28. καὶ τῶν ξένων ὄντων εἰς τὴν αὐτὴν μερίδα Ἁγίου Βικτωρος. The reference is apparently to strangers (fugitives) who had settled there. εἰς τὴν μερίδα, as often, = ἐν τῇ μερίδι. For the μερίς Ἁγίου Βικτωρος, see 1469.

30. ορβιοπο^λ: cf. 1445, 7, note.

34. Πκαρους: this name is given doubtfully by Crum, *Catalogue*, No. 1240 (see the index of names). It cannot be read Πκαροου (cf. 1420, 120), but is perhaps another form of that name.

35. λινοεφ^ο: L, perhaps λινοῦφου.

PAPYRUS 1447.—A. D. 685-705.

Inv. No. 1448. Remains of a book; no folio is complete, and the fragments vary considerably in size. Written in a round, exceedingly neat and regular minuscule in black ink. Fol. 9 published, with facsimile, in *New Pal. Soc.* Pl. 152.

THIS book has been reconstituted from fragments found in various places. The fragments are of two classes, from the top and from the bottom of folios, and as the upper and lower fragments are in no case continuous there is nothing to show their connexion except the correspondence of the κόλλημα-joints, which is fortunately in all cases fairly certain. The lower fragments were found in various places, the top ones all together; and as the latter were still for the most part connected the order of the folios can be determined from them. By a comparison of ff. 7 and 9

it appears that in the former five lines are lost between the upper and lower fragments, and this no doubt gives approximately the size of the lacuna in other folios also.

The account is one of the most interesting in the present collection. It concerns the *δαπάνη ὑπουργῶν τοῦ Ἀμιραλμουμνιν ἐν Αἰγύπτῳ* several times mentioned in other registers, and consists of a list of names of persons with the amount of their *δαπάνη*, which is sometimes in kind and sometimes in money. Among these persons are included the Governor and his subordinates (such as attendants, *παλλικάρια*), the *Muḥājirūn*, *mauālī*, notaries, artificers in the government service and so forth. Women occur as well as men, and in the case of Arabs the tribe or other group to which each belongs is specified. Those which occur are the Ḳuraish, the Anṣār, the Shujā', and the Th—. The Anṣār were the people of Medina who assisted Mohammed; the Ḳuraish were his own kinsmen, the people of Mecca. The transliterations of Arabic names are very interesting for the pronunciation. The identifications of those which occur on ff. 2, 3, and 5 are mostly due to Prof. Becker, the remainder chiefly to Mr. Ellis. Some names are still unidentified.

As 'Abd-al-'Aziz is mentioned as Governor, the papyrus must fall within the years A.D. 685-705, and judging from the other dates in this collection the later years of this period are the most probable. The hand of the account is specially worthy of notice from its neatness and elegance, and the papyrus is of fine quality.

Fol. 1.] Blank.

Fol. 1 ὅ.] Ends of five lines of a protocol.

Fol. 2.]

6	+ Συν ⁹ αναγρ ^a ἐπιστα]λ[μ ^τ μ ^τ δαπαν· Α[βδε]λ[αζίζ? [. . .] Ἀβδε]λαζίζ του συμβουλου	
	[Uncertain number of lines lost.]	
	[. δ/] ἐπιστ- α	μ['
10	[. δ/] αλλον	μ['
	Α[.]- Μανία	[
	Ομμ ^[ου] Οθμα[ν μαυλ ^ε το]ν συμβουλ ^{ου}	[
	Σισιννιο[ς παλλικ/] του συμβουλ ^{ου}	[
	Ατμα π[αλλικ/ τ ^{ου}] αυτου	[
15	Νεφι[. τ]ου αυτου	[
	Ογοδ[. πα]ν ^δ του αυτου	[

1-5. None of the Greek writing is preserved, and not the beginning of the 'perpendicular writing' at the end of the lines. That preserved consists, in the first line, of 3 upstrokes followed by B or 4 followed by Z; in the second, of 4 followed by B or 5 followed by Z; in the third, of 6 followed by (certain) ε. The beginnings of the usual Arabic formulae are preserved.

6. αναγρ^a: ἀναγραφή.

7. Αβδε]λαζίζ: 'Abd-al-'Aziz b. Marwān, A.D. 685-705.

9. δι' ἐπιστάματος πρώτου μηνός . . .

11. Μανία: Mu'āwiyah. This may very possibly be the Khalif (A.D. 661-680), the person mentioned here being a *maulā*, or possibly even a descendant, of his.

12. 'Umm 'Uthmān, *maulā* of the Governor.' For a woman

('Umm 'Uthmān = 'Mother of 'Uthmān') described as *maulā*, cf. l. 133.

13. Σισιννιος παλλικ(αριον): 'a Greek or Copt. For παλλικάριον, a page or attendant, cf. l. 102, etc., and for its restoration here UKF. 915 (λ. π[α]λλικ[κ/ τ^{ου} συμβουλο]ν?), 921, where the same man very likely occurs.

14. Ατμα: this is certainly not Coptic (Crum); possibly ʾAthmah, 'Athmah (Becker).

15. Νεφι[: this, if Arabic, may be taken as Nafi' or Nafi's (Ellis). If it were Nafi[λ] the down-stroke of the λ would probably be visible. Or perhaps Nāfi' (Becker).

16. Ογοδ[: apparently not Arabic.

Γιαφάρ νι [Αβδερ]ααμαν νι Αβι Γιαμ τω[ν αυ
 Μααμετ νι [Οθμα]ν νι Ομαρα των Κορ^α [
 Σαειδ νι Να[δερ] των Λανζαρ [
 Αλι νι Αβδελλ[^α νι Αβ]λα των Κορ^α [

Fol. 3 b.]

45] ξυλ^ω κ^ε/ ιδ
 [Uncertain number of lines lost.]
] εψ^η μ^ε β ν^ο β/ = []
 47] β κδ οξ^{ου} γ ζ ν^ο ιβ κδ = πρ^β . []
 47*] . . . []
 48] . . κ^ε/ ιη
] . . κ^ε/ ιη
 50] εψ^η μ^ε ε . . κ^ε/ 5
] . [κ^ε/ ρκς ν^ο ιβς ιβ
] γς ιβ
] θ
] . . [. .] κ^ε/ ιη ν^ο ας δ' κδ
 55] κ^ε/ ε ν^ο 5
] οξ^{ου} γς εψ[^η . . .] ξυλ^ω κ^ε/ ας
] εψ^η μ^ε α γ ε ν^ο 5 [. .] κ^ε/ ας ν^ο ιβ κδ
] οξ^{ου} γς ν^ο ιβ = = = =

Fol. 4.]

διαφ[ορων
 60 + ανακεφαλαιω[σις
 —
 Αβδελαζι[ζ συμβουλου

[Uncertain number of lines lost.]

]·^ε ν^ο [
]- Οθ[μαν?

Fol. 4 b.]

] κη ορν^θν^θ κε ξυλ^ω κ^ε/ α [ν^ο] κ[δ]
 [Uncertain number of lines lost.]
 65] = = =
] = = κ^ε/ ιγ

41. 'Ja'far b. 'Abd-al-Rahmān b. Abī Jam'. In *Γιαφάρ* and 'Αβι Γιαμ, the ι is intended to soften the γ. This is interesting, as it probably proves that *τ* was pronounced like our *j*. τ^{ων} αὐτῶν is read because the following person, who is here said to be of the Kuraish, is in l. 87 apparently described as of the same tribe as Ja'far, who must therefore have been of the Kuraish also.

42. Ομαρα: 'Umārah.

43. Ναδερ: Naḡir.

44. 'Alī b. 'Abd-allāh b. Ablah.'

47. πρ^β: πρόβατα. For the supply of sheep to the *Muhājirūn* see PERF. 558, where the 'Magariten' are to be taken, not as 'Renegaten,' but as *Muhājirūn*.

47*: at first overlooked, and therefore numbered thus to avoid confusion. The dots in this and the following lines of this page (except those after the brackets in ll. 54 and 56) are in the MS.

56. The entry οξ^{ου}(ς) (ξέσται) 5 has been written further to the left and then washed out and rewritten in its present place.

61. Perhaps to be completed from l. 164.

]	≡	≡	≡
	]	≡	≡	κ ^ε / β
]	≡	≡	≡
70	]	≡	≡	κ ^ε / β
	]	≡	≡	κ ^ε / α
	]	≡	≡	κ ^ε / δ
	]	≡	≡	κ ^ε / α

Fol. 5.]

		+ Νεσζιδ	μανλ ^ε του συμβ ^{ου}	
75		Σομουρα	Σ επ[αιβ ^ρ παλλικ/κ/ του συμβ ^{ου}	
		[παλι]κ[/]	α τ[ου συμβ ^{ου}	
			[Uncertain number of lines lost.]	
		[.....]	α των Σζουγα [
78	Αλιραχ	Φ[.....]	αν νι Αους των Θ[
78 a	αλμ ^δ	[.....]	≡ ≡ ≡	
79		παλλικ[/κ/ .]	Μ[αα]μετ νι Αμβρου τ[ων	
80		Αβδελλ ⁻	νι Αμβρου νι Οθμαν των Κορ ^α	
		Ηνδ αδελφ ^ο	Ομμ ^{ου} Μαμετ νι Οκοβα τ ^ω αυ ^τ [
		Ομμ ^{ου} Ιωσηφ θηγ ^α	Ιωσηφ νι Αβδελλ ^α νι Δερ[	των αυ ^τ
		Μαρουαν [νι]	Αβδελλ ⁻ νι Ασσεμ των Κορ ^α [
		Αλουιδ νι Αβδερααμ	νι Ασσαν των Λα[νζαρ [?]	
85		Αβου Σαιδ	μανλ ^ε Αλερθ νι Αλαχαμ [των Κορ ^α	
		Γιαφαρ νι Αβδερααμ	νι Αβι Γιαμ τ ^ω [αυ ^τ	
		Μααμετ νι Οθμαν	νι Ομαρα των α[ν ^τ	
		Σαιδ νι Ναδερ	των Λανζαρ [
		Αλι νι Αβδελλ ⁻	νι Αβλα των Κορ ^α [

Fol. 5 b.]

90		]	κ ^ε / ιδ	
			[Uncertain number of lines lost.]	
		]	κ ^ε / ιη [
		]	κ ^ε / ιη []

74. Νεσζιδ: probably Nashīṭ (Ellis). This man occurs in l. 114. This and the following two lines may probably be completed from ll. 114-116.

75. Σομουρα: probably Samurah (Ellis).

77. Σζουγα: the tribe Shujā', 'ein Teilstamm der Juhainah, die noch Jahrhunderte später in Ägypten nachweisbar sind.' It would more correctly be written Σζουγια with an iota to soften the γ, as in Γιαφαρ, 'Αβι Γιαμ.

78, 78 a. Αλιραχ αλμ^δ: in a different, sloping, hand, which has also written the ε = ε. The meaning of the latter is doubtful. Αλιραχ αλμ^δ seems to be a note on l. 78, or, perhaps, l. 79; it cannot be intended as a substitution, as there is no sign that

either line has been cancelled. 'Αλιραχ would seem to be the province Al-'Irāk (Babylonia) (Ellis); αλμ^δ will be αλμ^εδινα (or some similar transliteration), = al-madinah, 'the capital' (Becker). The words appear to mean that the person mentioned in the text has been removed there.

78. Αους: Aus.

79. Muḥammad b. 'Amru was perhaps the son of the conqueror of Egypt, who had a son of that name.

Αμβρου: 'Amru; cf. 1441, 55, note.

81. αδελφ^ο: sic, but αδελφ^η must be meant, since Hind is a woman's name.

- 95] κ^ε/ ιη []
] κ^ε/ ς []
] κ^ε/ ρκς
] κ^ε/ ιη
] κ^ε/ ε
] 8 ε ξυ^λ κ^ε/ ας
] ξυ^λ κ^ε/ ας
]
 100
 Fol. 6.] Lost.
 Fol. 7.]
 Ουβηειδ υι Αφλα μαν^ε του συμβουλ^{ου} []
 παλλικ/κ/ του αυτου ονσι παρ^α Θεοδωρακι^{ου} [ραπτη
 103 κ[ορ^α του συμ]β^{ου} ου[σ]ι [παρ]- Μ[αρι]^α [παι]^ς [του αυ^τ
 [Five lines lost.]
 109 Ξελημ [σ]ι[κ]εαστης μαν]λ^ε [Ο]μ^{ου} Ασεμ S εταιρ^ρ []
 110 Ξελημ μαν^ε Ομ^{ου} Α[σ]εμ σ^ν φαμ^λμ^λ []
 Μουαθιπ ραπτη μαν^ε Ομ^{ου} Ασεμ S κορ^α α S παλικ/ α τ^{ου} συμβ^{ου} ου^τ π[αρ]^α
 Γεμηλ υι Ουσζανα μαν^ε του συμβ^{ου} σ^ν φαμ^λμ^λ []
 παλικ/ α του συμβ^{ου} ου^τ παρ^α Σαφουαν μαν^ε του αυ^τ
 Νεσζιδ μαν^ε του αυ^τ S τη γαμ^ε αυ^τ []
 115 Σομουρα S εταιρ^ρ παλλικ/κ/ του συμβ^{ου} ονσι παρ- Γωρα υι Α[βδε]λ[]
 παλικ/ α του συμβουλ^{ου} ου^τ παρ^α Ξελημ μαν^ε Ομ^{ου} Ασεμ δ/ αλλ[ου
 παλλικ/κ/ Ομαρ υι Μαρουαν δ/ αλλ^{ου} []
 Επιφ ς δ/ α ού^ν ιγ μ^α ν^ο α δ' κδ ου^τ ελαι^{ου} μ^ε α γ ν^ο αι β οξ^{ου} μ^ε α []
 Φαωφ ς δ/ αλλ^{ου} ού^ν ιγ μ^α ν^ο α δ' κδ ου^τ μ^ε α γ ν^ο αι β μ^ε α []
 120 Χ^ο ς δ/ αλλ^{ου} ού^ν ιγ μ^α ν^ο αι β ου^τ μ^ε α γ ν^ο γ κδ μ^ε α []
 Μωγαλλις μαν^ε Χουθνα θυγ- Ιεζιδ γαμ^ε Αλασβαγ υι τ^{ου} συμβ^{ου} σ^ν φαμ^λ δ/ επιστ[αλμ^α

Fol. 6. Fol. 5 may, however, be a single sheet.

101. 'Uбайд b. Affah.

102. ονσι παρα Θεοδωρακιου: ονσι is presumably simply the dative plural (cf. οντι in l. 113) agreeing with παλλικ(αρις). The meaning of παρ^α in this and similar phrases (ll. 103, 111, 113, etc.) is evidently 'of the household of.' That the noun is in the genitive is shown by this line and 167, unless, indeed, ου is a mistake (perhaps supported by ραπτη); one would rather expect the dative, meaning that the παλλικάρια were *with* the persons mentioned, as their attendants or subordinates; but cf. Mark iii. 21 οί παρ' αὐτοῦ, 'his kinsfolk' (Blass, *Gr. of New Test. Greek*, 2nd ed., p. 138).

103. κορ^α: κορασίους? The supplements here are from l. 168.

Μαρι^α: Μαρνανού; Μαρίνου, a commoner name among the Copts, is unlikely because of the line above it. The Arabic Μαριαμ = Maryam (l. 148), being a female name, seems unsuitable.

παιδ(ος): ἀνδράποδον is regularly used in these papyri for *slave* (cf. l. 172), and it is a little doubtful what is the difference between it and παῖς. Possibly the latter denoted rather a household slave.

109. σικεαστης: from l. 174. The word is quite obscure; it does not look like a name, but, on the other hand, no known common noun suggests itself.

110. φαμ^λμ^λ: φαμηλίας or possibly a derivative, φαμηλιαρίοις. If the former is right, as only one person has been mentioned and the word is evidently plural, φαμηλία must be used in the sense of 'a member of a family.' It occurs too often to be a mistake for φαμ^λ (the singular).

111. Μουαθιπ: Mu'attib.

ου^τ: if this refers to all the foregoing it must be genitive, and would therefore be inconsistent with the οἷσι, which frequently occurs; probably, however, it is ὅτι, going with παλ(λ)ικ(αρις) only.

112. Jamil b. Ūsha'nah. The last is a Syriac name. It is to be noticed that the man was a *maulā*. The γ of Γεμηλ does not need an ε to soften it, as it is followed by ε.

113. Σαφουαν: Safwān.

115. Γωρα: unidentified. Perhaps Jurrah (Becker).

117. Ομαρ: 'Umar.

121. 'Mukhallis, *maulā* of Kuthnah, daughter of Yazid and wife of Al-Aṣṣbagh son of the Governor.' On Χουθνα Becker remarks:—'wohl ⁹كوثنا, Kuthnah, ein Flechtwerk, mit dem man Wohlgerüche umhüllt, ein zwar nicht belegbarer, aber gut möglicher Frauenname.'

Fol. 7 b.]

] η δ/ Χιναν^α παι^δ τ^{ον} συμβουλ^{ον}
] ελαι^{ον} μ^ε ιδ οξ^{ον} μ^ε καθ^η 5 εψ^ι μ^ε μη^η 8 ε προβ^αβ^α κη ορν^{ον}ν^ο κε ξυ^λ κ^ε/ ρνη
] εψ^ι μ^ε προβ^αβ^α κα ορν^{ον}ν^ο i ξυ^λ κ^ε/ ν

[Uncertain number of lines lost.]

125] ξυλ^ω κ^ε/ κ
] = προβ^β- γ ν^ο γ
] = = = ορν^{ον}ν^ο iε ξυ^λ κ^ε/ iε
] οξ^{ον} μ^ε β = = προβ^β- β = κ^ε/ i
] = = = = = κ^ε/ β
 130] = = = = = κ^ε/ β
 οξ^{ον} μ^ε [ε.] εψ^ι μ^ε β προβ^αβ β = κ^ε/ β

Fol. 8.]

μαν^ε ΜαρουανΟμ^{ον} Μαμαετ μαν^ε Μαρουαν

[Uncertain number of lines lost.]

[..... δ]/ αλλου μ^ι α ν^ο γ ε.[
 135 Αβουλγερρα κηρυκ⁻/ [
 Αβου Ρωμεγ κηρυκ⁻/ [
 Απα Κ^ν/ νο^τ Ισαακ εν^δ χαρ^λ ον^τ ει^τ/ διαν^ν τ^ι ανω [χωρ^ρ
 Ζαχαρια νο^τ του αυτου ον^τ ει^τ/ διαν^ν τ^ι κ^τ/ χω^ρρ^ρ
 νοταρ^ρ κ Αθανασιου εν^δ χαρ^λ [
 140 Σωλεειμ νι Συμεαν Αρ^α νο^τ του συμ[β^{ον}
 νοταρ^ρ μδ Αθανασι^{ον} εν^δ χαρ^λ ονσι ει^τ/ υπο[ν]ρ^η τ^η χ[α]ρ^λ...[.]. [
 Αθ^ν/ ε δ/ α διατιμ^ο μ^ι μ^ι ε ν^ο γς iβ^ο ον⁻ [
 τη αυ^τ δ/ αλλ^{ον} ομ^ο μ^ι μ^ι ε ν^ο θ ον^τ [
 Στεφανου νο^τ Αθανασι^{ον} εν^δ χαρ^λ ον^τ ει^τ/ διαν^ν τ^ι ανω χωρ^ρρ^ρ [
 145 Κοσμα ιατρω [
 διαφορ^ρ τεχν^ντ^ν - [
 Αβου Ιεζιδ σελλοποιω σ^ν φαμ^λμ^λ [
 Αβου Μαριαμ σελλοποιω S εταιρ^ρρ^ρ [
]

122. Χιναν^α: Kinānah. This line is perhaps by a different hand. It is certainly in much lighter ink than the following lines.

124. με(τρα): no figure inserted.

132. μαν^ε Μαρουαν: 'mauwālī of Marwān.' The Marwān meant is probably the Khalif (A.D. 684-685), the father of the Governor.

135. Αβουλγερρα: probably Abu'l-Jarrāh (Becker).

κηρυκ⁻: κήρυκος.

136. Αβου Ρωμεγ: perhaps Abu Rumakh.

137. εν^δ χαρ^λ κτλ.: ἐνδύξου χαρτουλαρίου ὄντι εἰς τὰς διανομὰς τῆς ἀνω χώρας. The abbreviation χωρ^ρ for χώρας is curious, but see l. 144. It appears from this that the clerical staff of the Civil Service was divided into two departments, one for Upper and one for Lower Egypt. So too (A.H. 143) in *Berl. arab. Urkunden*, ed. Abel, Nr. 2 (Becker).

138. κ^τ/: κάτω.

140. 'Sulayyim b. Sim'an, Arab notary of the Governor.' Or perhaps Σωλεειμ is simply Sulaim.

141. τ^η χαρ^λ: from l. 191. Even there χαρ^λ is not complete, but the reading is certainly not χωρ^α, as χ and ρ are too close together in both places. The word must denote the office of the *chartularius*, but the known forms are χαρτουλάριον and χαρτοφυλάκιον, which, being neuter, are inconsistent with the τῇ(s). The present passage would seem to point to a form χαρτουλαρία or some similar form.

142. διατιμ^ο: διατιμηθέντος, which probably means 'assessed' for 6 months.

144. Αθανασιου: the first letter is a correction.

145. Κοσμα ιατρω: perhaps a physician attached to the Governor's household.

147. σελλοποιω: 'saddler.'

148. Μαριαμ: Maryam. The name Abu Maryam, which is attributed to a Bishop prominent in connexion with the conquest of Egypt, is regarded by Butler (*Ar. Conquest of Egypt*, p. 513 f.) as a myth, due to MS. corruptions, but this is a certain instance of it.

Fol. 8 b.]

] ελαι^{ov} μ^ε β γ ζ οξ^{ov} μ^ε δ γ ζ εψ μ^ε μβ γ ε προββ^a ιθ ορν^{ov} λ ξυ^λ κ^ε/ ξβ
 150] οξ^{ov} μ^ε γ ε εψ μ^ε ιγ γ ε ξυ^λ κ^ε/ ιη
 [Uncertain number of lines lost.]
] προββ⁻ ι . [. .] . [] β
]^ε/ η
]
] εψ^η μ^ε β ν^o β/ = ξυ^λ κ^ε/ β ν^o ε κδ
 155 οξ^{ov} μ^ε α ν^o ε μ^ε ε ν^o α β/ προββ⁻ ε ν^o γ γ = κ^ε/ ε ν^o }
] . ιβ μ^ε δ ν^o α γ προββ^a γ ν^o β = κ^ε/ δ ν^o γ ιβ
] μ^ε ε ν^o α β/ = = = =
] γ β ν^o ε γ β ν^o κδ μ^ε α ν^o γ προββ⁻ α ν^o β/ = κ^ε/ β ν^o ε κδ
] = = γ ε ν^o ιβ = = = = κ^ε/ γ ν^o δ
 160] = = μ^ε α ν^o ε = = = = κ^ε/ ε ν^o γ ιβ
] = = γ ε ν^o ιβ = = = = κ^ε/ γ ν^o δ
] = = = = μ^ε ι ν^o β = = = =

Fol. 9.]

+ ενωσις

[Αβ]δελαζιζ συμβουλον S των του οικ/ αυτ

[Uncertain number of lines lost.]

165 Ουδη[.] [Ουβηειδ νι Αφλ[α μα]υλ^ε του συμβ^{ov}
 παλλικ/κ/ του συμβουλ^{ov} ουσι παρ^a Θεοδωρακι^{ov} ραπητη μ[
 κορ^a του συμβουλ^{ov} ουσι παρ^a Μαρι⁻ παι^δ του αυ⁻
 παλλικ/κ/ του αυτου ουσι υπο Χαλεδ νι Μουσαφε
 170 κορ^a του αυτου ουσι παρ^a Δαία παι^δ τ^{ov} αυτ
 Γεωργιω ευνουχω S εταιρό παλλικ/κ/ τ^{ov} αυτ
 αν^δν^{ov} του συμβουλου απο Νιγρ^a ουσι ειτ/ ουσι^a αυτ κτ/ελ^o
 Μετφαρ μανλ^ε του συμβουλ^{ov} μ^l/1 α [
 Σελημ σικεαστης μανλ^ε Ομμ^{ov} Ασεμ S εταιρό μ^l α [
 175 Σελημ μανλ^ε Ομμ^{ov} Ασεμ σ^v φαμ^λμ^λ μ^l α [
 Μοναθιπ ραπητη μανλ^ε Ομμ^{ov} Ασεμ S κορ⁻ α S παλικ/ α οντ παρ⁻ αυτ μ^l α [
 Γεμηλ νι Ουσζανα μανλ^ε του συμβ^{ov} σ^v φαμ^λμ^λ μ^l α [
 παλικ/ α του συμβ^{ov} οντ παρ^a Σαφουαν μανλ^ε του αυτ μ^l α [

163. ενωσις: the reading is certainly correct, but perhaps γνώσις was intended. If not, ενωσις.

165. Ουδη[: there are several possible completions; Ἡδαΐφαι, Ὑδαΐνα, Ἡδαΐλ, etc.

167. ραπητη: ἰ. ῥάπτου; but cf. l. 102, note.

169. Khālid b. Musāfi.

170. Δαία: Dahyah.

172. αν^δν^{ov}: ἀνδραπόδοις.

Νιγρ(α)s: this word does not seem to occur elsewhere as a geographical name. It is perhaps a name of Nubia, in which case, as Prof. Becker remarks, the passage may refer to the Nubian slave-tribute. Sūdān (black) may be a translation of Nίγρ(α) or Nίγρ(α) of Sūdān.

ειτ/ ουσι^a αυτ κτ/ελ^o: εις την ουσίαν αυτοῦ κατέλθοῦσιν.

173. Μετφαρ: Prof. Becker suggests Midfār.

177. νι(ω) Ουσζανα: a correction.

Fol. 9 δ.]

180] α γ
] κη [ο]ρν^θν^θ κε ξυλων κ^ε/ [ρ]κ[
 [Uncertain number of lines lost.]
 ορν^θ]ν^θ νε ξυλ κ^ε/ ρπγ
] ≍ κ^ε/ ρνς ν^ο ιεξ ιβ
] ≍ κ^ε/ ρκς ν^ο ια γ ιβ κδ

Fol. 10.]

μαυλων Μαρουαν
 185 Ομμ^{ου} Μααμετ μαυλ^ε Μαρουαν [
 φαμ^λμ^λ Αβου Ααγυλαν μαυλ^ε Μαρου [
 [Uncertain number of lines lost.]
 Απα Κυρ[^{ου} νο^τ Ισαακ εν^δ χα]ρ^λ [ο]ν^τ ει-/ δι^αν^γι^α τ^η ανω χωρ^ρ
 Ζαχαρια νο^τ του αντου ον^τ ει^τ/ διανομ^η τ^η κ^τ/ χω[ρ^ρ
 νοταρ^ρ κ Αθανασιου εν^δ χαρ^λ [
 190 Σωλειμι νι Συμεαν Αρ^α νο^τ του συμβου^λ [
 νοταρ^ρ μδ Αθανασιου εν^δ χαρ^λ ουσι ει^τ/ νπουργι^α τ^η χ[α]ρ[^λ
 Στεφανου νο^τ Αθανασιου εν^δ χαρ^λ ον^τ ει-/ διανομ^η τ^η α[νω] χωρ^ρ
 Κοσμα ιατρω [
 διαφορ^ρ τεχν^ντ^τ [
 195 Αβου Ιεζιδ σελλοποιω σ^ν φαμ^λμ^λ μ^α [
 Αβου Μαριαμ σελλοποιω S εταιρ^ρ ον^ν S μ^α [
 διαφορ^ρ προσω^π η^τ ναυ^τ πλ^{οι} α αγγ^α S εμβλ^θ αρμ^ε S τεν^δ S αλλ^ω ει^δ ει/ απα[ρ]/[γ

Fol. 10 δ.]

ε]ψ^η μ^ε α ξυλ^ω κ^ε/ β
]
 [Uncertain number of lines lost.]
 200] [
] κ^ε/ε ε
] α κ^ε/ α
] ≍
 ξυ]λ^ω κ^ε/ μδ
 205]
] ≍ προββ⁻ i ορν^θν^θ λ κ^ε/ κ
] μ^ε β κ^ε/ β
] προββ⁻ ε κ^ε/ ε

186. Abu'l-Ajlān, the ι to soften the γ (Becker). Μαρου is thus written in the MS.

194, 195. The dots are in the MS.

197. Probably to be read and punctuated διαφόρων προσώπων, ἤτοι ναύτου πλοίων ἐνδὲς (καὶ) ἀγγαρευτῶν, καὶ ἐμβληθέντων ἀρμένων,

καὶ τένδας, καὶ ἄλλων εἰδῶν εἰς ἀπαργυρισμὸν. The τένδα is perhaps that mentioned several times in 1433.

198. = 197: in spite of these signs, which should imply some previous entries, this is certainly the first line of the page.

204. Probably a later insertion, by the same hand.

				] $\mu^{[e]}$ δ $\pi\rho\alpha\beta\beta^- \gamma$	κ^e / δ
210	] β	β	$\mu^e \epsilon$	$\mu^e \alpha \pi\rho\alpha\beta\beta^- \alpha$	κ^e / β
	] β	β	$\mu^e \epsilon$		κ^e / γ
	] $\mu^e \alpha$	β	$\mu^e \epsilon$		κ^e / ϵ
	] β	β	$\mu^e \epsilon$		κ^e / γ
215	] $\mu^e \alpha$	β	$\mu^e \epsilon$		

It has been impossible to fit the following two fragments on to any of the others. Both are blank on the *verso*.

Fragm. 1 *recto*.]

+ $\epsilon\kappa\sigma\tau\iota\kappa$ / [
 $\alpha\beta$]

Fragm. 2 *recto*.]

220] $\Phi\iota\lambda\alpha\theta^{[e]}$ $\pi\rho^{[e]}$
] $\epsilon\nu\omega\chi$ $\pi\rho^e$ [
] $\Phi\iota\beta\alpha\mu\omega\nu\sigma$ [
 α] $\pi\omicron\lambda\lambda\omega$ $\pi\rho^e$ [

218 ff. This fragment might just possibly come from above the second fragment of the lower portion of f. 2, but it is impossible to be certain.

PAPYRUS 1448.—A. D. 703 (?).

Inv. No. 1425. Probably a complete roll; 1 ft. $2\frac{3}{4}$ in. \times 1 ft. $7\frac{1}{8}$ in. Written in a rapid sloping minuscule in black ink.

AN account of sums expended by Horuonchius, a notary, from Thoth of the 1st indiction to the same month in the following indiction. It seems highly probable that this person is the Horuonchius, $\lambda\omicron\gamma\omicron\gamma\rho\acute{\alpha}\phi\omicron\varsigma$, for whose $\mu\iota\sigma\theta\acute{\omicron}\varsigma$ and $\delta\alpha\pi\acute{\alpha}\nu\eta$ for twelve months a charge is made in 1433. If so, the 2nd indiction is probably the year A. D. 703-704 and, as the account ends with Thoth, it may be assumed that it was written in the Autumn of A. D. 703. In Or. 6224 (1) a $\lambda\omicron\gamma\omicron\gamma\rho\acute{\alpha}\phi\omicron\varsigma$ of this name, no doubt the same person, is mentioned as paying a tax on behalf of (?) the $\upsilon\pi\omicron\delta\acute{\epsilon}\kappa\tau\eta\varsigma$ of 'Apa Pinouton' for the 6th indiction, which, as the pagarch was Basilius, was the year A. D. 707-708 (Crum).

Col. 1.]

[+ λογος τ^ω δ] απαν^θ δ/ εμ^ω Ωρουονχ[ι^ο]^υ νο^τ απο μ Θ^ω/ ε^ω Φαρμ^ο

[δ^θ/ B] ασιλειου ναυ^τ § [ν]α[ν]λ^ο^υ ε^ω Βαβυλωνος ν^ο γ γ

[δ^θ/ Ιω] αν^ω στρ⁻ [α]νελ^θ § [.] λ[ο]γογρ⁻ ν^ο α

δ^θ/ συμ^χμ^χ τ^ο_ι [.] ε^ω ν^ο β/

5 εν ελ ν^ο γ [ε]ν χα[ρ]μ^λ ν^ο γ

[δ^θ/ § τ[ι]μ^λ χαρ^{τι}ων [αγρ]⁻ ν^ο α γ

[δ^θ/ τοις συμ^χμ^χ τ^ω ευησχ^ε χαρ^τ^λ ν^ο γ

δ^θ/ § ενοικι^ο^υ του . . . ι/ μ^μ ζ εκ ν^ο γ ν^ο β γ

δ^θ/ § τιμ^λ οιν^ω μ^ι μ^μ ζ εκ ν^ο α ν^ο ζ

10 δ^θ/ § τιμ^λ ψ^ω μι⁻ μ^μ ζ εκ ν^ο γ ν^ο β γ

δ^θ/ § τιμ^λ ελαιου μ^μ ζ εκ ν^ο ε ν^ο α ε

δ^θ/ § τιμ^λ ξυλων μ^μ ζ ν^ο α

δ^θ/ § τιμ^λ χοιρ^δ α ν^ο α

δ^θ/ § τιμ^λ προβ⁻ β ν^ο β/

15 δ^θ/ § τιμ^λ αλ^υ κ^ο/ γ ν^ο ε

δ^θ/ § μισ^θ . [.]⁻ ν^ο β γ

[δ^θ/ §] ναυ^ω απο Βαβυλωνος ε^ω Αφρο^δ ν^ο α

[δ^θ/ §] τιμ^λ κερμ^α μ^μ ζ εκ ν^ο γ ν^ο β γ

[δ^θ/ §] τιμ^λ καμ^λ λ παλλικ⁻/ ν^ο α

20 [δ^θ/] κυρ^ω Καδιτος § απολ^υ ν^ο ε

[δ^θ/] κ[υ]ρ^ω Μαρινω νο^τ τ^ω αυ^τ ν^ο α

[δ^θ/] κυρ^ω Ιακωβ § απολ^υ [ν^ο ο] μ^ο ν^ο γ

[δ^θ/] κυρ^ω Γεωργιω νο^τ τ^ω [αν]⁻ ν^ο ε

γι/ απο μ Θ^ω/ ε^ω Φαρ[μ]^θ ν^ο λθ^ε γ

Col. 2.]

25 S απο μ Π^χ β ε^δ/ ε^ω Θ^ω/

δ^θ/ § ενοικ^ι[ι]^ω μ^μ[μ]^ε ν^ο α β/

2. This may be the passage-money of Basilius, as would be the obvious interpretation of the phrase; but it is perhaps more likely that Basilius was the skipper of the boat by which Horuonchius travelled, and that *δαπανθέντα Βασιλείου* is used to mean what would more properly be expressed by *δαπανθέντα Βασιλείω*. Basilius is probably the Basilius son of Apa Cyrus, *ναύτης*, who occurs frequently in 1433, as the date suits.

4. *συμ^χμ^χ τ^ο_ι*: *συνμάχοις τοῖς*. The dative seems probable from l. 7.

5. *εν χαρ^λ*: if this is right, the second word is perhaps that which occurs in 1447, 141, 191.

7. *ευησχ^ε χαρ^τ^λ*: the first word is perhaps an attempt at *εὐσχήμονος*, but the last letter is not much like *χ* and appears more like the stroke (/) of abbreviation. *χαρ^τ^λ* should be *χαρτουλαρίον*, but the last letter is more like *ι* or *ρ* than *τ*, and the first looks like *λ*. It would be possible to read *χαρ^τ^λ* or *λαβ^ρ*.

10. *ψ^ω μι⁻*: probably *ψωμίων μικρών*.

13. *χοιρ^δ*: *χοιριδίου* or *χοιροδεφάκος* (cf. Pap. 1259, l. 9, vol. III. p. 239). The price here is 1 s., in l. 33 only $\frac{1}{2}$ s.

14. This shows a rate of $\frac{1}{3}$ s. per sheep, but in l. 34 it is $\frac{1}{2}$ s.

IV.

16. [.]⁻: possibly *ν[αν]⁻*.

18. *κερμ^α*: *κερμάτων*, i.e. miscellaneous articles? But the regular rate, $\frac{1}{3}$ s. per month, makes against this.

19. *καμήλου λόγῳ παλλικαρίου*.

20. This line is difficult. The word read as *κυρ^ω* occurs quite uninjured only in l. 22, where the *υ* is very doubtful and might be read as *να*. Here, however, the reading *κυρ^ω* seems much the most probable. If, as seems likely, *Καδιτος* is a personal name, like the words which follow *κυρ^ω* in the other lines, *κυρ^ω* is perhaps simply *κυρίως* as a title of respect. *Καδιτος* is very possibly the same as the *Χάδιτος* which several times occurs as the name of a *τόπος*; if so, *Χάδιτος* is to be taken, like so many names of *τόποι*, as the name of a former owner. *απολ^υ* is doubtful. It may be *ἀπολύσεως* in some uncertain sense, but if, as seems probable, *τοῦ αὐτοῦ* (οὗ) in ll. 21 and 23 does not refer to *Caditos* and *Jacob*, *απολ^υ* would appear to be the epithet of a person. In l. 22 *απολ[υσι]μ^ο* could well be read, in which case we must take the word as *ἀπολυσίμου*; but since the person so described has notaries under him (ll. 21, 23), we should expect him to be an official, and *ἀπολύσιμος* does not look like an official title.

	δ ^θ / ⸰ τιμ ⁷ οἰ ¹⁰ υ ^ν	μ[μ] ε	ν ^ο ε
	δ ^θ / ⸰ τιμ ⁷ χαρ ¹⁷ αγρ ⁻		ν ^ο α
	δ ^θ / ⸰ τιμ ⁷ ελαι ^ο ν		ν ^ο ς
30	δ ^θ / ⸰ τιμ ⁷ ψ ^ω μι ⁻		ν ^ο α
	δ ^θ / ⸰ τιμ ⁷ αλ ^ν κ ^θ / β		ν ^ο γ
	δ ^θ / ⸰ τιμ ⁷ ξυλων		ν ^ο ς γ
	δ ^θ / ⸰ τιμ ⁷ χοιρ ^δ α		ν ^ο β/
	δ ^θ / ⸰ τιμ ⁷ προβ ⁻ α		ν ^ο ς
35	δ ^θ / ⸰ τιμ ⁷ κερμ ⁻ λ ^ι αλλ ^ω δαπαν ^ω		ν ^ο β γ
	δ ^θ / ⸰ ναυλ ^ο ν απο Βαβυλωνος ε ^ω Αφρο ^δ		ν ^ο α ζ
	δ ^θ / ⸰ ομαδερον S λο ⁷ τ ⁷ εμβολ ⁷		ν ^ο ς γ
	γι/ ν ^ο ιε ς γ		

37. ομαδερον; obscure; just possibly a corruption of ὁμοδούων, 'untanned hides,' but this seems too great a corruption for the Greek of this account, and hides do not seem to have much connexion with the *embola*.

PAPYRUS 1449.—A. D. 710-712.

Inv. No. 1430. Incomplete roll (see below); $7\frac{3}{4}$ in. \times 3 ft. $5\frac{3}{4}$ in., with a detached fragment. Written in a small neat minuscule, sometimes round and upright, sometimes more compressed and sloping; probably the whole by one hand. The ink is chiefly black, though varying in intensity, but ll. 29-42, 51-59, 71-93 are in ink of a reddish tint. The corrections in Col. III of the *recto* are in black ink.

THE *format* of this document is somewhat puzzling, and it is difficult to decide whether it should more properly be called a book or a roll. It is certainly continuous throughout its whole length (for though now divided in several places it is clear that the tears are recent), and since the length, even without the lost half of the protocol, is 3 ft. $5\frac{3}{4}$ in., it is natural to regard it as a roll; but after the protocol and each of the columns are folds, and between the protocol and Col. I and between Cols. II and III are corresponding worm-eaten holes, so that clearly the papyrus was not rolled but folded over. Since, however, as already remarked, the whole of the papyrus is continuous, it is certain that the protocol and various columns cannot be regarded as each forming a separate folio and each pair a folded sheet. The explanation seems to be that the papyrus was folded over four times; and since the folds are inwards, to the *recto* of the papyrus, the process was as follows:—First the portion containing the protocol, which as usual is written on a strip of papyrus stuck on to the rest in the reverse order, *i. e. verso* facing the same way as the *recto* of the remainder, was folded down on to the *recto*, where Col. I is written; the two were then folded down on to Col. II, these on to Col. III, and these finally on to Col. IV.

It is not so clear whether the account was written before or after the folding, or in what order the various columns were written. Naturally one would suppose that, whether the folding took place before or after the writing of the account, the clerk would write all the columns of the *recto* first in the existing order, and would then write the columns of the *verso* in the reverse order to those of the *recto*; but there are certain facts which suggest, first, that the roll was folded before

the account was written, and, second, that a very peculiar order for writing the columns was adopted. Neglecting for the moment Col. I *recto* and Col. IV *verso*, which are on opposite sides of the same portion of the papyrus, it is to be noticed that Col. II *recto*, which is a list of sailors requisitioned for various services and is clearly a continuation of Col. I, is written in intensely black ink; and the same ink is seen in Col. III *verso*, the corresponding column on the other side, which also deals with sailors. Again, Col. III *recto*, which is an account of provisions for the fleet, is written in ink of a slightly red tint, and the same ink was used for the first half of Col. II *verso*, which is a continuation of this account; but in the middle of the column the clerk changed to black ink, which appears also in Col. I *verso*. Col. IV *recto*, which corresponds to Col. I *verso*, is left blank, except for a single line written from top to bottom of the roll. These facts suggest that the order in which these six columns were written was:—II *recto*, III *verso*, III *recto*, II *verso*, I *verso*, I *recto*. Cols. I *recto* and IV *verso* are still unaccounted for. The former, which seems from its heading to be the beginning of the whole account, which is in black ink like Col. II, and which deals, also like it, with sailors, was no doubt written first. The ink is not so intensely black as that of Col. II, but the column may have been written some time before the other. Col. IV *verso*, which deals partly with iron and partly with sailors, may have been written after the rest of the account; or, as it relates to the 8th indiction, may possibly have been written first of all or after Col. I *recto*, but on a different occasion, the account being later continued in Col. II *recto*; or, finally, the order may perhaps be I *recto*, IV *verso*, III *verso*, II *recto*. At any rate the order of the remaining columns seems fairly clear. It is difficult to fit in the detached fragment anywhere, since the roll seems complete as regards its length, except at the protocol end, and the fragment seems to come from the top of the roll rather than from the bottom. For this reason, therefore, as well as for others (see note), it seems very doubtful whether the fragment really belongs to the document. It should be added that it and all the fragments composing the continuous roll were found separately, being scattered in various parts of the collection.

The order of the columns being, as we have seen, rather uncertain, it seems best to print them in their actual order when the roll is spread out, *i.e.* I–IV *recto*, I–IV *verso*. The accounts are of a miscellaneous character, but they all relate to naval stores, or to the conscription of sailors to serve in the fleet. For the date see the note on ll. 1 and 2. Corrections are marked by thicker type.

Recto.]

Protocol.]

[.] $\begin{matrix} [Αβδελαιζις] \text{ νιος} \\ [Μαρουαν \sigmaυ] \mu βουλος \end{matrix} \left| \begin{matrix} ι γ \end{matrix} \right| \epsilon$

1, 2. The γ within the cartouche seems to be the indiction (*cf.* *Archiv.* V. p. 153). One 13th indiction was in the Governorship of 'Abd-al-'Aziz (A.D. 699–700); another was in that of 'Abd-al-Malik (A.D. 714–715). 'Abd-al-Malik, however, does not seem to have given his father's name on his protocols (*cf.* 1462, introduction), and, moreover, to take the date of the protocol as A.D. 714–715 would throw the account, which mentions the 8th

9th, and 10th indictions, outside the limits of date within which the collection probably falls (*circa.* A.D. 699–*circa.* A.D. 721). Hence the restoration here, and the date assigned at the head of the account, since, as Pauni 1st of the 10th indiction occurs (l. 49), apparently as in the past, the account would seem to have been completed, though probably not entirely written, in A.D. 712.

Col. I.]

† καταγρ^a ναυ^τ λογ^ο ακατη[ναριων . . . κου]ροσ^{ου} ινδ^ο/ θ οφειλον^τ πεμφ^θ ει/ Ανατο^λ
 λογ^ο ναυτικ/ δρομον⁻ Α[να]το^λ [δ]/ [Πακω] στρ⁻ S πι/ απο πολ^ε Απολλωνος ο^ν ιγ
 5 απο κωμ⁻ Αφροδιτω δ/ [τ^{ου} αυ⁻] Πακω στρ^a απο πολ^ε Απολλωνος ναυ^τ η μ⁻ μ^η μ^η 5
 Ισακ Απολλω ι[αυ^τ] α Θεοδοσιος Κουτ^{ου} ναυ⁻ α
 Παπας Γεωργι^{ου} α Μαρκ^ο/ Αβραμιο^ν α
 Ζαχαρι⁻ Απα Τηρ α Σαμουηλ Ενωχ α
 Ψαχο Διανου α Ισακ Μερκουριος α
 10 απο εποικ⁻/ Πακαυν^ε ναυ^τ β
 Φιλημ^ω Φιλιππ^{ου} [να]υ⁻ α Γεωργιος Διον^ν ναυ^τ α
 απο εποικ⁻/ Πακαυν^ε δ Κεραμι^{ον} Γε[ω]ργιου Ερμαω^τ ναυ⁻ α
 απο εποικ⁻/ Εμφυτ^ε Ηλιας Θλι⁻ του ναυ^τ α
 απο εποικ⁻/ Ποιμην^ν Ιω[σ]η[φ . . .] . ερω ναυ^τ α
 15 [γι/ ο^ν] ιγ μ^τ δα[παν^η] μ^μ 5 S ναυ^{ου} [.]^τ Απο^λ εν^τ πλοι⁻
 Φιλο^θ S Ηλι⁻ προ^ο ναυ⁻
 16]^κ . [.] δ⁻/ ευκλ^ε
 δουκ^ο/

Col. II.]

17 λογω Τεφ^υ ναυ^τ δ
 Αφροδιτω
 Απα Κυρος Πιβλ⁻ ποιμ^ε ν^ο [β]/ Φρηρ Αβ⁻ Αβραμιο^ς ν^ο S
 20 Εμφυτ^ε
 ν^ο 5 β/ . . Απα Κυρος Μουσai^{ου} S Παπ[ι]ο[υ]θιος ν^ο γS
 Κεραμι^{ον}
 Κολλου^θ Ψοι^{ου} ν^ο β/
 λογω Χωνει^ς ναυ^τ β
 25 κωμ^η Αφρο^θ
 Σεου^θ Καυλο ν^ο α Καυ[μ]α Ανθεριας ν^ο β/

4. Ανατο^λ: the traces at the beginning are very unlike α.

5. η μ⁻: η is clearly the number of sailors from Aphrodito, and not to be taken with μ⁻, which is obscure and seems superfluous. Perhaps it is for μ(ηνών), μ^η μ^η being accidentally written as well; more probably it stands for μ(ετὰ) (δ)α(π)άνης) (cf. l. 15).

11. Φιλημ^ω: sic, for Φιλήμω(ν).

12. Apparently this sailor was provided (his wages, etc., paid) by Keramion and Pakaunis jointly.

15. Απο^λ: probably the city; it seems as if the ναῦλον were only from Aphrodito to Apollinopolis. As the person charged with the duty of collecting the sailors came from Apollinopolis, it is possible that that city was the place where the sailors were to meet, and that their passage from there to the fleet was paid for out of the central treasury.

εν^τ πλοι⁻: ἐν τῷ πλοίῳ.

προ^ο: cf. 1435, 113, note.

17. Τεφωθ(εως): it is not clear what is the significance of this name and Χωνει^ς in l. 24. The latter name is not found elsewhere in the collection; Τεφῶθις occurs several times, but always (with one exception) as a place for the παραχώματα of which work-

men are requisitioned. Here, however, it is sailors, not workmen, who are required, and it is difficult to see what they could be wanted for. For the one other instance of sailors in connexion with Tephythis cf. 1438, 4, and note there.

19. Αβ⁻: probably for *Απα.

21. The dots are in the MS. Απα Cyrus is apparently either a surety or a substitute for Papnuthius. If the former, the 6½ s., inserted by the original hand, is the amount in which he was bound; but ll. 74, 76, where men are entered, as here, ὑπέρ another person, and are apparently themselves providing a surety, make the latter more probable. The 6½ s. may still be the amount of the security, though the surety's name is not given. From ll. 69, 74, 76 this seems probable. The significance of the sums after the names is not clear; perhaps also the amount of security, in which case the 3½ s. here will be the amount of the original surety for Papnuthius; but one would expect less variation in the amounts. If the money were the sailors' wages the amounts would be uniform.

26. Κυνμα: the same person occurs in 1420, 8, 1457, 90, 112, 116.

S των φυν̄ εποικ/ Εμφυν̄ Φωκα Μακαρι^{ου} ν^ο § ναυ^τ α
[]- ε

Col. III.]

- + λογ^ο δαπαν^η ναυ⁻ S Μω[αγαρ] ρ̄ πεμφ^[θ] ει/
30 υποδο^χ Ιεζεκιηλ Ψεμνου^ς § οὐ ργ μ̄μ̄ τ̄ ψ^[ω] α^[τ] ρ̄η οσπρ^ε αρ^τ ιγ ελαι^{ου} μ^[ε] ζ̄ γ̄ η̄
οξ^[ου] μ^ε ν̄ ζ̄ γ̄ η̄
31 α αλ^υ κ^θ/ ιθ̄ §
31 δ- / αυ^τ § δαπ[αν^η Μ]ωαγαρ̄ ρ̄ αλ^ε αρ^τ ο . αρ^τ ιη οξ^{ου} μ^ε τ̄ εψ^η μ^ε ιζ̄
32 γι/ αλ^ε αρ^τ ο ψ^ω αρ^τ οη οσπρ^ε αρ^τ λα ελαι^{ου} μ^ε ζ̄ γ̄ η̄ οξ^{ου} μ^ε ξ̄ γ̄ η̄ εψ^η μ^ε ιζ̄
αλ^υ κ^θ/ ιθ̄ §
33 υποδο^χ Ψηρε Κου^ι S Δανειτ̄ πρ^ε
34 § δαπαν^η ναυ^τ οὐ ιε μ̄^η μ̄^η τ̄ ψ^ω αρ⁻ ς οσπρ^ε αρ̄ ιε ελαι^{ου} μ^ε θ̄ οξ^{ου} μ^ε θ̄
34 α αλ^υ κ^θ/ κβ̄ §
35 § δαπαν^η μαν^λ S ναυ^τ αλ^ε αρ^τ ς̄ ψ^ω αρ⁻ με οσπρ^ε αρ̄ κ̄ς οξ^{ου} μ^ε ῑ αλ^λ κ^θ/ λ̄
36 § δαπ^α ναυ^τ γ̄ μ̄μ̄ β̄ ψ^ω αρ^τ τ̄ αρ^τ [δ̄] ελαι^{ου} γ̄ τ̄ οξ^{ου} γ̄ τ̄
αλ^υ κ^θ/ ᾱ §
37 γι/ αλ^ε αρ^τ ς̄ ψ^ω αρ⁻ ρ̄ οσπρ^ε αρ̄ μ̄ ελαι^{ου} μ^ε θ̄ γ̄ τ̄ οξ^{ου} μ^ε ιθ̄ γ̄ τ̄
αλ^υ κ^θ/ νδ̄
38 S § ναυ^λ πλοι^{ου} ν^ο ζ̄ § μισ^θ Ψηρε Κου^ι ν^ο β̄
υποδο^χ Αθανασι^{ου} Παυλ^{ου} § ναυ⁻ οὐ λε μ̄^η μ̄^η τ̄ κ^{ου}/ Αιγ^η
40 ψ^ω αρ⁻ σι [ο]σπρ^ε αρ̄ λε ελαι^{ου} μ^ε κα οξ^{ου} μ^ε κα αλ^υ κ^θ/ νβ̄ . . . ν^ο εδ̄
ναυ^λ πλοι^{ου} ν^ο § μισ^θ τ^{ου} αυ⁻ Αθαν⁻ ν^ο
[υποδο^χ Σενου^θ δι]ακ^ο/ α[πο] ε[ποι]κ[ε] / Παροβ̄] Κελωλ λ̄ δα^τ Μωαγαρ̄ δρομ^ο μ̄^[ο]

Col. IV.] This is hardly to be called a column. There is only one line, written from top to bottom of the roll :—

υπολ⁻ ν^ο χ̄ε γ̄ ε δ/ ν^ο χ̄μες γ̄ δ/ τ^ω κ^τ/ελ^θ S υπο[στ]η^ε δ̄μτ[

Verso.]

Col. I.]

- + λοιπ^ο διαν^υ των καρ^α ρ^α [] φοιν^[ι^ε/ . . .] ξ̄ν^λ κ^ε/ κ̄ζ̄
45 ωμου^ν ᾱ κηρ^{ου} κ^ε/ [

28. To read [γι/ ναυ]⁻ ε is inconsistent with the numbers which have preceded, but one would expect a total in this short line.

30. υποδο^χ: probably υποδοχείου.

ψ^ω: ψωμίων.

31 α. A continuation of l. 31.

31. The dot is in the MS. It is inserted to show that no loaves were required for the *Μηκᾶνιρῦν*. The ἀρτ(άβαι) η̄ refers to ὀσπρεον. αλ^ε = ἀλεύρων.

34 α. A continuation of l. 34.

35. με(τρα) ι: something washed out after this.

37. αρ(ταβαι) ρ: the correct sum, with the added line, is ρμα,

and without, ρλε. The original figures seem to have been washed out, but the clerk has forgotten to insert the correct ones. In the other cases the corrections have been made.

41. The figures have not been inserted.

42. The supplements are from l. 55.

43. The relation of this line to the rest is not clear.

45. ωμου^ν: obscure as it stands, but, as all the articles here are evidently intended for shipbuilding, the word is probably a mistake for ωμοβ^ν (= ὠμοβύρσια?).

φοιν^ε: φοινικοδόκια.

λοιπ^δ διανύ τ^{ου} Κλ^ν οφ[ειλ][οντ ανν]σ^θ παρ^α Παπουω[ν]ς ς ινδ^ο/ η

σ—

μασ^ε ς ι αγκ^ν/ β β/ ς λ^π σιβ^ε ς

Space of 3 inches.

παραδ^ο/ τ^ω εξ^η στικ^ο/ κουρσ^{ον} ι^δ/ ι

- 49 Π^ν α ι^δ/ ι δ/ Σενου^θ διακ^ο/ απο Παροβ Κελωλ' παραδ^ο/ εν Ταμια^θ Ι . [. . . .] κ^ι^{ου} τ[ου]
 εν^δ διοικ^ν/ λ δαπαν^ν ναν^τ κ 'S Μωαγαρό^ρ κ^{ου}/ Ανατο^λ
 50 αλ^ε αρ^τ πε ψ^ω αρ^τ ρζ[? β]/ οσπρ^ε αρ^τ κη ελαι^{ου} μ^ε β γ δ οξ^{ου} μ^ε ι γ αλ^ν κ^ο/ λθ

Col. II.]

] κ^ι^{ου}/ ι^δ/ ι δ/ Ζ[αχαρια ?

- 52 υπ[οδο]^χ Μουσαι^ν Σενου^θ ς [δαπαν^ν ν]αν^τ ια λ δρομ^ο κ^ι^{ου}/ Αιγ^π ψ^ω αρ^τ ξς οσπρ^ε αρ^τ ια
 ελαι^{ου} μ^ε γ γ οξ^{ου} μ^ε γ γ

- 53 / δ- / αν^τ ς δαπαν^ν μανλ^ν ακ^ν/ S δρομ^ο Αιγ^π κ^{ου}/ αλ^ε αρ^τ π οσπρ^ε αρ^τ ις οξ^{ου} μ^ε ζ
 εψ^η μ^ε κα

54 γι/

- 55 υποδο^χ Σενου^θ διακ^ο/ απο επ^{αι} Παροβ Κελωλ αλ^ν κ^ο/ λ

- 56 / ς δαπαν^ν ναν^τ ακ^ν/ S δρομ^ο ον^τ ει/ Ανατο^λ ο^ν κ μ^ι μ^ι τ ψ^ω αρ^τ ρ . [ο]σπρ^ε αρ^τ κ
 ελαι^{ου} μ^ε ι β οξ^{ου} μ^ε ι β

- 57 / ς δαπ^α μαν^λ S ναν^τ δρομ^ο ον^τ ει/ Ανατο^λ δτ/ αν^τ Σενχ^ν αλ^ε αρ^τ ςζ ψ^ω αρ^τ λ
 οσπρ^ε αρ^τ ε αλ^ν κ^ο/ τ

- 58 ς δαπαν^ν ναν^τ β λ ναυ^τικ/ δρομ^ο Ανατο^λ δ- / αν^τ ψ^ω αρ^τ ι β
 αρ^τ β ελαι^{ου} μ^ε α γ β

59 γι/

- 60 υποδο^χ Ιεζεκιηλ πιστικ^ο/ ς δαπαν^ν ναν^τ 'καστελλ^ν κ^{ου}/ Αιγ^π ο^ν μα μ^ι μ^ι τ ουτως
 ψ^ω αρ^τ σμ^τ οσπρ^ε αρ^τ μα ελαι^{ου} μ^ε κδ γ τ οξ^{ου} μ^ε κδ γ τ αλ^ν κ^ο/ ξα

αφ^ω πεμφ^θ ει/ Βολβυ^θ δ- / αν^τ Ιεζεκιηλ

- 63 υποδο^χ Γεωργι^ν πι/ απο Παροβ 'Κελωλ' ς δαπαν^ν Μωαγαρό^ρ καστελλ^ν αλ^ε αρ^τ ς
 [ο]σπρ^ε αρ^τ ιε οξ^{ου} μ^ε η εψ^η μ^ε κδ

64 αφ^ω

σ—

- 65 πεμφ^θ ει/ Βολβυ^θ δ/ οσπρ^ε αρ^τ ιε οξ^{ου} μ^ε η [

46. Παπουως: for this name (= Papwōnsh) cf. 1431, 20.

47. μασ^ε: μασερτ or μασζερετ.

48. παράδοσις τῶν ἐξῆς στ(ι)χῶν κοῦρσου ἰνδικτιόνοιο ι.
 49. Ταμαθ(ι): Damietta; cf. 1354, 12, 22. The following

words are probably the name and patronymic of the διοικητής of the naval station there.
 51. The entry at the end is an overflow from the following line. So, too, in l. 55.
 53. δαπανη(ς): the first part of the word is confused and may be a correction.
 Αιγ(υ)π(του) κου(ρου): these words should be in the reverse order.

54. The total has not been filled in. So in l. 59. γι/ here is possibly a later addition, though by the same hand.

56. ει(ς): probably 'in,' not 'to' or 'for'; cf. 1374, 1, note.

ρ.: the letter following ρ looks like η or κ. If the latter, a figure in addition may be lost in the lacuna after it, which is, however, a small one.

57. Σενχ^ν: sic, apparently, but Σενουθ(ίου) must be meant. The letter read as χ is not the monogram of ου.

58. αρ(ταβαι) β: this refers to ὁσπρεον.

59. The entries at the end are a continuation of l. 58.

60. καστελλ(ατων): cf. 1434, 35, note.

62. Βολβυθ(ινην): Rosetta.

65. δ(ια): the name has not been inserted.

Col. III.]

+ λογω ναυτικ/ κουρσ^[ου] Αιγ^π ψ . [.]λ[.] Παπνοι^θ στρ⁻
καρ^α . υπο Αθανασι^[ου] Νηρ³ [S A] θανασιος Ζαχαρ⁻ απο Αφρο^δ ναυ⁻ κγ
κωμ⁷ Αφροδιτω ναυ^τ ιδ
70 ν^ο β/ αν^τ Ψατο^ν Παμμε^ς Αθανασι^{ου} Νηραλ⁻ [ν^ο] δ γ Αθανασι^{ου} Ζαχαρ⁻ ν^ο ς γ
Πετρος Ψατου [ν^ο] ς Πκου^ι Ιωαννης ν^ο α
Ανουπ Φιφφνγορ [ν^ο] β/ Φωκα Μαρκος ν^ο β/
Φιλο^θ Μακαρι^{ου} Φεζ [ν^ο] α Σζαμουλ Πουατα ν^ο β/
Ισακ Ηρακλει^ν περ^χ [ν^ο] β/ Ματοι Απα Κυρου ν^ο β/
ν^ο β/ = = = Σενου^θ Πεσυνθιος ς Γεωργιος γναφ^ε ν^ο δ γ
75 Δαυειδ Πκοορε [ν^ο] β/ Πεβω Γεωργιος ν^ο β/
ν^ο ς = = = Πεσυν^θ Στζαμουλ ς Μουσai^{ου} Σενουθιος ν^ο δ γ
ε[ποι]κ[./] Π[α]καυ[ν]εως ναυ^τ ε
[ν^ο] [] Κ[ολλ]ου^θ [] τ^ον [.] . φ^ν . ς β/
.

Col. IV.]

λογ^ο σιδηρ^{ου} τ^{ου} δημ^ομ^ο ινδ^ο/ η
80 επιζ⁻ δ⁻/ [μασι]^ω ι κ^ε/ δς αφ^ω το γ
κ^τ/ αυταξ[/] δ⁻/ μασι^ω ζ κ^ε/ βς [. . . .]λ⁻ δ⁻/ μασι^ω γ κ^ε/ β
αφ^ω
—
πεμφ^θ δ/ Βικ^τ/ Φοιβ⁻ χαλκ^[ω]/ εν ει^δ/ κ^ε/ α ς οβς
δ^τ/ αυ⁻ εν απαρ⁷ ς ν^ο [.] κ^ε/ α ς κςζ αφ^ω δ^θ/ Μηνατι^{ου} πι/ ν^ο ιγ γ

67. The dot is in the MS. Its purpose is not clear. Perhaps accidental.

Νηρ³: Νηραλ⁻; cf. l. 69. These two persons were themselves to serve, and were also charged with the duty of collecting the other sailors.

69. αν^τ: ἀντιφωνητοῦ. The 3 s. is apparently the amount in which he was bound. For the sums after the names cf. note on l. 21.

70. Ψατου: corrected from Ψατη.

71. Φιφφνγορ: an extraordinary name, but all the letters seem certain.

72. Φεζ: apparently the father of Macarius. Possibly we should read Φεξ (cf. 1420, 104, where ξ is certain) but the last letter is much more like ζ.

73. περ^χ: περιχύτης; cf. 1452, 35.

74. The meaning of the commas, here and in l. 76, is apparently that Psatus (Copt. Psate) was surety for these persons also. For γναφέ(ως), cf. note on l. 90.

76. Something is washed out after Στζαμουλ. No doubt ν^ο δ γ was written there first. The transliteration στζ for ς (properly σ, σαιουγλ) is to be noted; cf. 1459, 52. There is also an instance in Or. 6205 (Crum).

80. δ⁻/ μασι^ω: doubtful. δ⁻/ looks like an epithet of μασι^ω; but more probably, supposing σ to be incorrectly put for ζ, we may

explain the line as δια μαζ(ζ)ίων ι, κεντηνάρια δι, ἀφ' ὧν τὸ γ, i. e. '(iron), counted by lumps, 10, counted by weight, 4½ quintals, of which a third (is counted off for waste).' That σ is an error (mispronunciation) for ζ is almost certain, since μασι^ω is quite unknown and iron is elsewhere in the collection reckoned by μαζία. The lumps under the first heading in l. 81 weighed less than those under the second.

81. αυταξ[/]: sic apparently, but αὐτεξ(ουσίαν) must be meant. Its meaning in this connexion is uncertain, especially as the phrase with which it is contrasted is mutilated.

83. χαλκ^ω: χαλκώματα. If the reading is right, as the articles here are taken out of the quantity of iron entered in l. 81 (ἀφ' ὧν, l. 82), the χαλκώματα are made of iron. Hence this is another instance of the use of χαλκωμα as something made of metal generally; cf. 1368, 4, note.

84. (υπερ) νο(μισματων): the reading seems certain, but the phrase is curious. One would expect (ὑπέρ) κεντηναρίων) x νο(μίσματα) γ, and perhaps something has been omitted. The 1 k. 27½ l. further on in the line refers to articles ἐν εἶδει.

δ^θ/: this should be δαπανθέντα, but the connexion with what precedes is not obvious. Perhaps part of the ἀπαργυρισμός was devoted to the δαπάνη of Menatius. The additions on this page are apparently by the original clerk and with the same ink, but written more rapidly than the rest.

PAPYRUS 1450.—A. D. 709.

Inv. No. 1446. $5\frac{1}{2}$ in. \times $8\frac{1}{4}$ in. In a round but slightly sloping minuscule of medium size; ink of a rather light colour. With Arabic heading.

THIS account was found with 1339, but its contents show that it was sent not with that letter but with 1337. As it relates to the navy, it is given here, after 1449.

الى صاحب اشقوة فى 'اجر' ثلثة ذواتية 'من ذواتية المعبر' جهة

[+] $\chi\nu^{\omega}$ δ [.] π [.] \cdot $\tau\epsilon\lambda\epsilon\sigma\tau^{[10]}$ δ / $\Lambda\epsilon\iota^{\alpha}$ $\nu\iota$ $\Sigma[\omega]$ $\rho\alpha\epsilon\iota\kappa$ δ $\mu\iota\sigma^{\theta}$ $\tau\omega\upsilon$ $\epsilon\xi^{\eta}$ $\nu\alpha\nu^{\tau}$ $\kappa^{\omega\nu}$ $\Lambda\epsilon\gamma^{\pi}$ $\iota\nu\delta^{\circ}$ η
 $\kappa\omega\mu^{\eta}$ $\Delta\phi\rho\omicron\delta\iota\tau\omega$ $\epsilon\pi\iota\zeta^{[17]}$ $\nu^{\tau}\nu^{\tau}$ $\xi\eta$
 $\alpha\phi$ $\omega\upsilon$

5 $\epsilon\mu\beta\lambda^{[9]}$ $\epsilon\iota$ / $\kappa\alpha\rho\rho^{-}$ σ \cdot π^{θ} $[...]$ τ \cdot μ^{τ} $\nu\nu^{-}$ π $\mu\iota\sigma^{\theta}$ δ / $\Lambda\epsilon\iota[\alpha\nu]$ ν^{τ} $\xi\epsilon$
 6 $\mu\iota\sigma^{\theta}$ δ $\epsilon\mu\beta\lambda^{\theta}$ δ / $\Lambda\epsilon\iota\alpha\nu$ \cdot $[...]$ π^{α} δ^{θ} / $\kappa\omega\mu$ $\nu\nu^{-}$ $[\gamma]$
 6 (cont.) $\epsilon\kappa$ ν° $\epsilon\zeta$ ν° $\iota\epsilon\zeta$

1. Arabic address: To the *Ṣāḥib* of Ashkūh concerning the wages of three sailors of the sailors of the ferry for

2. $\Lambda\epsilon\iota\alpha(\nu)$: Hayyān.

$\epsilon\xi^{\eta}$: $\epsilon\xi\eta$ s.

5, 6. $\epsilon\mu\beta\lambda\eta\theta\epsilon\iota\tau\epsilon\varsigma$ $\epsilon\iota\varsigma$ $\kappa\alpha\rho\acute{\alpha}\beta\omicron\upsilon\varsigma$... $\mu\epsilon\tau\acute{\alpha}$ $\nu\alpha\nu\tau\omega\upsilon$ π $\mu\iota\sigma\theta\acute{\alpha}\nu\tau\omega\upsilon$ $\delta\iota$

$\Lambda\epsilon\iota\alpha\nu$, $\nu\alpha\upsilon\tau\alpha\iota$ $\xi\epsilon\iota$. $\mu\iota\sigma\theta\omega\theta\acute{\epsilon}\nu\tau\epsilon\varsigma$ $\kappa\alpha\iota$ $\epsilon\mu\beta\lambda\eta\theta\acute{\epsilon}\nu\tau\epsilon\varsigma$ $\delta\iota$ $\Lambda\epsilon\iota\alpha\nu$... $\kappa\omega\mu(\epsilon?)$, $\nu\alpha\upsilon\tau\alpha\iota$ γ $\epsilon\kappa$ $\nu\omicron\mu\iota\sigma\mu\acute{\alpha}\tau\omega\upsilon$ $\epsilon\zeta$. The σ after $\kappa\alpha\rho(\acute{\alpha}\beta\omicron\upsilon\varsigma)$ seems to stand alone, and is therefore perhaps a numeral, giving the number of ships. The word after it may be $\theta\pi[\iota\sigma]\theta(\epsilon\nu)$. $\mu\epsilon\tau\acute{\alpha}$ cannot mean 'including'; it must be 'in addition to.'

PAPYRUS 1451.—A. D. 701-702 or 716-717 (?).

Inv. No. 1424. Fragments of a book. Written in a round, rather large minuscule, in black ink.

THE following account is a somewhat puzzling one. As the main portion, excluding the headings, consists of a list of names followed by two sums of money, the first of which is described as $\delta\iota\alpha\gamma\rho\acute{\alpha}(\phi\omicron\upsilon)$ and the second as $\delta\alpha\pi\acute{\alpha}\nu(\eta\varsigma)$, it might be supposed that the account is one of poll-tax and $\delta\alpha\pi\acute{\alpha}\nu\eta$, and it should in that case go in the second section of accounts. Both the general heading, however, and the single sub-headings seem quite inconsistent with this. The general heading, being very incomplete, is not very clear, but as it contains the word $\kappa\acute{\omicron}\upsilon\rho\sigma\sigma\upsilon$ it seems to exclude the possibility of the account being one of poll-tax; and the sub-headings consist of some such phrase as $\lambda\omicron\gamma\phi$ $\kappa\acute{\omicron}\upsilon\rho\sigma\sigma\upsilon$ $\Lambda\nu\alpha\tau\omicron\lambda\eta\varsigma$ or $\lambda\omicron\gamma\phi$ $\epsilon\rho\gamma\alpha\tau\omega\upsilon$ Ἱερουσολύμων followed by a number of sailors or workmen and a sum of money. This naturally suggests that the register is one of requisitions for various services, the wages and expenses of the sailors and workmen being charged on the tax-payers, and but for the occurrence in ll. 144, 145, and probably 25, of the word $\delta\iota\alpha\gamma\rho\acute{\alpha}(\phi\omicron\upsilon)$ one would suppose the first of the two sums to be $\mu\iota\sigma\theta\acute{\omicron}\varsigma$, and the second, $\delta\alpha\pi\acute{\alpha}\nu\eta$, to signify the cost of provisions, etc. $\delta\iota\acute{\alpha}\gamma\rho\alpha\phi\omicron\nu$, however, is a difficulty. No very convincing explanation suggests itself. The account might be taken as one of poll-tax and $\delta\alpha\pi\acute{\alpha}\nu\eta$ paid by (or for) persons absent from home on the Government service, but the form

of heading, *λόγω κτλ.*, and the general heading seem quite inconsistent with this, and, moreover, in frags. 11 and 12 requisitions of sailors and workmen without money-payment are noted; though for that very reason it is perhaps doubtful whether these two fragments really belong to the book. Again, it may be that a portion of the poll-tax was specially set aside for the wages of persons engaged in certain services (the *λογίσιμα* of 1414, etc. ?); or, lastly, *διάγραφον* may be used in some other sense than poll-tax. Perhaps the *διάγραφον* of fragm. 16 is not to be connected with the rest of the account and δι[in l. 25 not to be read as *διαγραφ*^a; in any case it seems very unlikely that the account has anything directly to do with poll-tax.

The fragments of this book having been collected from many different places, there is no external evidence as to the order of folios.

Fragm. 1 *verso*.] = Fol. 1 *b*.

Φ εν ου[οματι του Θυ του] [. . . .]
 ελεημ[ονος S φιλανθρωπ] [. . . .]
 الرحمن الرحيم [بسم الله]
 5 η ουκ εστι θ[ς ει μη ο Θς μονος] [. . . .]
 Μααμετ α[ποστολος Θεου]
 محمد رسول الله [لا اله الا الله و]
 Αβδε[λ
 [. . . .]

Fragm. 2 *recto*.] = Fol. 2, upper part.

διαφο]ρων κουρσ^{ου} κωμ. Αφρο^δ ιν^δ/ ι[ε ?
 10]
] αγγ^γ γ ιν^ο ιη [
 ιν^ο ε δ] απαν ιν^ο α ζ γι/ ιν^ο ζ ζ αφ^ω κ^τ/β^λ ιν^ο ε λ ιν^ο ζ [ζ
 ιν^ο δ] ιν^ο β γι/ ιν^ο ζ ε ιν^ο [ζ
] γ [γ]ι[/ ιν^ο]

Fragm. 3 *recto*.] = Fol. 2, lower part.

15 ιν^ο δ] ιν^ο β γ γι/ ιν^ο ζ γ ιν^ο ε [λ ιν^ο ζ γ
] ερ^γ β ιν^ο ιη [
 ιν^ο] ε ιν^ο δ γι/ ιν^ο θ αφ^ω ιν^ο ε λ ιν^ο [θ
 ιν^ο] ε ιν^ο δ γι/ ιν^ο θ ε ιν^ο [θ

9. *διαφορων κουρσου*: cf. 1452, 29, from which it is probable that the phrase ran something like *ἀκατίων καὶ δρομοναρίων διαφόρων*; but it would be more natural to take *διαφόρων* with *κουρσ^{ου}*, which is therefore, perhaps, a slip of the pen for *κούρσων*.

ινδ(ικτινος) ιε: from frags. 11, 12; but as it is not abso-

lutely certain that they belong to the same book as the rest, the reading is a little doubtful.

15 ff. That this fragment is part of the same folio as fragm. 2 seems certain from the discolouration. The *recto* and *verso* of the two are therefore given together.

	]				$\nu\alpha\nu^{\tau\tau}$	$\iota\alpha$	ν°	\omicron	[
20	ν°	δ	ν°	$\beta\varsigma$	$\gamma\iota/$	ν°	$\varsigma\varsigma$	$\alpha\phi^{\omega}$	ν°	\leq	λ	ν°	[$\varsigma\varsigma$
	ν°	ϵ	ν°	$\alpha\varsigma$	$\gamma\iota/$	ν°	$\varsigma\varsigma$			\leq		ν°	ς [ς
	ν°	$\delta\beta/$	ν°	$\alpha\varsigma\gamma$	$\gamma\iota/$	ν°	$\varsigma\varsigma$			\leq		ν°	ς [ς
	ν°	ϵ	ν°	$\alpha\varsigma$	$\gamma\iota/$	ν°	$\varsigma\varsigma$			\leq		ν°	ς [ς

Fragm. 2 *verso*.]

		$\nu\pi\omicron\tau\alpha\gamma^{\eta}$	$\kappa\omega\mu$	$\Lambda\phi^{\delta}$	λ	κ	[ν°
25	$\Theta\epsilon\omicron\delta\omega\rho^{\nu\circ}$	$\Delta\alpha\nu\iota\delta$					$\delta\iota$ [$\alpha\gamma\rho^{\alpha}$
	Κολλου^{θ}	Ιερεμι^{α}					[
	$\Lambda\nu\omicron\upsilon\phi$	$\Phi\iota\lambda\omicron^{\theta}$					[
	$\Gamma\epsilon\omega\rho\gamma\iota\omicron\upsilon$	$\Sigma\epsilon\nu\omicron\upsilon^{\theta}$					[
	$\iota\omicron\upsilon\upsilon$	$\dot{\iota}\omega\sigma\eta\phi$					[

Fragm. 3 *verso*.]

30	[$\text{Κ}\omega$]	$\nu\sigma\tau^{\alpha}$	Μακαριου}	[	ν°
	$\Theta\omega\mu\alpha$	$\text{Β}\eta\sigma\alpha$			[ν°
	Πεκυσιου	$\Sigma\iota\mu\omega\upsilon$	$\pi\rho^{\epsilon}$		ν° [
	$\Sigma\alpha\rho\alpha\pi\iota\omicron\upsilon$	$\text{Μουσαι}^{\nu\circ}$	$\omicron\iota\kappa^{\delta}/$		[ν°
	$\Sigma\epsilon\nu\omicron\upsilon^{\theta}$	$\Psi\omicron\nu$		ν°	δ [

Fragm. 4 *recto*.] = Fol. 4?

35	γ	Πεδιαδων
	$\lambda\omicron\gamma\omega$	$\pi\alpha\rho\alpha\chi\omega\mu^{[a]}\ \text{Τ[εφν}^{\theta}$
		$\text{Αβρααμ}\ \Phi\iota\lambda\omicron^{[\theta]}$
	$\lambda\omicron\gamma\omega$	$\epsilon\rho\gamma\text{--}\ \text{Ιερουσολ}^{\nu}\ [$
		$\Gamma\epsilon\omega\rho\gamma\iota\omicron\upsilon\ \Pi[$
40	$[\lambda\omicron\gamma]$	$\omega\ \kappa\omicron\upsilon\rho\sigma^{\circ\upsilon}\ \theta\alpha\lambda\alpha\sigma[\sigma\eta\varsigma$

Fragm. 4 *verso*.]

	ν°	$\delta\varsigma$	]	ν°	$\alpha\varsigma$	$\gamma\iota/$	ν°	ς	$\alpha\phi^{\omega}$	$\kappa^{\tau}/\beta^{\lambda}$	ν°	\leq	λ	ν°	ς
	ν°	$\iota\varsigma$	]	ν°	γ	$\gamma\iota/$	ν°	$\iota\theta$			ν°	$\ddot{\iota}$		ν°	θ
	ν°	ς	]	ν°	γ	$\gamma\iota/$	ν°	θ				\leq		$\nu^{[o]}$	θ
45									$\nu\alpha\nu^{\tau\tau}$	δ	ν°	κ			
	ν°	$\delta\varsigma$	]	ν°	β	$\gamma\iota/$	ν°	$\varsigma\varsigma$			ν°	\leq		[ν°	ς]

19. ν° \omicron : since neither in the sums for sailors nor in those for workmen is there any constant rate per man, it is impossible to restore what is lost here.

23. This seems to be the bottom of the folio, but as ll. 20-23 do not make up the amount in l. 19, this section must have

been continued on the next page. Consequently l. 24, which is, as a matter of fact, different in form from the usual headings, cannot be a fresh heading.

43. γ and $\gamma\iota/$ ν° $\iota\theta$ are corrections.

45. Possibly a later addition, but by the same hand.

Fragm. 5 *recto*.] Perhaps the lower part of the same folio as 4.

[? β Π]εδιαδων

λογω παραχωμα Τεφν^θ

Κωνστ⁻ Αθανασιο[υ

50 λογω κουρσ^{ου} Ανατολ. [

Κολλου^θ Φιλοθ^ε/ [

λογω παρ^αφυλλαγ. τ^ω στομ[ι^ω

Φ[οι]βαμμων Μακ^α/ [

Ιωσηφ Βικτορ [

Fragm. 5 *verso*.]

55] γι/ ν^ο ςς

Fragm. 6 *verso*.] The first half of a sheet (?).

εποικ^α/ Εμφυτευτων

λογω παραχωμα Τεφν^θ [

Μακ^α/ Τερτο[

Recto blank.

Fragm. 7 *verso*.] The first half of a sheet.

εποικ^α/ Βουνων

60 λογω εργ⁻ Ιερουσολ^υ [

Φωκα Πτηρου [

λογω κουρσ^{ου} Ανατολ. [

Fragm. 7 *recto*.]

		]	β		ν ^ο ιη
		γ ^ι / ν ^ο]	θ	αφ ^ω ν ^ο ≐	λ ν ^ο θ
65		]	γ ^ι / ν ^ο θ	ν ^ο ≐	λ ν ^ο θ
		]	ναυ ^{ττ} γ		ν ^ο ιθς
		]	γ ^ι / ν ^ο ςς	αφ ^ω ≐	λ ν ^ο ςς
		]	γ ^ι / ν ^ο ςς	≐	λ ν ^ο ςς
	ν ^ο ςς]	ν ^ο	γ ^ι / ν ^ο ςς	≐	λ ν ^ο ςς
70		]	ναυ ^{ττ} β		ν ^ο ις γ
	ν ^ο γς]	ν ^ο	ας γ ^ι / ν ^ο ε		
	ν ^ο δ γ]	ν ^ο	ας γ ^ι / ν ^ο ες γ		

Fragms. 8 and 9 *recto*.] The second half of a sheet.

[8.] $\epsilon\pi\omicron\iota\kappa^{\circ}/\Sigma\alpha\kappa\omicron\omicron\rho[\epsilon$

Space of 3 inches.

$\epsilon\pi\omicron\iota\kappa^{\circ}/\text{Α} \gamma\iota\omicron\upsilon \Pi\iota[\nu\omicron\upsilon\tau]\iota[\omega\nu\omicron\varsigma$

75 [9.] $\lambda\omicron\gamma\omega \mu\alpha\sigma\gamma\iota^{\delta} \text{Ι} \epsilon\rho\omicron\upsilon\sigma\omicron\lambda[\nu$
 $\lambda\omicron\gamma\omega \kappa\omicron\upsilon\rho\sigma^{\omicron\upsilon} \theta\alpha\lambda\alpha\sigma\sigma^{\eta} [$
 $\lambda\omicron\gamma\omega \kappa\omicron\upsilon\rho\sigma^{\omicron\upsilon} \text{Α} \nu\alpha\tau\omicron\lambda[\eta$

$\alpha\nu^{\theta}\nu^{\theta} \text{Α} \gamma\iota^{\omega} \text{Μ} \alpha\rho\iota^{\alpha}$

$[\lambda\omicron\gamma\omega \kappa/]^{\omicron\upsilon} [$

Fragms. 8 and 9 *verso*.]

80 [8.] $] \S \gamma\iota/ \nu^{\circ} \theta \alpha\phi^{\omega} \kappa^{\tau}/\beta^{\lambda} \nu^{\circ} \approx \lambda^{\circ} \nu^{\circ} \theta$
 $\nu^{\circ} \delta \gamma \quad \nu^{\circ}] \alpha \gamma\iota/ \nu^{\circ} \epsilon \gamma^{\circ} \nu\alpha\nu^{\tau\tau} \alpha \nu^{\circ}$
 $\nu^{\circ} \gamma \quad \nu^{\circ}] \alpha \S \gamma\iota/ \nu^{\circ} \delta \S \alpha\phi^{\omega} \approx \lambda^{\circ} \nu^{\circ} \delta \S$
 [9.] $\nu^{\circ} \gamma] \delta\alpha\pi\alpha\nu^{\circ} \nu^{\circ} \alpha \S \gamma\iota/ \nu^{\circ} \delta \S [\alpha]\phi[\omega \approx] \lambda^{\circ} \nu^{\circ} \delta \S$
 $] \quad \nu\alpha\nu^{\tau\tau} \nu^{\circ}$

85 $] \nu^{\circ} \gamma \S] \delta[\alpha\pi]\alpha\nu^{\circ} \nu^{\circ} \alpha \gamma^{\circ} \gamma\iota/ \nu^{\circ} \delta \S \gamma^{\circ} \alpha\phi^{\omega} \approx \lambda^{\circ} \nu^{\circ} \delta \S \gamma^{\circ}$
 $\gamma\iota/ \nu^{\circ} \theta \alpha\phi^{\omega} \approx [\lambda^{\circ} \nu^{\circ}] \theta$

Fragm. 10 *recto*.]

$] \nu\alpha\nu^{\tau\tau} \S \tau\epsilon\chi\nu^{\tau}\nu^{\tau} \S \epsilon\rho\gamma[\alpha^{\alpha}\gamma^{\alpha}$

$[\kappa\omega\mu^{\eta} \text{Α} \phi\rho\omicron\delta\iota]\tau\omega$

90 $[\lambda\omicron\gamma\omega \pi]\alpha\rho\alpha\chi\omega\mu^{\alpha} \text{Τ} \epsilon\phi\nu^{\theta} [$
 $[\text{Μ} \alpha]\rho\kappa^{\omicron\upsilon}/\text{Α} \nu\delta\rho\epsilon\alpha [$
 $[\text{Α} \pi\omicron\lambda]\lambda\omega \Sigma\epsilon\nu\omicron\nu^{\theta} [$

Fragm. 10 *verso*.]

$\nu^{\circ} \delta \S \quad \delta\alpha]\pi\alpha\nu^{\circ} \nu^{\circ} \beta \quad \gamma\iota/ \nu^{\circ} \S \S [$
 $\nu^{\circ} \delta \S \quad] \nu^{\circ} \beta \quad \gamma\iota/ \nu^{\circ} \S \S [$
 95 $\nu^{\circ} \epsilon \quad] \nu^{\circ} \alpha \S \quad \gamma\iota/ \nu^{\circ} \S \S [$
 $\nu^{\circ} \epsilon \S \quad] \nu^{\circ} \alpha \quad \gamma\iota/ \nu^{\circ} \S \S [$
 $\nu^{\circ}] \S \quad [\gamma]\iota/ \nu^{\circ}$

75 ff. This fragment certainly belongs to the same folio as fragm. 8, and is probably continuous with it.

85. Here came the name of a *χωρίον*.

88 ff. As this fragment certainly does not belong to the same folio as fragms. 2 and 3, it must be the beginning of another indication.

Fragm. 11 *verso*.] *Recto* blank.

επ^{οι} Εμφυτευτων
 λογω κ^{οι}/ θαλα^α ι^δ/ ιε [ναυ]- α λογω κ^{οι}/ Ανατολη ι^δ/ ιε [
 100 τ^ω επα[ν]ελ^θ απ Αφρ[ικη]/ S τ^ω ελ^θ ει/ κ^{οι}/ ν⁻ η [S τ^ω] ου^τ ει/ πλοι^ω τ^{οι} Αμιρ^{αλ} εν^τ
 [Ανατολη^η?]
 101 εποικ/ Βουνων
 λογω κου[ρσ]^{οι} θαλασσ^η [ι^δ/ ιε] ε [ν]^α β λογω κ^{οι}/ Ανατολη [ι^δ/ ιε

Fragm. 12 *recto*.]

[εποικ/ Αγ]ιου Πινου[τιωνος]
 λογω κουρσ^{οι} θαλασσ^η ι^δ/ ιε ναυ^{ττ} α τ^χ α
 105 Μουσaiου Ταφην Θεοδωρ^{οι} Απα Πολλου μυλοκ^π/
 λογω κουρσ^{οι} Ανατολ^η ι^δ/ ιε η^τ Αναστασιου Σεργουθιου [ν]αυ^{ττ} α

Fragm. 12 *verso*.]

λογω [κουρσ^{οι} Ανατολ^η]^η ναυ^{ττ} γ
 Ψατ^{οι} . . .] . α Παυλου Σενο^θ Ζαχαριας Ιωαννου
 των ον^η ει/ πλοι^ω τ^{οι} Αμιρ^{αλ} εν^τ Ανατολ^η η^τ Πατερμου^θ Κοσμα ναυ^{ττ} α

Fragm. 13 *recto*.] The second half of a sheet.

110 Σενο^θ Ζαχαιου [
 Απολλω Ψατου [
 Απα Κ^ν/ Θεοδοσιο[ν
 λογω εργασι^α τ^ω καρ^α [
 Μαρκ^ο/ Πατερμου^θ [
 115 λογω κουρσ^{οι} Ανατολ^η [
 Κοσμα Παμου^ν [
 Μακ⁻/ Σαμοσηλ [
 . . .]

Fragm. 13 *verso*.]

ν^ο] δς ν^ο β γι/ ν^ο [ςς] ε λ ν^ο ςς
 ν^ο] δς ν^ο β γι/ ν^ο ςς ε λ ν^ο ςς

98 ff. It will be noticed that this fragment and the next differ in arrangement from the others, especially in the point that no sums of money are given. It is possible, therefore, that they do not belong to the same book as the rest; but they are in the same hand, and it is quite possible that they relate to certain requisitions of sailors to serve in person, without any money-payment. The uncertainty as to the nature of the money-payments renders this last point somewhat doubtful.

100. ν(αυτων) η: after κου(ρσον) one would expect the name of

the κουρσον, but it is certainly impossible to read any of the known names. ν⁻ η is, however, a doubtful reading.

πλοι^ω: not πλοι^α, and cf. l. 109. Presumably, therefore, the word is πλοῖον. 'Ανατολη from l. 109.

105. Απα Πολλου probably = Απα (Α)πολλω (Crum).

μυλοκ^π: μυλοκόπου, molitor (Stephanus). The word occurs also in WD. p. 122, Pap. XXIV. 8.

112. Probably a later addition, by the same hand.

117. Σαμοσηλ: sic.

PAPYRUS 1452.—Date uncertain.

Inv. No. 1500(a). Two fragments of a book; 8 in. × 7 in. and $7\frac{3}{4}$ in. × $8\frac{1}{2}$ in. Written in a sloping minuscule of medium size, with a rather thick pen and in brown ink.

A REGISTER of sailors and perhaps also workmen requisitioned for various services. The name of each man is followed by that of his surety (*ἀντιφωνητής*); cf. Crum, *Catalogue*, No. 457. Two sums of money are entered against each name, but for what purpose is somewhat doubtful. The headings are indeed preserved, but though one, *παραμυθία*, is explicable (cf. note on l. 12), the other, *κατὰ δεύτερον τάγμα*, does not throw much light on the nature of the charge.

Fragm. 1 *recto*.] The second half of a sheet; of the first only the margin remains.

+ Συν^θ καταγραφῇ τω[ν] ἀπολ[

λ ναντικ^{ov}/ караβων ο[ν^τ] εν^τ Α[φρικ]/ επι παρ^[ov] ι/[^δ
κωμ Αφροδιτω

Βικτορος Παπο απο^τ κ^w/ αν^τ Φ.[

5 Ερμαωτος Φιλο^θ απο^τ αν^τ υπο Α[

Ιωαν^{ov} Σολομ[ωνος

Θεοδοσι^{ov} Φ[ο]ιβ^τ [

Πετρ^{ov} Μακαρι[ο]ν

Πεκ^v/ Πκο[ο]ρε [

10 Ιωαν^{ov} Σαβι[νον]

Fragm. 1 *verso*.]

? ν^o] α

] [πα]ρ^aμυθι^a ν^o α ν^o α γι/ ν^o β

] απο . . . δ δ^v ν^v α δ

] ο[μ^v] ν^o α ν^o α γι/ ν^o β

15] [ομ^v] ν^o α ν^o α γι/ ν^o β

] ν^o α ν^o α γι/ ν^o β

] ν^o α [ν^o] α γι/ ν^o β

] γ ν^a α

] . ν^o α ν^o α γι/ ν^o β

Fragm. 2 *verso*.] The first half of a sheet (?).

20 β Πεδι-

2. Αφρικ(η): the α seems fairly clear, and the traces after the lacuna are not at all like λ (for Ανατολ^v).

ι(ν)δ(ικτιονος): perhaps the 7th; cf. l. 29.

4. αν^τ: ἀντιφωνητοῦ.

12. παρ^aμυθι^a: the same word as in 1497, an acknowledgement by a soldier that 46 sailors have been delivered to him, 'each

IV.

with his . . . and his παραμυθία'; cf. note there (Crum). The meaning seems to be something like *douceur*, and so a present on commencing the service; cf., for a somewhat similar sense, BGU. 1024, p. 7, l. 12, ἀλ[γ]ην τινὰ τοῦ βίου παραμυθίαν.

13. The characters before δ δ^v may be δ^v/ (δαπάνης) ν^o.

	Ηλιας Αθαν ^α	απο β Πεδι ^α αν ^τ φ ^ω	υπο Ουερσ ^ε Παμι ^α απο ^τ αν ^τ	[
	Πακανεως			
	Αβρααμ Εστρα	απο Πακ ⁻ /	υπο Εστρα πατρ ^ο αν ^τ	[
	Σαβιν ^{ου} Ανδρεα	απο του αυτου	υπο μειζωνων τ ^{ου} εποικ [/]	[
25	Θε[οδο]σιου Πεκ ^ν /	απο ^τ αν ^τ	υπο Τζα[μο]υλ Φιλοθ ^ε /	[
	Σ[ιμω]ν Παυλου	απο ^τ αυτου	υπο Παυλου . . λ [.]	[
	Εμ[φυτε]υτων [.]			
	[Τζα]μοουλ Μουσaiου απο Εμφυτ ^ε		υπο Σενο[ν ^θ] Ματε απο Αφρο ^δ	[

Fragm. 2 *recto*.]

30	[. .]νηγ ^ν αι [.] λ [.] ακ ^τ ¹ / S δρ ^ο ρ ^ο διαφ ^ο κ ^{ου} / ινδ [/] ζ [. .] ινδ [/] .			
	[	Σ κ ^{ου} / ινδ [/] η δ/ Γεωρ ^γ στρ ^τ απο Αφρο ^δ		
	[	ν ^ο - η		
	[υπο] Αβρ ^α αδελφ ^{ος} αν ^τ απο ^τ αν ^τ κ ^{ου} / παραμ ^θ ν ^ο α κ ^τ / β τ ^α ν ^ο α	γ ^ι / ν ^ο β		
	[υπο] Πιρε Ιωαννου	απο ^τ α ⁻	ν ^ο α	ν ^ο α γ ^ι / ν ^ο β
	[υπο] Θεκλα γαμ ^ε Κυριλλ ^{ου} απο ^τ α ⁻	ν ^ο α	ν ^ο α	γ ^ι / ν ^ο β
35	[υπο] Τζαμ ^{ου} περι ^χ	απο ^τ α ⁻	ν ^ο α	ν ^ο α [γ ^ι]/ ν ^ο β
	[υπο] Σενο ^υ Μοτε	απο ^τ α ⁻	ν ^ο α	ν ^ο [α γ ^ι / ν ^ο] β
	[υπ[ο] Κοσμ ^α [Μ]ην ^α σκ ^ν / απο ^τ α ⁻	ν ^ο α	ν ^ο α	[γ ^ι / ν ^ο β]
	υπ[ο] Ουερσε ^ε αδ ^ε / αν ^τ απο ^τ α ^τ [	ν ^ο α	ν ^ο α	γ ^ι / ν ^ο β

21. αν^τφ^ω: ἀντιφωνηθείς. Παμ^α due to Mr. Crum.

28. Τζαμοουλ: the second ο is clear (but cf. Σαμοουλ, 1451, 117) and the first doubtful, so that the reading is by no means certain; but a Jamoul son of Musaeus occurs in 1424, 53, 1451, 129.

Ματε: apparently so, but clearly the same as Μοτε in l. 36.

29. αι[.]: possibly Αι^ν. α^ι^δ/ would be a possible reading of

the remains, but does not in itself seem likely.

31. ν^ο-: ν^ν- is probably meant (= ναῦται), but the second letter seems to be actually ο. It can hardly be νοτάριοι.32. κ^τ/β τ^α: κατὰ δεύτερον τάγμα.

34. It appears from this that a woman could be surety, equally with a man.

35. περι^χ: περιχύτου.

PAPYRUS 1453.—Date uncertain.

Inv. No. 1434 (δ). Three fragments of a book; $5\frac{1}{4}$ in. \times $8\frac{3}{8}$ in., $5\frac{1}{4}$ in. \times $5\frac{1}{2}$ in., and $3\frac{1}{4}$ in. \times $2\frac{5}{8}$ in. Written in a neat, small, round minuscule, in black ink.

THIS account consists of a list of names; and from fragm. 1 it appears that there were in each case two persons mentioned, the name of the first being preceded by the word αν^τ. There is some doubt as to whether the word is to be read ἀντί or ἀντιφωνητοῦ. In the former case the second person is a substitute for, or successor to, the first; in the latter, the first is surety for the second. It is noticeable that four persons are described as χρυσουῦποδέκτης (perhaps

seven, if $\delta\mu\omicron(\iota\omega\varsigma)$ in ll. 10 and 11 refers to a preceding $\chi\rho\upsilon\sigma\omicron\upsilon\pi\omicron\delta\acute{\epsilon}\kappa\tau\eta\varsigma$, and that two of these have in addition another epithet. It is possible, therefore, that the document relates to the appointment of $\chi\rho\upsilon\sigma\omicron\upsilon\pi\omicron\delta\acute{\epsilon}\kappa\tau\alpha\iota$ or collectors of the gold taxes. Fragm. 3 *recto* shows that money payments were involved. If $\alpha\nu^{\tau}$ is $\acute{\alpha}\nu\tau\iota\phi\omega\eta\gamma\tau\omicron\upsilon$ these may be the amounts in which the sureties were bound.

Fragm. 1 *verso*.] *Recto* blank.

				] Ιακωβ [. . . .] ^{ov} πρ ^ε χρυσο[υπο ^δ	
				] ο αν ^τ	[
		] . . νιου Π[.] ως πιστ ^ω			[
	] Πεδ ^ι ^α				
5	] αν ^τ Σενουθ ^ι ^{ov} Ε[ν]ωχ ραπτ ^η χρυσου[πο] ^δ				Πκουι Ερμαω
		χρυσουπο ^δ [
6	] αν ^τ Σενου ^θ Ψον Κουι	ομ ^ο			Ονερσενονφισ Π.
	] S Ανδρεας Σολομω[νος πρ] ^ε ως πιστ ^ω				

Fragm. 2 *verso*.] *Recto* blank.

	[εποικ/ Αγ ^ι] ^{ov} Πινουτ ^ι ^ω]/ [
	[εποικ/ Σ]ακοορε [αν] ^τ Κολλο[ν] ^θ [
10	[? αν ^θ ν ^θ Αγ ^ι ^α Μ]αρι ^α α[ν] ^τ Μα ^ι ^{ov} Π[ατερ]μου ^ι ^θ ομ ^ι ^ο	[
	]— αν ^τ Απα Κυρ ^{ov} Ανδρεας ομ ^ο	[

Fragm. 3 *verso*.]

	[κω]μ ^ο Αφροδιτω	[
	αν ^τ Βικ ^τ / Πατσ ^ο	[
	αν ^τ Δ[α]νιδ Γεωργ ^ι ^{ov}	
15	αν ^τ Φοιβαμμ ^ω Θ[
	[αν ^τ Θ]εοδωρ ^{ov}	[

Fragm. 3 *recto*.]

] γι/ ν^ο γ [

1. $\chi\rho\upsilon\sigma\omicron\upsilon\pi\omicron^{\delta}$: $\chi\rho\upsilon\sigma\omicron\upsilon\pi\omicron\delta\acute{\epsilon}\kappa\tau\eta\varsigma$; cf. BGU. 675, 2, Pap. Flor. 11, 5. In UKF. 1091, 1111 occurs a λαμπρότατος διοικητής χρυσουποδέκτης.

3. $\omega\varsigma$ πιστ^ω: obscure. $\omega\varsigma$ is not the end of a preceding word as there is a blank space before it; cf. l. 7.

7. πρ^ε: this same person occurs in 1432, 104.

PAPYRUS 1454.—Date uncertain.

Inv. No. 1488 (a). Fragment of a roll; 1 ft. 1 in. × 8 in. Written in a large flowing minuscule in black ink, across the papyrus-fibres.

THE following two documents are lists of sailors or workmen from the foot of Coptic contracts of surety. Several such contracts will be found among the Coptic documents. These two are written by Theodorus, *συμβολαιογράφος*, the scribe of many documents in the Coptic section.

γν^{III}

σ

Ψοιου Μηνα

Απα Κυρος Πνοονε

Απα Κυρος Ανδρεας

Ιωαννης Μαθιας

[Θεο]δοσιος Ιεζεκιηλ

]κ^ε/ Μην⁻ πρ^ε

[Μ]ηνα Ζηνοβι^{ου}

Ψεμνου^θ Πελοολε

Μακαριου Βικτωρ [

Δανειτ Γεωργιο^υ [

Ανδρε[ας .] . . [.] . [

Πακ[υμ]ις Απολλω [

Φ[ι]λ[ο] ^θ Ιωανν^{ου} Νεικ[

Πετρος Μακαριο^υ [

Παυλου Φιλο^θ βαφ^ε

Ιωαννου Μην⁻ πρ^ε

γι/ ο^υ λα +

+ δι εμου Θεοδωρου συν^θ συμβ[ολαιογρ/ + + +]

5. Πακυμς : *Ι. Παχύμιος*; or possibly Πακυσις = Πεκύσιος; cf. 1446, 23, where a Pecysius son of Apollōs occurs.

6. Νεικ[: very possibly Νεικλεται, meaning that the person in question came from the τόπος so called.

PAPYRUS 1455.—Date uncertain.

Inv. No. 1434 (a). Fragment of a roll; 9 $\frac{1}{4}$ in. × 11 $\frac{5}{8}$ in. Hand as in the preceding.

+ γν^ω

σ

Γεωργιος Διανη

Ματοι Φιλο^θ

Ψικε Βικτωρ

Μακαριου Αθανασιο^υ

Ψαχο Ηετ[

Απολλω Ελλωτ[ος]

Θωμας Μακαρι^{ov} Ενωχ Βικτωρ Αθανασιος Ι[
 5 Παμονν Ψαχο πρ^ε γι/ ον̄ ι
 + δι εμου Θεοδωρου συν^θ συμβολε[ο]γρ⁻ + + +

6. The crosses at the end are the usual scribble of notarial contracts, like the head of a trident with a stroke through it. Mr. Crum remarks that this scribe always makes a triple cross + + +, which is sometimes run into one symbol.

PAPYRUS 1456.

Inv. No. 1461. Two small fragments; 4 in. \times $5\frac{3}{8}$ in. and $5\frac{3}{4}$ in. \times $4\frac{1}{2}$ in. Written in small neat minuscule hands in black ink.

HERE are given together two small scraps of accounts containing portions of registers of a miscellaneous character. The first concerns sailors requisitioned for the fleets of Egypt and the Orient; the second contains miscellaneous entries.

(a) *recto*. *Verso* blank.

ινδ·/ β
 λογω καρρ⁻ Αιγ^π ν⁻ νθ [. . .] . μ^ημ^η ε λ[ογω
 λογω δρομον⁻ Ανατο^λ ν⁻ ις μ[·]μ^η ε λ[ογω
 5 ινδ·/ γ
 λογω δρομον⁻ Ανατο^λ ν⁻ ιη μ^ημ^η ε λ[ογω
 λ κ^{ov}/ Αιγ^π ν⁻ ο μ^ημ^η η λ[ογω

(b) *recto*. *Circ.* A. D. 716 (?).

απο^τ ν^ο ξε νο^τ κ^ε/ μ^τ ν^ο ρνδ γ κ^τ/β^λ κ/ β [ταγ
 ζημι^[a] Ιωαν[ν^{ov} παγα]ρ^[x] § υπουργγ . . . διοικ^τ/ [
 προστιμ^{ov} αν . ω[. . .] . . ουρα[.] . . κ . . ν⁻ [
 5 απο παραχωμ^a S διωρνγ^ω τ κωμ[·] [
 γι/ ν^ο σλα [

(a) 2. ν⁻: ναῦται.

(b) 1. απο^τ: ἀπὸ τῶν. The line then gives a deduction from the original sum.

νο^τ κ^ε/: obscure.

μ^τ: μετá. This sum is not of course the deducted sum, but one additional to the 65 s. at the beginning.

2. ζημια(s) Ιωαννου παγαρχ(ου) (και) υπουργ(ων): cf. 1359, 1. In

1413 the pagarch is called John, and probably the person here named is the same, as earlier the pagarch was Basilios, before that Epimachus (1512), before that Zacharias, and before that Senuthius (1412). As 1413 relates to the years A. D. 716-721, this document will belong to about the same time. παγαρχ^γ, however, is of course a doubtful reading.

Verso (the other way up) :—

	πρ· ινδ/ α	[
	πρ· ινδ/ β	[
	πρ· ινδ/ γ μτ ν· ςζ/ γ τι/ ειδ τ· καρρ ^a	[
9	πρ ^[ο] ι[ινδ]/ δ μτ ν ^ο λξ μονν ^a	[

Two illegible lines. In each occurs αρ⁹ ν^ο.

6. πρ· : προχρείας or προτελείας.

9. μονν^a : μοναστηρίων; cf. 1417, 2, 3.

PAPYRUS 1457.—*Circ.* A. D. 706–709.

Inv. No. 1502 (a). 15 (at present; cf. note on Fragm. 4) fragments, probably of a roll.
Written in a sloping minuscule of medium size, in black ink.

THE fragments of this account were found in various places and are so small that the exact character of the account is uncertain, though it was clearly some sort of register of miscellaneous expenses. As many of the fragments are blank on the *verso*, and those which have been used on both sides have the writing on the *verso* the reverse way up to that on the *recto*, it seems probable that the document was a roll rather than a book.

The account contains several difficulties. In the first place a phrase ὑπὲρ τόκου τῶν νομισμάτων x, γ ἑξαγίου τῶν δημοσίων occurs several times. The reference is clearly to interest charged on a certain levy of the *jizyah*, but what the interest was is not so obvious. The explanation is probably either that when a levy was not paid at the proper time the Government charged interest on it during the time it was in arrear or else that if the money was not in hand at the date fixed for payment the local officials borrowed the required amount and afterwards repaid this with interest. 1435, 91 perhaps makes the latter explanation the more probable. The phrase in l. 3, (ὑπὲρ) τόκου τῶ(ν) νο(μισμάτων) β ἐν [κατα]λ[ε(ίψει)], though at first sight it favours the other interpretation, is not at all inconsistent with the second.

Secondly, a difficulty is caused by the two phrases ξ παρ^{αλ} τ^ω ν^ο x εν καταλ^ε and ξ κ⁻/ταλλ^{αγ} τ^ω ν^ο x. The word κ⁻/ταλλ^{αγ}, which also occurs in 1435, 198, 200 and 1458, 7 as καταλλαγ^η and here in ll. 125, 126 as καταλλ^ε, is clearly καταλλαγ^ηs. παρ^{αλ} is given most fully in 1458 and in 1433, 27, etc. as παραλλ^η. This might stand for some derivative of παράλληλος, but seems more probably for παραλλαγ^ηs; but it is a difficulty that two words, of much the same sense, should be used side by side, as they should bear different meanings. Moreover, in every case in the present account (though not in 1458) where the phrase is complete ν^ο x is followed by ἐν καταλε(ίψει), so that παρ^{αλ} may have some special connexion with the payment of money in arrear. In 1458 however, as already remarked, and in 1433, 27, etc. the phrase occurs without ἐν καταλείψει, so that it seems best to take it independently of that. If it is παραλλαγ^ηs it should mean 'exchange,' and may refer either to the exchange of money from one currency to another or (much more probably in view of the other evidence of this collection) to the conversion of current to standard coinage. καταλλαγή should have the same sense (cf. the obscure

account in Crum, *Catalogue*, No. 459, where *καταλαβη* might have some such meaning¹, but there must be some distinction between the two words; what, is not certain. In 1435, 200 is an entry *ὑπὲρ καταλλαγῆς τῶν νομισμάτων ζ ἀποστρε(φόντων)* (or *ἀποστρεψάντων*) *ἐν τῇ Ἀποθήκῃ*, apparently referring to the repayment of money, so that *καταλλαγῆ* may have some special connexion with such repayments; but 1462 (i), 9, 10, *χάριν τ(ῶν) νομισμάτων ρλγ γ δαπάνης τοῦ παν[ευφήμου συμ]βούλου καὶ νομισμάτων δ καταλλαγῆς τ[οῦ] αὐτοῦ χρυσίου· γίνεται νομίσματα ρλζ γ*, seems to favour the idea that *καταλλαγῆ* simply means 'exchange.'

An approximate date for the document is given by the mention of a person who occurs several times in dateable documents, Shuraih b. Al-Wāsil; *cf.* too l. 89, note.

Fragm. 1 *recto.*] *Verso* blank.

? διαγρ]αφως

σ

Φαμ^θ ια δ^θ/ § τοκ^{ου}/ τ^ω ν^ο ἰ γ ἐξ[αγι^{ου}
 τ^η αυ^τ δ^θ/ § τοκ^{ου}/ τ^ω ν^ο β ἐν [κατα]λ[^ε
 ιγ δ^θ/ § τοκ^{ου}/ τ^ω ν^ο ε γ [ἐξαγι^{ου}
 5 κ. δ^θ/ § τ[ο]κ^{ου}[/] τ^ω ν^ο β .[

Fragm. 2 *recto.*] *Verso* blank.

] ν^{λο} γ § τοκ^ο/ τ^ω ν^ο ς [
 7] ν^ο β/ § τι/ χαρτιων [
 7 α]^ε μμ ζ
] ν^ο ας § μισθ^ο/ Θεοδω[ρου
] § κ-/τααλ^{αγ} τ^ω ν^ο ι δ/ [

Fragm. 3 *recto.*] *Verso* blank.

10] δ/ Πετρ^{ου} τ^{ου} μαγιστριαν^{ου} ?
 εξαγ]ι^{ου} τ^ω δημ^ομ^ο δ/ Ψοτ[ε
 ν^ο] β γ εξαγι^{ου} τ^ω δημ^ομ^ο δ/ Χριστ[οφορου
] ν^{λο} α εν καταλ^ε δ/ Σί[μων

Fragm. 4.] The fragment so numbered, containing ll. 14–20, has been transferred to 1470, to which it belongs.

1. διαγραφως: *cf.* l. 41 and 1435, 185, but in no case is the word complete.

3. καταλ^ε: most probably *καταλείψει*, 'in arrear.'

5. κ.: the second figure seems to be either α or β.

6. Probably the first line of the page or column. It is not certain whether the second column has any connexion with the first, but probably not.

5: a correction.

9. κ-/τααλ^{αγ}: *cf.* *καταλλαγῆς*; *cf.* the introduction. It is to be noticed that regularly in this account and the following one the over-written line after κ stands, not as usual for τ, but for α, τ being written in the line.

10. του μαγιστριανου: *cf.* l. 33 and note.

\S λευψ^ε καμισιο^υ Παπο [
 45 \S παρ^{αλ} τ^ω ν^ο ιε εν κ[αταλ^ε
 \S παρ^{αλ} τ^ω [ν^ο

Fragm. 9 *recto.*] *Verso* blank.

α] παρ^γ ερ^γ α μμ['''] ζ [
 α] παρ^γ ερ^γ ας λ [
 50 απα]ρ^γ ερ^γρ^γ ζ λ [
 α] παρ^γ ναυ^τ [

Fragm. 10 *recto.*] *Verso* blank.

\S π]αρ^[αλ] τ[^ω ν^ο]. . ε[ν καταλ^ε
 \S] παρ^{αλ} τ^ω ν^ο γ εν κατ[αλ^ε
]^{αγ} τ^ω ν^ο κη [

Fragm. 11 *recto.*]

] ν^ο ς \S παρ^[αλ]
 55] ν^ο γ \S παρ^[αλ]
] ν^ο β/ \S πα[ρ^{αλ}
] ν^ο γ \S π[αρ^{αλ}
 π]ρ^ε ν^ο γ \S κ/[^ταλλ^{αγ}
] ν^ο ε \S π[αρ^{αλ}
 60] ν^ο κδ \S π[αρ^{αλ}
] \S π[αρ^{αλ}

Fragm. 11 *verso.*]

\S παρ^{αλ} τ^ω ν[^ο
 \S μ^ε τι/ πα[
 \S παρ^{αλ} τ^ω [
 65 \S παρ^{αλ} τ^ω [
 \S τ^γ παρ^{οδ} .[
 \S παρ^{αλ} τ^ω ν^ο α [
 \S παρ^{αλ} τ^ω ν^ο γ [
 \S παρ^{αλ} τ^ω ν^ο β [

50. ναυτ(ων): ερ^γ was written first.

66. With this line cf. the similar entry at the end of each section of 1433.

Fragm. 12 *recto*.]

70] δ $\Theta\epsilon[\circ\delta$
] δ $\mu[\iota\sigma\theta^{\circ}/?$
] δ $\pi\alpha\rho^{\alpha\lambda} \tau^{\omega} \nu^{\circ} \beta$ $\epsilon\nu$ $\kappa^{\alpha}/\tau\alpha\lambda[\epsilon$
] δ $\pi\alpha\rho^{\alpha\lambda} \tau^{\omega} \nu^{\circ} \beta$ $\epsilon\nu$ $\kappa^{\alpha}/\tau[\alpha]\lambda[\epsilon$
 $\delta]$ $\pi\alpha\rho^{\alpha\lambda} \tau^{\omega} \nu^{\circ} \beta \gamma$ $\epsilon\nu$ $\kappa^{\alpha}/\tau\alpha\lambda^{\epsilon}$
 75 $\delta]$ $\mu\iota\sigma\theta^{\circ}/$ Ιωσηφ $\sigma\tau\rho[\alpha$
 δ $\tau[\epsilon[/\]$ $\epsilon\lambda\alpha\iota^{\circ\upsilon}$ $\alpha\gamma\omicron\rho\alpha[\sigma^{\theta}$

Fragm. 12 *verso*.]

ν° γ $\epsilon\nu$ $\kappa^{-}/\tau[\alpha]\lambda^{\epsilon} \lambda_{\text{IV}} [$
] $\nu^{\circ} \beta$ $\epsilon\nu$ $\kappa^{\alpha}/\tau\alpha\lambda[\epsilon$
 $\text{H}]\lambda\iota^{\alpha} \sigma\tau\rho^{-} \chi \cdot \alpha [\cdot \cdot \cdot]\rho[\cdot]\lambda[$
 80] $\Phi\iota\lambda\omicron\tau\iota\mu\iota^{-}$ $\text{H}\lambda[\iota^{\alpha}] \sigma\tau\rho^{-}$ $\pi\rho\omicron[$
] δ δ^{π}/ς $\theta\epsilon\rho\alpha\pi\iota^{-}$ $\kappa[\cdot \cdot \cdot]\beta^{-} [$
 $\delta]$ $\pi\alpha\rho^{\alpha\lambda} \tau^{\omega} \nu^{\circ}$

Fragm. 13 *recto*.]

δ $\pi\alpha\rho^{\alpha}\lambda \tau^{\omega} \nu^{\circ} \delta$ $\epsilon\nu$ $\kappa^{\alpha\text{I}}/\tau\alpha\lambda^{\epsilon} \delta/[$
 δ $\pi\alpha\rho^{\alpha}\lambda \tau^{\omega} \nu^{\circ} \delta$ $\epsilon\nu$ $\kappa^{\alpha}/\tau\alpha\lambda^{\epsilon} \lambda_{\text{I}} [$
 85 δ $\tau[\iota/$ $\chi\alpha\rho\tau\iota\omega\nu$ $\alpha\gamma\rho^{\alpha} \lambda_{\text{IV}} \chi\rho\epsilon\iota^{\alpha} \pi[\alpha\gamma^{\chi}?$
 δ $\mu[\iota\sigma\theta^{\circ}/$ $\sigma\upsilon\mu\chi$ $\omicron\nu^{\tau}$ $\epsilon\iota\varsigma$ $\upsilon\pi\omicron\upsilon\rho\gamma [$
 δ $\kappa/]\alpha\tau\alpha\lambda\lambda^{\alpha\gamma} \tau^{\omega} \nu^{\circ} \delta\varsigma$ $\nu\alpha\nu^{\tau}$ $\pi\lambda[\omicron\iota^{\omega}$
 δ $\theta[\epsilon\rho\alpha\pi\iota^{\alpha}/$ $\nu\alpha\nu^{\tau}$ $\kappa\omicron\upsilon\rho\sigma^{\omega}$ $\Lambda\iota\gamma^{\pi} [$
 δ $\mu[\iota\sigma\theta^{\circ}/$ $\Lambda\theta\alpha\nu^{-}$ $\pi\iota/$ $\kappa^{-}/\epsilon\lambda\theta[\omicron\nu^{\tau}$

Fragm. 13 *verso*.]

90] $\pi\rho^{\epsilon\text{I}}$ Κανυμ^{-} $\text{Ανθερ}[\iota^{\alpha}$
] $\tau^{\omega} \nu^{\circ} \alpha$ $\epsilon\nu$ α $\kappa^{-}/\tau\alpha\lambda^{\epsilon} \delta/$ $\text{Πετ}[\rho^{\circ\upsilon} \tau^{\circ\upsilon}$ $\mu\alpha\gamma\iota\sigma\tau\rho\iota\alpha\nu^{\circ\upsilon}?$
 $\tau^{\omega} \nu^{\circ}] \epsilon$ $\delta/$ Μην^{-} $\alpha\pi\omicron$ $\kappa\tau^{\eta}$ $\text{Α} [$
 $\tau^{\omega} \nu^{\circ}] \alpha$ $\epsilon\nu$ $\kappa\alpha\tau\alpha\lambda^{\epsilon} \delta/$ $\Phi\iota\lambda[$

81. Possibly $\kappa[\iota\rho\acute{\alpha}]\beta(\omega\nu)$.89. $\Lambda\theta\alpha\nu(\alpha\sigma\iota\upsilon\upsilon) \pi\iota(\sigma\tau\iota\kappa\omicron\upsilon)$: very likely the Athanasius son of Paul, $\pi\iota\sigma\tau\iota\kappa\omicron\varsigma$, who occurs frequently in 1433.90. $\text{Κανυμ}(\alpha)$: cf. 1420, 8, etc., where the same person occurs.

95 $\tau^{\omega} \nu^{\circ}$] $\gamma \epsilon \nu \kappa^{-}/\tau\alpha\lambda^{\epsilon} \delta/ \Lambda\pi\alpha K/[\nu$
 $\tau^{\omega} \nu^{\circ}]^{\circ} \alpha \epsilon \nu \kappa\alpha\tau\alpha\lambda^{\epsilon} \delta\tau/ \gamma^{\nu} \mathcal{M}[$
 $? \lambda \chi\rho\epsilon\iota]^{-} \tau^{\eta} \pi\alpha\gamma^{\chi} \epsilon\kappa \sigma^{\nu} \delta\chi/ \mathcal{M}[$

Fragm. 14 *recto*.]

$^{\alpha}\lambda \tau^{\omega} \nu^{\circ} \beta \epsilon \nu \kappa^{-}/\tau\alpha\lambda^{\epsilon}$
 $^{\alpha}\lambda \tau^{\omega} \nu^{\circ} \beta \epsilon \nu \kappa\alpha\tau\alpha\lambda^{\epsilon} [$
 $] \lambda \lambda \alpha\gamma\omicron\rho\alpha\sigma\theta^{\epsilon}/ \pi\rho^{\epsilon} \omega[$

Fragm. 14 *verso*.]

100 $]^{-} \epsilon \nu \kappa^{-}/\tau\alpha\lambda^{\epsilon} \alpha\pi\alpha\rho^{\gamma} [$
 $\tau^{\omega} \nu^{\circ}] \alpha \epsilon \nu \kappa^{-}/\tau\alpha\lambda^{\epsilon} \delta/ \mathcal{Z}\alpha\chi[\alpha\rho\iota^{\alpha}$
 $]^{-} \dots \pi[\alpha\rho]\alpha\chi\omega\mu^{-} \delta/ \cdot[$

Fragm. 15 *recto*.]

105 $] \pi\rho\alpha\gamma\mu^{-}$
 $] \tau^{\omega} \delta\eta\mu^{\circ}\mu^{[ol} \delta\chi/ \Theta\epsilon\omicron\delta\omega\rho^{\circ\nu} \pi\rho^{\epsilon} [$
 $] \tau^{\omega} \chi^{\omega} \delta\chi/ \Theta\epsilon\omicron\delta\omega\rho^{\circ\nu} \pi\rho\epsilon\sigma\beta^{\nu} [$
 $] \tau^{\eta} \kappa\omega\mu^{\eta} \delta\chi/ \text{Μουσ}\alpha\iota^{\circ\nu} \sigma\upsilon\mu^{\alpha\chi} [$
 $? \delta\eta\mu\omicron]\sigma\iota^{\omega} \delta/ \text{Η}\lambda\iota^{-} \sigma\tau\rho^{-} \varsigma \mu\iota\sigma\theta^{\circ}/ \alpha\nu^{\tau} [$
 $]^{-} \tau^{\circ\nu} \omicron\rho\mu^{\circ\nu} \eta^{\tau} \tau\iota^{-}/ \omicron\iota\nu^{\circ\nu} [$
 $] \kappa^{\circ}/ \mu^{\tau} \tau^{\omega} \nu\alpha\nu^{\tau} \kappa\omicron\upsilon\rho\sigma^{\omega} \text{Αιγ}^{\pi} \kappa^{-}/ \alpha \xi[\xi\alpha\gamma\iota\omicron\nu?$
 110 $] \tau\alpha \varsigma \delta^{\circ}/ \lambda \delta^{\pi}/ \nu\alpha\nu^{\tau\tau} \kappa\omicron\upsilon\rho\sigma^{\omega} \text{Αιγ}^{\pi} \omega[$
 $] \tau\alpha \varsigma \delta^{\circ}/ \text{Ιωανν}^{\circ\nu} \pi\rho^{\epsilon} \mathcal{S} \tau[$

Fragm. 15 *verso*.]

$K] \alpha\nu\mu^{-} \text{Ανθ}\epsilon\rho\iota^{\alpha} [$
 $]^{-} [$
 $] \rho^{\circ\nu} \text{Μακ}^{-}/ [$
 115 $] \kappa^{\theta}/ \tau^{\eta} \pi\epsilon\delta\iota^{-} \text{Πακ}\epsilon\rho\kappa^{\epsilon}/ \pi\alpha\gamma^{\chi} \text{Παν}^{\circ} \varsigma$
 $\text{Καυ}\mu^{\alpha}] \text{Ανθ}^{\epsilon}/ \delta\tau/ \alpha\nu^{\tau} \nu^{\circ} \iota\beta$
 $]^{\nu} \varsigma \text{Βικ}^{\tau}/ \epsilon\mu\beta\omicron^{\lambda} \nu^{\circ} \gamma$
 $] \text{Ιωανν}^{\circ\nu} \pi\rho^{\epsilon} [$
 $\text{Μουσ}] \alpha\iota^{\circ\nu} \sigma\upsilon\mu^{\chi} [$

96. $\epsilon\kappa \sigma^{\nu}$: obscure.

108. At the beginning perhaps $\delta\alpha[\pi\acute{\alpha}(\nu\eta\varsigma)$.

115. $]\kappa^{\theta}/ \tau^{\eta}\varsigma \pi\epsilon\delta\iota\acute{\alpha}\delta\omicron\varsigma \text{Πακ}\acute{\epsilon}\rho\kappa\epsilon\omega\varsigma \pi\alpha\gamma\alpha\rho\chi\acute{\iota}\alpha\varsigma \text{Παν}\acute{\omicron}\varsigma$.

117. $\epsilon\mu\beta\omicron^{\lambda} : \epsilon\mu\beta\omicron\lambda\acute{\omicron}\rho\chi\omicron\upsilon\varsigma (\omicron\tau^{\circ}\omega\nu)$.

Fragm. 16 *recto*.]

120 § παρ^{αλ} τ^ω ν^ο [
 § [παρ^α] λ τ^ω ν^ο
 § παρ^{αλ} τ^ω ν^ο
 § παρ^{αλ} τ^ω ν^ο
 § παρ^{αλ} τ^ω ν^ο

Fragm. 16 *verso*.]

125 § κ[ατα]λλ^ε τ^ω ν^ο
 § καταλλ^ε τ^ω ν^ο

125. καταλλ^ε: *l.* καταλλαγῆς.

PAPYRUS 1458.—Date uncertain.

Inv. No. 1502 (δ). Two fragments of a book; 7 in. × 11 $\frac{1}{4}$ in. and 4 $\frac{7}{8}$ in. × 3 $\frac{3}{4}$ in. Written in a rather large sloping minuscule; ink and papyrus of light colour.

A^N account similar to the last. The questions connected with it have been discussed there.

Fragm. 1 *recto*.]

§ παραλλ ^ι των ν ^ο β	δ/ Ιωσηφ στρ ⁻	ν ^ο ζ
§ παραλλ. των ν ^ο β	δ/ Μην ^α Πκ[α]μ ^ε	ν ^ο ζ
§ παραλλ. των ν ^ο ι	δ/ Ρεας Φιλ[ο ^θ]	ν ^ο α
§ τοκ ^ο / των ν ^ο λ	δ/ του αυ ^τ	ν ^ο γ
5 § λοιπ ^ς χρυσιου πι ^θ	δ/ Ιωσηφ απο Βουνων.	[ν ^ο] γ
§ τοκ ^ο / των ν ^ο β	δ/ [Μ]ηνα Πκομ ^{ος}	[ν ^ο ζ ?]
§ ημ[.]λ[.] καταλλαγ ^α κ/βο ^λ	δ/ κλ ⁻ [].

Fragm. 1 *verso*.] In brown ink. Too much rubbed for continuous decipherment. Contains the phrase (8) ασφαλει⁻ τ^ον ουπι . . .

5. πι^θ: obscure; qu. πιστευθέντος?

Πκομης who occurs in 1620 and probably elsewhere (Crum).

6. Μηνα Πκομος: most likely the same as the Menas son of

But the reading here is not Πκομης.

Fragm. 2 *recto*.]

] § παραλλ[.
 10] § παραλλ. τ^ω ν^ο ι δ/ Σενου[^θ
] § παραλλ^η τ^ω ν^ο ι εν^τ χωρ. Αποθ/[^η
] λ γαυλ^υ πορ^θ δ/ Περηδ.[
] § απ[ο]τροφ. να[υ]^τ [
] § [...] ανν^θ Βου[^νων?

Fragm. 2 *verso*.]

Col. 1.] Ends of lines.

Col. 2.]

15] § μισ^θ Μαρ^{*}/ πι⁻/ [
] § μισ^θ Φ[οι]β⁻ [
] § καταλλ^{αγ}
] § απαργ^υ

11. εν^τ χωρ. Αποθ^η/: εν τῷ χωρίῳ Ἀποθήκη? If so, that would seem to imply that Ἀποθήκη (Abutig) was regarded only as a χωρίον.
 12. πορ^θ: πορθμείον.

PAPYRUS 1459.—Date uncertain.

Inv. No. 1418. Four fragments of a book. The first (which is made up of four fragments, the middle two of which are not continuous) measures 6 $\frac{3}{8}$ in. × 2 ft. 2 $\frac{1}{8}$ in. Written in a small, sloping minuscule in black ink.

TOO little of this book remains to form much idea of its character. The extant portions contain entries of payments of sums of money for various χωρία. The fragments having been brought together from various places, there is no guide as to the order of folios.

Fragm. 1.]

Fol. 1, Col. I.]

εποικ⁻/ Σακοορε [...]- κβ δ/ Κολλο^τ Ο[υ]αλειντιο^ν ν^ο β

1. Κολλο^τ: 1. Κολλούθου. The ν^ο β is rather above the level of the line.

Col. II.]

] . . . ? [. . . .] ν^ο ς [
] ρ ρ Χοι⁻ λ ν^ο [
 Αγ^ια Μαρίας Χοι^α κδ [
 5 [εποικ/]- Πακαν^ε δ/ Στζαμ[ουλ]
 Χοι⁻ ιθ [
 σ —
 οστρ^α Αγ^ιο^ν Βικ⁻/ [
 [Χ]οι^α κη [
 —
 οστρ⁻ Αγ^ιο^ν Βικ⁻/ [
 10 λ [
 —
 οστρ^τ Αγ^ιο^ν Βικ⁻/ [

Fol. 1 δ, Col. I.]

] ν^ο λα
] ν^ο γ
] ν^ο κ
 15] ν^ο ι
] ν^ο β
] ν^ο ς
] ν^ο η

Col. II.]

19 γ Π^δπ^δ τ^η δυτικ/ δ/ Ιακ[ωβ] πρ^ε Σ Φοιβ⁻ Γεωρ^γ
 σ —
 20 × Τ^ν κθ ν^ο ιε ς γ ν^ο πς ς γ × Μ^κ β
 ν^ο ζ × Μ^κ κα ν^ο ε
 × Μ^κ [. .] σ^ν ν^ο ς Φιλ^ο βαφ^ε ν^ο βς
 21 × Μ^κ κδ ν^ο βς × Φαμ^ο α σ^ν ν^ο α δχ/ Σιως
 ν^ο ς β/ / Φαμ^ο δ δχ/ Κοσμ⁻ συμ^κ ν^ο δ
 / Φα[μ]^ο [. δ/] Ιακ^ω/ πρ^ε ν^ο δ

3. λ: apparently corrected from κε.

5. Στζαμουλ: cf. 1449, 76, note. The names preceded by δ(ία) are more probably those of tax-collectors than of tax-payers.

7. οστρ^α: in l. 11 this appears to be written οστρ^τ, but if that may be disregarded the word is probably δστρακον, perhaps in the sense of 'receipt' (Crum). That δστρακον may mean 'receipt' is at least suggested by Or. 6208 = 1573, cited by

Mr. Crum:—'that you would be so good as to . . . our man N. N. . . . our ostrakon (sing.) and that he receive our δημόσιον and our ἀνδρισμός and our διαπάνη . . . our ostrakon for this 8th indiction . . . ' δστρατιώτης seems unlikely.

19. Ιακωβ πρε(σβυτερου): very likely the 'Ιακώβ πρεσβύτερος who in 1453, 1 is described as χρυσουποδέκτης.

20. ×: a sign of revision, but it seems to have some special significance, since it is sometimes replaced by a simple stroke.

Fol. 2.]

Fol. 2 b.]

Fragm. 2 *recto*.] *Verso* blank.

39. Οὐωνσιον: Coptic Wônêsh (Crum). σ then = sh .

] ε Π^δ ανατολι^κ/ δ/ αλλ[·] ν^ο ς

Ψεμνου^θ ν^ο β Αβρ^α ν^ο β

45

Μηνα ν^ο β

] τ^η κ^ω/·.]^α [. . .] . . . ε[.] . . .^λ [ν]^ο . [·]

Fragm. 3 *recto*.]

εποικ⁻/ Εμφυτ^ε [

εποικ⁻/ Κεραμι^{[ο^υ}

εποικ/ Ψυρου [

50

εποικ/ Ποιμην [

εποικ/ Σακοορ[ε

εποικ/ Αγ^{ο^υ} Πιν[ου^τ

εποικ/ Βουνων [

Fragm. 3 *verso*.]

] ν^ο κ

55

] ν^ο θ

] ν^ο ρ

] ν^ο ξ

] κ

] ν^ο ιε

60

] ε

] ν^ο κε

] ν^ο η γ

Fragm. 4 *recto*.]

] εποικ/ Ωστρακ^ο/ ν^ο γ [

] επ^{οι} Περιστερ⁻ ν^ο γ [

65

] χ[·] Πενραιδ^ο/ ν^ο κ [

Fragm. 4 *verso*.] The other way up.

] α ν^ο θ

47 ff. This fragment consists of part of two folios, but of the first only the margin is preserved.

63 ff. This fragment very likely does not belong to the same book as the rest, since the ink is lighter in colour and the writing larger, though the hand may be the same. As, however,

the name Ωστρακ^ο/ and two other new place-names are given the fragment is included with the rest. For Ωστρακ^ο/ cf. Ωστρακινη = Psenbelj (nome of Panopolis), Lipsius, *Apokr. Apostellegenden*, ii (2), 149 ff., Amélineau, *Géogr. de l'Égypte*, p. 383 (Crum).

5. THE FUGITIVES.

PAPYRUS 1460. *Circ.* A. D. 709.

Inv. No. 1494. Fragments of a book; the extreme dimensions of the three largest, which are of irregular shape, are 1 ft. $2\frac{5}{8}$ in. \times 1 ft. $9\frac{3}{4}$ in., 1 ft. $2\frac{3}{4}$ in. \times 1 ft. $1\frac{1}{4}$ in., and 1 ft. $1\frac{3}{4}$ in. \times 1 ft. $2\frac{1}{2}$ in.

Written in a very rough and illiterate minuscule on papyrus of poor quality.

THE connexion of the two following registers with the fugitives is a matter of inference only, as no general heading is preserved, but the inference seems a fairly safe one. The present register consists of a list of personal names, arranged under the names of *χωρία* of Aphrodito, and each followed by *ἀπό* with the name of the place from which the person referred to came and that of the pagarchy in which it was situated. Such a list of persons from other pagarchies with no specification of money payments as in the case of a tax-register would in itself suggest a connexion with the fugitives; and this is confirmed by the sub-headings, which read *ἀπὸ κ χρόνων καὶ ἄνω* and *ἀπὸ ιε χρόνων καὶ κάτω*, *i.e.* 'of 20 years and upwards' and 'of 15 years and downwards'. The first phrase recalls the *ἀπὸ εἰκοσαετοῦς καὶ ὠδε* of 1343 referring to the fugitives to be sent to their homes; the second finds a parallel in Rylands Copt. Pap. 277 also referring to fugitives, 'such of them as have fled away, from fifteen years and under.' The reference is apparently to the time spent in the pagarchy; see general introduction.

The account then is a list of fugitives from other pagarchies now in the various *χωρία* of Aphrodito. It will be remembered that in 1332-1333, 1339, 1343 a *κατάγραφον* of the fugitives was ordered to be drawn up. The present document is too roughly written to be the final list or a duplicate of it and is no doubt a rough register drawn up temporarily, perhaps by one of the men whom Basilius was ordered to assign to the service in 1332-1333. It is noticeable that though in the letters the fugitives are always alluded to as 'the fugitives of the Arsinoite nome,' once with the addition of Heracleopolis and Oxyrhynchus, those which occur here are all from pagarchies within the Thebaid. They are so numerous that the document is strong evidence for the extent and long continuance of the unrest which led to the flight of all these *fellahin*.

The document is of great value for its evidence as to the nature of the pagarchies. Unfortunately it is so illiterately written that several names are doubtful; but so far as can be decided, it seems probable that no pagarchy names occur which are not also nome names. The readings require careful examination, since the certain occurrence of a name which is not a nome name would go far to invalidate the theory that the pagarchy was substantially the same as the nome. For this *cf.* the general introduction and references there.

Fragm. A.]

Fol. I.]

Λαζαρό Ζαχαρία [

Βικτωρ Μαρκοῦ [ἀπο μο]ν Ἀγι Σε[νουθ⁹ . .] τ αυ[τ]

2. *μὸν(αστηρίου) Ἀγι(ου) Σενουθ(ου)* . . . : nothing is wanted after the name, unless it were *παρ^x*, which seems impossible. It is perhaps just possible to read *Σε[νουθ]*, but the letters in the

lacuna must in that case have been rather widely spaced. *τ(ῆς) αὐτ(ῆς)* refers to Panopolis (*cf.* l. 8, etc.). The monastery referred to is the White Monastery.

	Ηλια Σιος	[απο] Πραισια παγαρ Λοκων
	Γεωργιο ^ν Μηνα	απο Θμαχο παρ ^χ Πανος
5	Ιωαννης Γεωρ ^γ	απο Ψιματε τη αυτων
	Αβραμ Ενωχ	απο ^χ Πακερκου παρ ^χ Παν
	Β[ι]κτωρ Ιωαννης	απο μον Αγιω Χριστ ^τ τ αυ
	Παμουν Σενου ^θ	απο μον Αγιο ^ν Σενο ^ν τ αυ ^τ
	Σενου ^θ Γεωρ ^γ	απο γ Καστρων
10	Θε[οδοσιο]ς Ισακ	απο Ψιντκα κωμ το ετω
	ς] Κολλ[ο]υ ^θ	[α]πα Πακουθ τ αυ ^τ
	ιο ^ν	[απο] μον Αγιο ^ν Ιερημι παρχ [Θ]ινι
		] απ[ο] Ταμμ[.]νετ . αρ παρχ Απ[ολλωνος]
		] απο παγ[α]ρ ^χ . . Αντινοο ^ν
15		] απο Σκρ[.]π παρ ^χ Α[ν]κων
		] [απ]ο Πασαλο παρ ^χ [Αν Σ] Απολλ[ωνος]
		]ε απο Σαμαχ παρ ^χ Πανος
		απο] Τ [

Fol. 1 b.]

	Ιωαννης	
20	Πεκυσιον Μαθ[αιου]	
	Μακαριο ^ν Μαρκ[ου]	απο . . .] . αρ[
	[Μ]ακαριο ^ν Μηνα [	απο μο]ν Αγιο ^ν Σενο ^ν παρ Παν
	Ισακ Κολλο ^ν θο ^ν	[απο . .]κορ παρ τ αυ ^τ
	Αμωνιο ^ν Ζαχαρια	απ[ο] Παχμε Κοπτω

3. Σιος: the name which elsewhere appears as Σίως.

Λοκων: *l. Λύκων, i. e. Lycopolis.*

4. πα(γα)ρχ(ιας) Πανος: the χ is over the ν of Πανος; similarly in many other cases, both with χ and with other over-written letters.

5. τη αυτων: *l. τῆς αὐτῆς.*6. απο^χ: ἀπὸ χωρίου.Πακερκου: the ου is a monogram. In l. 39 the name is given as Πακερκου^τ. The place may probably be that given in 1457, 115 as πεδιάς Πακέρκε(ως), and it is perhaps just possible to take the monogram here and in l. 39 as the stroke after κ denoting contraction (κ/), but that is not very likely.

7. Χριστ: probably Χριστοφόρου, but there has been a correction, and the reading is not certain.

τ αυ: τῆς αὐτῆς.

9. γ Καστρων: probably Luxor; cf. Crum, *Catalogue*, No. 398, p. 187, note 2.

10. Θεοδοσιος: restored on the assumption that this may be the same person who occurs in 1430, 83, 1432, 39, 1435, 162.

το ετω: *l. τῆς αὐτῆς.* It is not clear to what this refers. If we take κώμης τῆς αὐτῆς together the meaning would be that Ψιντκα was a χωρίον or other subdivision of Τρία Κάστρα; butperhaps it is more likely that κώμης is to be taken with Ψιντκα, 'the village of Psintka in the same pagarchy' (*i. e.* the Panopolite, Τρία Κάστρα being ignored?); cf. l. 47. That this is so is suggested by l. 174, where the κώμη of Ψιντκ' in the Panopolite pagarchy is probably the same as the Ψιντκα here.11. απα: *sic.* Or perhaps Ἀπα, ἀπό being omitted.Πακουθ: the ου is a monogram. This is possibly for Πακερκου or Πακερκου^τ and so = πεδιάς Πακέρκεως.

12. Θινι: Θινίτου.

14. παγαρχ(ιας): doubtful. A village name is wanted, and perhaps we should read Πα . . παρ^χ, the χ being written, as usual, in the wrong place, but the reading seems hardly possible. The letters before Ἀντινοῦ may be αν written twice by mistake.

16. Αν: Ἀνταίου. More often this pagarchy is described in the present papyrus as Ἀπόλλωνος simply, but Ἀν(ταίου) occurs as well in ll. 35, 175, and probably 81.

18. Probably, but not certainly, the last line.

20. Πεκυσιον: *sic.*24. Κοπτω: Coptos. Presumably it is given as a pagarchy, though πα(γα)ρχ(ιας) is omitted. For Παχμε Mr. Crum compares Amélineau, *Géog.* p. 294, Παχμε, which may well be the same place.

Σενο^θ Δανειδαπο Τερρα^θ παρ Λων +70 γ Πεδιατω απο κ χρ^ορ^ο S ανω

Θεοδωσι Παπου

[α]π μογ [. . .] παρ^χ [Φιλο^θ Κανα[απ]ο της α[υ^τ

Πισατε Ερμαω

[α]πο Αγισ Α[

Απα Κιρε Θεοδοσ[ι]ο]ν

[απ]ο Μεγ[

75 Ιωαννης Βικτωρ

[α]πο Ταν . [

Ζαχαριας Σενο^θ [απο ιε χρ^ο[ρ]^ο § κατωρ [

Βικτωρ Α[ν]ανιας [

Γεωργιος . . . τω [

Fragm. 2.]

Fol. 1.]

80

π]αρ^[x] Πανοπαρ^χ Αν] § Απολλω

]. . .

. . [. . .] . ωρ [

απο

]ηλ

Ερμ[αω] Φιλο^θ [

απο

πα]ρ^[x] Α' Απολλων85 Σε[ο]ν^θ Ζαχεος

[α]πο μ[ον] ? . . βιν τ αυτο

Ανατολε Γεωργιου

απο Ψιμου [π]αρ^χ τ αυτο

Πεβω [Μο]ύσης

απο Πλες' π[αρ]^χ Κοs

Χησ[ν] . . .]χω

απο Μιορ [το] ετω

Βιησ[ν] . . .]ωχηβ

απο Ψεν πα[ρ]^χ Πανος

90 Παρ[ν] . . Θωμας

απο μεν Ηρπ[ν] ? οκρα]του

Φιβαμων Χολ

απο Ταμνε π[αρ]^χ Α]πολλω

Παμοσ[ν] Σαραπιόν

απο Ρ[ν]λαδε[ν] . .]του

[ν] Πε[δ]ιαδων] α[πο] κ χρ^ορ^ο § α[νω]

Fol. 1 δ.]

Εμφυτετων απο [κ χρ^ορ^ο S ανω95 Πκουι Τιε απο Νερηβε π[αρ]^χ Λυκων69. Λων: *l.* probably Λύκων.71. Θεοδωσι: *l.* Θεοδόσιος.

72. Κανα: or Κανω.

73. Αγ(ο)ς Α: or Αγ(ου) Σα[ν].

74. Μεγ: perhaps μεν [= μογ(αστηριόν)].

77. κατωρ: *sic*, apparently.

79. It is not absolutely certain that this is the last line of the folio. In any case, not more than one line can well be lost.

83.]ηλ: it does not seem possible to read τ]ψηλ.

85.]βιν: possibly Χαιρουβιν or some corruption of it. The correct form could hardly be got into the space.

87. Κοs: Cusae, Κοῦσαι, the modern Al-Ḳuṣiyyah. [Becker, however, thinks it more likely to be Kūs, formerly Apollinopolis

Parva, an important place in the Middle Ages; but *cf.* Crum's note on Rylands Copt. Pap. 277. If Becker is right, this is an instance of a pagarchy not formerly a nome; Apollinopolis Parva was in the Coptite nome.]88. Μιορ: *cf.* Ḥamyūr between Al-Ḳuṣiyyah and Siūt, Crum, *Catalogue*, p. 363¹ (Crum). Perhaps then απ Ομιορ.90. μ(ο)γ(αστηριόν) Ηρποκρατου: *cf.* l. 68, note. But there is little room for four letters in the lacuna.

92. Just possibly Φ[ε]λαδε[λφ(ε)ας].

94. Εμφυτετων: *sic*.95. Νερηβε: *cf.* l. 170, where the same name recurs as Νερήβως. Probably Rifah near Siūt, Amélineau, *Udogr.* p. 165, Theophil. Alex. *Canon* II (Migne, *Patr. Graec.* 65, col. 36) (Crum).

κα απο ιε χρ ^ο ρ [S] κατω	[	] Γεω[ργιος
απο Ψυτω	[]
Πκου Ἀθανσιου	α[π]ο Ψιναβ[ελε? π]αρ ^χ Πανος	
Γεωργιου Ισακ	απο [.]μμ ^χ αυ παρ ^χ Πα[νος] Σενοου ^θ Πακ . [. α]πο κυμ ἔτο ετω	
100 απο ιε χρ ^ο ρ S κατω		
Φοβαμμων Ψατε	απο Σινελολοε Πανος	
Ηλις Ονονφιλε	απο Παπορ κομ παρ ^χ Ψηλης	
Θεοδωρου Αθανασιου	απο Ιμ[.]ορπανε παρ ^χ Θεοδοσιου	
Ιωαννης Φοιβαμμων	απο [.]κμτω παρ ^χ Λ[υκ]ων	
105 Κοσμα Μηνα	απο [. .] . βερ . ρ π[αρ ^χ Τ]ψηλη[ς]	
Σευηρος Ιωαννης	απο Π[απορ κ]ωμ π[αρ ^χ Τ]ψηλη	
Πισατου Φοιβαμμων	απ[ο	
Γεωρ[γι]ου Ενωχ	απ[ο	
Κα . . ^θ [B]ικτωρ	απο [
110 Σ[ε]υηρ[ου] Πατανου	απο [

Fol. 2.] Beginnings of a few lines. Nothing left on *verso*.

Fragm. 3.]

Fol. 1.] Blank.

Fol. 1 b.]

]ο^ν απο Πολλων [
]ρο^ν απο τ αυτης
 Α]πολλ πρ^α απο Συν^π τ αυ^τ
] . υκλου απο Φιν τ αυ^τ
 115]ηνοθο^ν απο Ιε[.]οπαρ
]^ν απο Πενω παρ τ α^τ
 Γε]ωργιου απο γι Κολλο^ν τ α^τ
 Φοιβ]αμμων απο ιδι τ αυ^τ

96. κα: probably meant for καί; it cannot be a numeral.

97. Apparently a continuation of l. 96. In l. 100, however, the heading από ιε χρόνων καὶ κάτω occurs again; possibly, therefore, this ought to be read as Ψυρω (a difficult but not quite impossible reading) = Ψύρου, giving a fresh place-heading. In that case the following names are those of persons από κ χρόνων καὶ ἄνω.

98. Πκου Αθανσιου; sic.

Ψιναβελε: cf. 1461, 5. As the place there may well be the same as the present one, ελε is conjecturally supplied here.

99. αυ: sc. probably τῆς αἰ(τῆς), i.e. παγαρχίας.

101. The long strokes in this and the following lines were inserted by the clerk to connect the first and second portions of the lines, which are here more than usually irregular.

Σινελολοε: perhaps the σινελολοε of Amélineau, *Géogr.*

p. 426 (Crum).

102. Ηλις: l. 'Ηλίας.

Ψηλης: l. 'Υψηλῆς. This Παπορ κ(ώ)μη is probably the same as the Παπορ of Amélineau, *Géogr.* p. 304, which was near Shôtep or Hypsele (Crum).

103. Θεοδοσιου: probably the Theodosiopolis in the Thebaid; see JHS. XXVIII. pp. 106, 119.

110. Πατανου: not Παγανου.

111. Πολλων: = 'Απόλλωνος.

113. πρ^α: πραγματευτής.

τ(ης) αυτ(ης): i.e., apparently, 'Απόλλωνος.

117. γι: l. ἀγίου.

118. ιδι: possibly a name, or perhaps ιδίας or ιδίον, in which case the phrase is confused.

120]οο^ν Παμννω^τ απο αυτων
]ιο^ν Παπνου^θ απο αυτω
 ? Γεωρ]γιο^ν απο Πθλ Πολλω
]ο^ν απο αυτατ
 τ α]ντ

Fol. 2.]

Col. I.]

125] . ρβ[
 Καλαπησιο^ν απο Θαλ[.] .
 Μακαρι Λωτε απο Νε[.]
 Πανξσνην Σενο^νθ[ι^{ον} απο] Ψιν^χ μεν
 Μηνα Κοσμα απο Ταν . δι^θ τ αυ^τ
 Μαρκο^[v] . . η απο Ψιν τ αυτω
 130 Κυριακος Βικτωρ απο Μονιξ παρ Θινι
 Παπνoute Μαρκος απο Καστρον Μενωνιο^ν
 Ταυρινον Ιακωβιο^ν απο Νων παρ^χ Κων
 Απολω Παπνoute απο μεν Ηρπαγ^ν Παν
 Ου . ει[. . Σ]τεφανος απο Τεβατεκπα
 135 [Σ]ενο[ν]θι[ο]^ν [Διοσ]κορο^ν απο ορ Μαρ^θ
 Κυ]ριακο^ν απ[ο] Πενσα παρ Θιν
] [απο . . .]π κωμ . το ετον
] απ[ο] Καστρ[ου] Μεμενωνιο^ν
] απο Αγι Κυριακου παρ^χ Θινιτ
 140] απο πολ Απολλων
] απο Ψιντκ^ν τα ετω

Col. II.]

[One (?) line.]
] απο Φουήτω
] Παπνουτ απο αυτω
 145 Μ]ηνα απο Ταυνα[

120. αυτω : more like αυταν. Perhaps this was written by confusion; cf. l. 122.

121. Πθλ: sic; probably the Φθλα of 1419, 1202, 1468. Πολλω is no doubt the Apollinopolite pagarchy.

122. αυτατ: sic, a confusion for τ αυ^τ.

126. Νε: perhaps Νερηθεως (ll. 95, 170) or Νερη^τ (l. 177).

127. μεν: often for μον(αστηρίου), but it should come before the name. The pagarchy of Mendes in the Delta seems out of the question.

131. Μενωνιον: l. Μεμωνώνιον, i.e. Jême.

132. Ταυρινον: sic.

Κων: probably for Λύκων. Or perhaps Κυρών (Crum).

135. ορ Μαρ^θ: probably ὄρους Μάρθας, ὄρος being used, as with the Aphrodito monasteries, as *monastery* (in the desert); cf. general introduction. The monastery was in the pagarchy of Apollinopolis (l. 36).

141. τ(ης) (αυ)τ(ης): in l. 174 Ψιντκ^ν is described as in the Panopolite pagarchy, but this would seem to refer to Ἀπόλλωνος. There may of course have been two places of the name.

144. Παπνουτ: or perhaps*more like Παπνoute (Παπνoute), τ being accidentally omitted.

- Π[. . . .] Δανιηλ απο πολ[
 Πο . [. Λε]οντιο^ν απο Πολλων
 Ξενουθ Δαννηλ απο Θλαγραν πα[ρ
 Θεοδωρο^ν Πα[π]ο απο τ^{ου} αυ^τ
 150 Πετρο^ν Αμραμ απο Τακντιμ^ο [
 Παησιον Γεωργιο^ν απο Πινη πα[ρ]^χ
 Ψατη Θωμας απο Τση πα [Πανος]
 S απα ιε χροο κατω Ταυρινον [
 Ιωαννο^ν Ιακωβ απο Τ . [
 155 Ζαχαρια Ιωαννο^ν
 απο γι Κολλου^θ τ ωτ
 Αβρρ σκ/ ερπρ . ^ω
 απο Περ πα^ρ Διωσπο^λ
 Παπνουτε Βικτωρ

Fol. 2 b.]

- | | | | |
|-----|--|--|---|
| | [| One line. |] |
| 161 | απο] κ χρ ^[ο] ρ ^[ο] [S ανω] | | |
| | [Μη]να Χριστοφορο | [| |
| | [Χριστο]φορου Μηνα | [| |
| | [Ιω]αννο ^ν Πανλο ^ν | [απο .]σνεο . [.]ρ πα[ρ Πανος ?] | |
| 165 | Ενωχ ιατρο ^ν | απο Ουν τ αυ ^τ | |
| | [Θ]εοδωρο ^ν Ηλιας | απο Θηρ ^α τ ^η αυ ^τ | |
| | [Θε]οδοσιο ^ν Μο ^ν σαιο ^ν | απο Μαιροκν ^τ το ετω | |
| | [Σε]ρου ^θ Φιλουγ ^τ | απο μο ^ν γ ^ν Σε ^ν παγ ^χ Πανχ | |
| | [Σ]αμο ^ν ηλ Φιλογ ^τ | απο Παροβ Κελωλ Ζαπο ^ν | |
| 170 | [Κ]ωνσταν Θεοδωρο ^ν | απο Νερηβεως παρ ^χ Λυκων | |
| | [απο] ιε χροο S κατω | | |
| | [Σ]ενο ^θ Πκομ | απο Τρακαν παρ ^χ Κοπτω | |
| | [Πε]τρο ^ν Γεωργιο ^ν | απο μου ^ν Αγι Σενο ^ν παγα ^χ Παν ^ν ο ^ν | |
| | [Παν]λο ^ν Μακαρο ^ν ποιμ ^τ | απο ^χ Ψιντκ ^τ κωμ το ετω | |

147. Πολλων: for Ἀπάλλωνος. So perhaps πολ[in l. 146.
 152. Ψατη: apparently corrected from Ψαθη. For Τση cf. l. 44.
 note.

153. Ι. και ἀπὸ ιε χρόνων (και) κάτω. The reading is due to Mr. Crum.

156. This line is a continuation of l. 155.

157. Obscure. The second letter may be ν. Instead of ερπρ. ^ω it would be possible to read ερ^ν-βρ. ^ω.

158. Διωσπο^λ: Ἰ. Διοσπόλεως, Thebes. But the reading is not certain, though quite possible.

166. Θηρ^α: very likely the same as Αθηρα[in l. 178, which was in the Panopolite pagarchy. If so, all the places in ll. 164-167 were in that pagarchy. Hence the suggested restoration in l. 164.

168. απο μο^ν γ^ν Σε^ν παγ^χ Πανχ: a correction. The original entry has been washed out. απο μο^ν γ^ν (= ἀπὸ μοναστηρίου Ἀγίου) is written above the line, and the rest over the original entry, of which the χ of Πανχ is perhaps part. In any case, Πανός must be intended.

169. Παροβ Κελωλ occurs several times in 1449. It is not clear what Ζαπου can mean. A pagarchy-name should come here.

171. χροο: sic; cf. l. 153.

174. Μακαρον: sic. ποιμ^τ doubtful; apparently for ποιμένος. Perhaps ε of an original register was misread τ; cf. l. 195, note.

απο^χ: χ would seem to be for χωρίου. Perhaps, therefore, κώμ(ης) is written by mistake, unless it refers to Πανός, but it seems more likely that χ is an error: cf. l. 10 and note.

175	Πεκυνσιο ^ν Ταυρινο ^ν	απο Μονναχ ^θ παρ ^χ Αν S Απολλ ^ω
	Ψατ Λεοντιο ^ν	απο Επευφο ^ς [τ α]υ ^τ
	Πετρο ^ν Θεοδωρο ^ν	απο Ν'ερη ^τ α[. . παρ] Α[ν]κων
	Οναρνιν ^ν Ιγνατιο ^ν	απο Αθηρα[. π]α ^χ Παν ^ο
	Πκυλιο ^ν Ιωαννο ^ν	απο Ψ . [. .]πο το ετω
180	Ψοιο ^ν Μαρκο ^ν ^χ	απο Πενο παρ Παν ^ο
	Κολλο ^θ Ισακ	απο Ενα ^θ παρ ^χ Θιν ^ι ^χ
	]ο Ψοτε	[απ]ο Φ . τ ^θ [. .] ^χ

Fragm. 4.] = 1st folio of the book. *Verso* blank.

I.]

	[. . . .]	εν ονομ[α]τ[ι του Θεου του]	[. . . .]
		ελεη[μονος S φιλανθρω ^π]	
185			
	[. . . .]	ουκ εστι θς ε[ι μη ο Θς μονος]	[. . .]
		Μααμετ απ[οστολος Θυ]	
		] αλλ α ^β [
	[. . . .]	αβ[δελλα Αλουλιδ]	[. . . .]
190		Αμ[ραλμουμνιν]	

II.]

	[. . . .]	ιον Πενο[
	[. . . .]	Φοιβαμμων απ[ο	
		Πααμ Αθ[α]ν ^ι σο ^ν	απο πολ [
		Ανδρεας Φιλο ^τ	απο Ταμ[
195	[Α]πα Κωρο ^ς Μακαρι ^χ	απο [
	[Σε]νηρο ^ν Απολω	απο Αββ ^τ [
		] απο Π[
		]ιον απο [

Some small fragments containing nothing of importance. [παγ^χ] Λοκ^ω/ [= Λύκων] occurs. The fragment containing this may just possibly come from above fragm. 3, f. 2, in which case more than one line is lost at the beginning of Col. II, and the height of the fragment is greater than that of the others.

177. Νερη^τ: cf. Νερήβεως in l. 170; but τ here is certain. If this register was copied from another (cf. note on l. 195) τ may have been misread for π, in which case the same place will no doubt be intended; but it would not do to assume this. Νερη^τ, like Νερήβης, was in the Lycopolite pagarchy.

178. Οναρνιν: or Οναινιν. Perhaps in that case the same name as the Ούνεριν of 1461, 3.

180. Μαρκο^ν^χ: sic; this clerk seems to have a partiality for the letter χ.

185. Arabic; illegible.

188. The Arabic reads 'Abd-allah. Hence the protocol had a different arrangement from the normal one, the Khalif's (or Governor's) name being given in Arabic as well as in Greek. 'Αβδελλα here is the epithet of the Khalif.

193. Αθανασιον: sic, apparently.

195. Μακαρι^χ: sic. Possibly it may be inferred that this register was copied from some other and that the clerk has misread the monogram αν as χ.

Fragm. 4 *recto*.]

υποταγ^{1η} γ[
 εν^τ χωρ^ρ Τελκε [
 εν^τ χωρ^ρ Ταχλουτ [
 35 εν^τ χωρ^ρ Βαστακκ[
 [ει-/ παγαρ]^x Α[ν]τινοο

Fragm. 4 *verso*.]

]
].
 40] . Παν[ν]χατος ού γ
] ούν λ
]ος ού γ

Fragm. 5 *recto*.]

[ει/]τ παγαρ^x Ύψηλης
 σ
 εν^τ πολει
 σ
 45 Ιωανν^{ου} Εριτσ[
 Μαρκος Γεωρ[γιου
 Διαννη Πεσ[
 [ει/]τ παγαρ^x Ανται^{ου} S Απολλων[ος
]ε [

Fragm. 5 *verso*.]

] . ας ού α
 50 Π]εβω S Μην^α Πασιν^{ου} ού β
]ου^θ S αδελφ^α αυ⁻ ού β
]
] S νι/νι/ αυ⁻ [

32. υποταγ_η: some part of υποταγή, but the sense is not clear without the context.

33. Τελκε: common in Shmoun texts; now Dalgah (Crum).

34. Ταχλουτ: ταχρωτ, now probably Dashlūt (Crum).

35. Βαστακκ[: before Β are traces of a letter, perhaps α, but it appears to have been deleted. Possibly, however, the name is to be connected with the Αβαστεξ of Crum, *Catalogue*, p. 449 (Crum). It is to be noticed that that document (No. 1075) ver

likely comes from the same place as 1076, in which Παπλοου in the Hermopolite pagarchy (l. 15 above) occurs. From Τελκε in l. 33 it seems likely that the places here are in the same pagarchy.

40. ον(οματα) λ: evidently a total.

50. β: corrected from α.

53. νι/νι/: νιοί.

Fragm. 6 *recto*.]

[ει^τ/ παγαρχ^χ] το [ε]τω
 55 εν⁻ εποικ/ Ψιντκ^ε/ [
 εν^τ χωρ^ρ Ιβιωνος [
 [ει^τ/ π]αγαρχ^χ Πανος
 σ

Verso blank.Fragm. 7 *recto*.]

υπο[ταγ^η
 [? ει^τ/ παγαρχ^χ τ]ο ετω
 60 εν^τ κωμ^η Κλ[αυδιος ?
 εν^τ χωρ^ρ Ψιντκ^ε/ [
 εν^τ εποικ/ Μαυρ^ου [
 εν^τ κτ^η Θαλμε [
 εν⁻ εποικ/ Ακ^θ/ [
 65 ε[ν]^τ επ^οι Ατσαρ^ρ [

Fragm. 7 *verso*.]

ο]ν^τ α
 ον^τ β
 ον^τ α
]
 70] . . παρας ον^τ β
 Φ]οιβ^α ον^τ γ

Fragm. 8 *verso*.]

ει/[^τ παγαρχ^χ
 [.] . [
 ε[ν]^τ εποικ/ [
 75 εν^τ Τερυθ/[^ε ?

Fragm. 8 *recto* and Fragg. 9 of no value.

54. This line is of some importance, and is to be compared with l. 59. The latter is probably a heading, since it is followed by εν τ(η) κώμη, which seems to require a pagarchy name before it; consequently it is very likely that that line and the present one contain the same reading; and compare the place-name Ψιντκ^ε/ under both. το ετω is fairly common in these papyri for τῆς αὐτῆς (or τοῦ αὐτοῦ) and is a quite possible reading here, though there is not much room for two letters between the two τ's. The difficulty of the reading is that, if the places are in the same pagarchy as those which preceded, there seems no reason for putting in a new heading, unless perhaps a heading like Ποιμνη

in l. 11 has preceded; or perhaps because it is the top of a page. If το ετω is not read we have possibly a pagarchy name which is not a nome name; here one may read]ψ.τω,]τ.τω,]ψ.ψω, or]τ.ψω, but if the heading in l. 59 is the same as that here the possibilities are narrowed to]ψετω or]τετω.

55. Ψιντκ^ε/ : cf. the Ψιντκ^ε, Ψιντκα of 1460.

63. Θαλμε : cf. just possibly Θαλμου, RKT, CCLV (Crum).

64. Ακ^θ/ : possibly Ἀκανθῶνος, or some other derivative from ἄκανθα. It is not likely to be the place of this name in Amélineau, *Géogr.* p. 17.

D. PROTOCOLS.

PAPYRUS 1462.

UNDER this number are collected various fragments of protocols in the Aphrodito collection, both from the Department of MSS. and from the Oriental Department. These and the protocols already given above furnish a considerable amount of material for the study of this obscure division of papyrology. For a discussion of protocols generally reference may be made to Prof. v. Karabacek's treatment of the subject in *PERF.* p. 17 ff. and particularly to his *Die arabischen Papyrusprotokolle in Sitzungsberichte der Kais. Akademie der Wissenschaften in Wien*, 161. 1. Karabacek's theory of Latin dates and religious formulae in protocols of the Arab period, first advanced by him in the *Vienna Oriental Journal*, xx. p. 139 ff., and defended at some length in the monograph just referred to, has already been discussed by Prof. Becker in *ZA.* XXII. p. 166 ff. and the present editor in *Archiv*, V. p. 143 ff., and it is sufficient to refer to those articles; but a brief summary of the evidence of these and other protocols as to the formulae employed and the arrangement adopted in the more legible portions may be useful.

It will be seen that the arrangement of protocols differs somewhat; but by far the commonest type at the period covered by these papyri, neglecting the difficult 'perpendicular writing' and disregarding abbreviations, was as follows:—

ἐν ὀνόματι τοῦ Θεοῦ τοῦ
 ἐλεήμονος καὶ φιλανθρώπου.
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 οὐκ ἔστι Θεὸς εἰ μὴ (ὁ) Θεὸς μόνος.
 Μααμετ ἀπόστολος (τοῦ) Θεοῦ.
 لا اله الا الله وحده محمد رسول الله
 Name of the Khalif or Governor, or both, in *Greek*.

The Khalifs during the period covered by this collection were 'Abd-al-Malik (A. D. 685–705), Al-Walid (A. D. 705–715), Suleimān (A. D. 715–717), 'Umar II (A. D. 717–720), Yazīd II (A. D. 720–724), and the Governors were 'Abd-al-'Azīz b. Marwān (A. D. 685–705), 'Abd-allāh b. 'Abd-al-Malik (A. D. 705–709), Qurrah b. Sharik (A. D. 709–714), 'Abd-al-Malik b. Rifā'a (A. D. 714–717), Ayyūb b. Shurāḥbīl (A. D. 717–720), Bishr b. Ṣafwān (A. D. 720–721). During the whole of the reign of 'Abd-al-Malik the Governor was his brother 'Abd-al-'Azīz, whose protocols, so far as the evidence at present available is concerned, show an invariable style. He gives his own name and title only, without that of the Khalif; thus, Ἀβδελαζίζ υἱὸς | Μαρουαν, σύμβουλος. His protocols too seem all of them to follow the scheme given above as regards the Greek and Arabic sentences. Under Al-Walid a much greater diversity of styles prevailed. The commonest style is the above scheme as to the Greek and Arabic sentences, followed by the name of the Khalif only; thus, ἀβδελλα (as a title, = the servant of God) Ἀλουλιδ | Ἀμυραλ-

μουμνν. Sometimes 'Αλουλιτ appears instead of 'Αλουλιδ; in *Ar. Pal.* plate 100, 3, according to the present editor's copy, the name is written Αλουλιδ, but Becker (ZA. XXII. p. 178) gives it as Αλουλιτ. Sometimes 'Αμιραλμουμνν is divided between the two lines. Deviations from this type are, however, common. 'Abd-allāh not infrequently gives his own name as well as that of the Khalif; e.g. **1462** (m), **1496**, **1462** (p); in **1462** (y) he gives his own name alone in Greek, and apparently that of the Khalif alone in Arabic. In PERF. pl. IV (see below), according to Becker's reading (ZA. XXII. p. 174 ff.), the name of the Khalif only is given in Greek, in the form mentioned above, while in Arabic are given the names of both Khalif and Governor. Sometimes again (e.g. **1433**, f. 1 b) the names of both are given in both Arabic and Greek. Occasionally too dates (by the Hegira) are given in Arabic; e.g. **1433**, 13, **1462** (p). The arrangement of the Kuranic formulae is also varied at times, the Arabic sentences preceding the Greek; e.g. PERF. pl. IV, *Ar. Pal.* pl. 100, 3, PSR. pl. XII, **1462** (z). In *Ar. Pal.* pl. 100, 1 the Greek version of the Bismi'llāh comes, as usual, first, being followed by the Arabic version, but both the Greek and the Arabic versions of the declaration of unity and Mahomet's apostleship are omitted, and there follows immediately on the Arabic Bismi'llāh the name of the Khalif, first in Arabic and then in Greek.

There are, however, more striking variations from the usual style than any of these. The best, because the only complete, example is **1433**, f. 1 b, in which not only is the first line Arabic, instead of Greek, but several additional Mahomedan formulae are introduced, in both Arabic and Greek. A similar, but unfortunately fragmentary, protocol is **1462** (z), which, however, differs in wording from **1433**, f. 1 b. The protocol of **1418** is again very different, but at present is unfortunately quite obscure.

During the latter part of Al-Walid's reign the Governor was Ḳurrah. Only two protocols are at present known which certainly bear his name. In one, *Ar. Pal.* pl. 100, 2, the reading is probably:—

[ἀβδελλα 'Αλουλιδ, 'Αμιραλ]μουμνν.
[Κορρα υἱὸς Σζερ]ιχ σύμβουλος.

In the other, PSR. Inv. 194, Becker reads:—

ἀβ[δ]ελλ(α) [Ἀ]λουλιτ.
ἐπὶ Κορ(ρα) συμβούλου.

To these may be added, as probably Ḳurrah's, though his name is lost, **1462** (f). There is a fourth protocol said to bear Ḳurrah's name, that namely published by Karabacek in *Ar. Papyrusprotokolle*, p. 98, and numbered Arab. Pap. Nr. 4006 (F. Nr. 82) in the Rainer Collection. It is to be noticed, however, that in Karabacek's edition the name KOPA is not preceded by any of the 'perpendicular writing'; and since it is thus printed in capitals, whereas the preceding Greek sentences are given in ordinary type, it seems not unlikely that it is itself 'perpendicular writing.' If so, the reading must be regarded with considerable suspicion, though in the absence of a facsimile it is impossible to speak dogmatically. All Ḳurrah's protocols, except the doubtful Rainer papyrus, are peculiar in arrangement. PSR. Inv. 194 and **1462** (f) agree in omitting the second Greek formula (declaration of unity, etc.), and in *Ar. Pal.* 100, 2 two lines of Arabic, one containing the declaration of unity, etc., the other giving the Khalif's name, precede the Greek lines which contain the names of the Khalif and Governor.

Lastly may be mentioned, among protocols of Al-Walid's reign, two of a different type from any of the preceding. Those referred to are **1499**, which was also published by Becker, ZA. XXII. p. 174, and that of which a facsimile is given in L. Caetani, *Annali dell' Islam* II. 1. p. 696 (now Rylands Copt. Pap. 115). Neither of these has any Governor's or Khalif's name. The Greek sentences in both are ἐν ὀνόματι τοῦ Θεοῦ τοῦ ἐλεήμ(ο)νος and οὐκ ἔστιν θεὸς εἰ μὴ ὁ Θεὸς μόνος (in *Ann. dell' Islam* the readings are doubtful). In Arabic, **1499** contains only the Bismillāh; the other, according to Karabacek's reading, doubtfully adopted by Becker, has both that and the declaration of unity and Mahomet's apostleship (wrongly written) in a single line. Since neither protocol contains a name, their date is not certain; but **1499** is attached to a document dated in the 7th indiction, i.e. presumably A. D. 708-709, and the protocol will therefore, in all probability, belong to the reign of Al-Walid. In the absence of other evidence the similar protocol in *Ann. dell' Islam* may be assigned to the same reign.

Al-Walid was succeeded by Suleimān in A. D. 715, and ʿKurrah by ʿAbd-al-Malik b. Rifāʿa in A. D. 714. The present volume includes three protocols which seem to contain the name of this Governor, **1419**, f. 1 b, **1434**, f. 1 b, **1435**, f. 1 b. The first mentioned, which is practically certain, seems to read simply Ἀ[β]δελμα[λεκ σύμβο]ύλου; the earlier part of the protocol is lost (but see below). The other two are both exceptionally difficult to decipher, and in neither is the name of ʿAbd-al-Malik certain, except in so far as no other name seems to suit either the characters or the date of the document. The preceding formulae in both protocols seem to follow the usual scheme, but the protocols differ in their method of giving the Governor's name. In **1434**, 7, 8 the name Ἀβδελμελεκ is separated from σύμβουλος (*sic*) by an illegible word, perhaps an epithet; in **1435**, 4*, 5* the reading is very doubtful, but would seem most naturally to be Ἀβδελμελεκ | σύμβουλος; see notes. This last protocol has apparently, at the end, in Arabic, the year of the Hegira.

There is one other protocol which may just possibly bear the name of ʿAbd-al-Malik, namely PERF. pl. IV. Here the first of the last two Greek lines can be read Ἀβδελμελεκ much more easily than anything else, and so it was apparently read by Karabacek, since in PERF. p. 19 he places this protocol under the reign of the Khalif ʿAbd-al-Malik. During that reign, however, the Governor was ʿAbd-al-ʿAzīz, whose known protocols, without exception, bear his own name but not the Khalif's; so that if the name here is really Ἀβδελμελεκ the protocol must be assigned to the Governor ʿAbd-al-Malik. According to Becker, however (ZA. XXII. 175), the preceding Arabic line seems to contain the names of Al-Walid as Khalif and ʿAbd-allāh as Governor; and he therefore reads ἀβδella Ἀλουλιτ (?) | [ἀμιραλμουμιν].¹ The reading is perhaps just possible, but, as already said, Ἀβδελμελεκ is easier, nor is the reading of the Arabic certain; moreover, though the last line is too indistinct in the photograph to justify any positive reading, the traces at the beginning seem more like συμ than αμ. One fact, which perhaps gives some support to Ἀβδελμελεκ, may be mentioned. As pointed out in *Archiv*, V. p. 153, there seems to be a cartouche among the 'perpendicular writing,' which contains characters perhaps to be read ἰ(ν)δικτιόνος ιε. If this is right, ἀβδella Ἀλουλιτ is impossible, since the 15th indiction was A. D. 716-717, after the death of Al-Walid; but perhaps ι/ε might be read equally well, viz.

¹ The last line is preserved but is very faint in the photograph.

A. D. 706-707. For the present, therefore, in view of the Arabic evidence, it seems best to regard the protocol as containing merely the name of Al-Walid.

The protocols bearing 'Abd-al-Malik's name were probably written during the reign of Suleimān, and in one the name of Suleimān probably occurred. That referred to is **1419**, f. 1 b, which, as published in this volume, is only a scrap from the bottom of the protocol. Another fragment, however, subsequently discovered (see Addenda, to p. 178), seems to contain the beginning of the protocol, perhaps with the name of the Khalif, and certainly indicating a widely different arrangement of the protocol from any hitherto known.

The latest protocol in the volume is that of **1413**. Only a scrap of this remains; it is from the bottom of the protocol, and contains the name of the Khalif 'Umar II in Arabic.

The concluding lines of the protocol of **1542**, which seems to bear the name of 'Abd-allāh as Governor, is of exceptional difficulty; see the transcript.

It will be seen from the preceding remarks that the forms of protocols vary considerably, but chiefly within certain well-marked limits, variations like those of **1433**, f. 1 b, **1462** (i), and **1418** being exceptional. The protocols of 'Abd-al-'Aziz were, however, uniform. In the variations it seems impossible to trace any regular progression. Becker, for example, suggested in PSR. p. 29 that the differences of order in the Greek and Arabic sentences might represent a gradual progress from the one language to the other, Greek, Greek-Arabic, Arabic-Greek, Arabic; but this does not seem to be borne out by subsequent evidence. The whole development seems irregular.¹ Thus Karabacek (*Ar. Papyrusprotokolle*, p. 58) gives a purely Arabic protocol of A. D. 742-753; but B. M. Or. 1060, dated A. D. 749, has a bilingual protocol of the old type. It was suggested in *Archiv*, V. p. 150, note 3, that this may bear the name of the finance minister 'Isā (αβδελλα ηζη αμ[ιρα?]). Becker has pointed out in a letter that the epithet αβδελλα would not be applied to a subordinate official, but only to the Khalif. This makes 'Isā impossible, and Becker suggests ηζηδ αμ[ιραλμουμιν, i. e. Yazid II, which is perhaps possible if we read ηζηδ <α>μ[, assuming α to have been omitted; but since Yazid's date was A. D. 720-724, the interval between the writing of the protocol and the drawing up of the document seems impossibly long. Again, there is at Berlin a protocol of the Byzantine type, consisting entirely of 'perpendicular writing,' which is attached to a document (from Jéme) clearly dateable to the second half of the eighth century A. D. (see *Aeg. Z.* XXIX. p. 16). The survival of this presumably Byzantine form so late seems inexplicable, and it is perhaps possible that the protocol does not belong to the document to which it is attached (cf. Steindorff's remarks, l. c.).

As remarked above, the 'perpendicular writing' of protocols has already been discussed elsewhere. It is, however, worth while to emphasize the fact that cartouches enclosing indiction-dates occur not infrequently in the 'perpendicular writing.' There are several instances in the present catalogue. A list of such cases will be found in *Archiv*, V. p. 152 f., to which should now be added PSR. Inv. 194 (ZA. XXII. p. 174). In ZA. XXII. p. 179 Becker calls attention to the fact that the supposed Φ beginning the first line of 'perpendicular writing' is only clear when the Greek sentences precede the Arabic. The remark holds good also of the B. M. papyri not seen by Becker; but it may be doubted whether the fact possesses any significance.

¹ It may, however, be remarked that there seems on the whole to be a fairly steady progress in illegibility as regards the Greek and perhaps also the Arabic formulae. These, in

protocols of 'Abd-al-'Aziz, are comparatively easy to make out, but in many of the later protocols they become excessively difficult.

In conclusion, it may be pointed out that protocols were invariably attached to papyrus rolls the reverse way to the other *κολληματα* composing the roll; *i.e.* the protocol was written on the *verso* of the papyrus and the *κολλημα* containing it faced the same way as the *recto* of the other *κολληματα*. When a roll of papyrus was utilized to make a codex, the first quire was so arranged that the protocol came on the inside of the first folio (f. 1 *δ*)¹. On this subject see *Early Codices from Egypt* (*The Library*, New Series, X. pp. 303-313), p. 311 f.

In the present collection of protocols, all those in the MSS. Department are from Inv. No. 1451; but to these have been added a number of fragments in the Oriental Department. Since the protocols were arranged and after a great part of the Greek portion of this catalogue had been finally printed off, Mr. Crum succeeded in identifying some of these protocols as belonging to Coptic documents. Such protocols will be found in the Coptic portion of the catalogue, with references from here. As the Coptic documents have now received their catalogue numbers the references are to these, not, as previously, to the inventory numbers. In these transcripts the Greek formulae are fully supplied where the protocols are fragmentary, but it has not seemed worth while to supply the missing portions of the Arabic formulae except in one or two cases.

- (a) [. . . .] [εν ονοματι του] Θεου του . . . B
 [ελεημονος & φιλ]ανθρωπ
 بسم الله [الرحمن الرحيم]
 5 [. . . .] [ουκ εστιν θς ει μη ο] θς μονος
 [Μααμετ αποστο]λος Θεου
 لا اله الا الله و محمد رسول الله
] Ε

Reverse side.]

+την ομολογίαν τ^ω εἰς προσωπ^τ λ [

(*δ*) Published among the Coptic texts. See 1565.

- (c) [. . . .] [εν ονο]ματι του Θ^υ του ελεη
 [μο]νος & φιλανθρωπου
 بسم الله
 [. . . .] [ουκ εσ]τιν θς ει μη μονος
 5 [Μαα]μετ αποστολος

Reverse side.]

+ομο]λο[γ]ε[ι]α γε[ν]α[μ]ε παρ- Σενουθιο^ν

¹ This rule, however, was not invariable; see Addenda, to p. 178.

(a) Just possibly this goes with 1551, but *cf.* note on l. 8.

7. This line of 'perpendicular writing' is very indistinct. The character read as ε is imperfect but probable.

8. τ^ω εἰς: probably τῶν εἰς. It may, however, be εἰς, in which case the protocol may belong to 1551 (*q.v.*), which concerns 6 πρόσωπα.

προσωπ(ων): Crum.

(c) 1, 2. The last letter does not look like B, but may be the letter badly written. So too in the 'perpendicular writing' opposite ll. 4 and 5.

6, 7. The first (of which only very slight traces remain) is Arabic. What remains of l. 7 is probably, but not certainly, 'perpendicular writing' only.

(d) Published among the Coptic texts. See 1540.

(e)

..... αβδελλα Αλο[νιδ] [.....]
 Αμραλμουμ[νιν]

(f)

[.....] [εν ονοματι του Θεου του .. B
 [ελεημονος S φιλ]ανθρωπ
].....
] لا اله الا الله و
 5 [.....] [? αβδελλα Αλουλιτ
 [? επι Κορρα συμβο]υλου (ζ) Ε

Reverse side.]

+ ομολογι^a γεναμ^e π[αρ]/ [

(g)

[.....] [εν ο[νοματι του Θεου του] [.....]
 [ε]λεημ[ονος S φιλανθρωπ]
 [رحم]ا
 5 [.....] ουκ ε[στιν] θς ει μη ο Θς μονος] [.....]
 Μαμ[ετ] αποστολος Θυ]

(h)

[Μαμαετ απ]οστολος Θ[υ]
]وحده
 5 [.....] [Αβδελαζ]ιζ νιος [.....]
 [Μαρουαν συμβουλος]

(i)

[بسم الله الرحمن الرحيم]
 εν ονομα[τι του Θεου του ελεημονος και φιλανθρωπου]
 ουκ εστιν θς [ει μη ο Θς μονος

(e) Most of the dotted letters are very doubtful.

(f) 3. Arabic, probably the Bismi'llāh.

5, 6. The reading given seems fairly safe, as τ is a probable reading and should be part of Αλουλιτ. The following line is supplied from PSR. Inv. 194 (ZA. XXII. p. 173). Both the date and the general arrangement of the document suit Kurrāh. If the ζ in the cartouche is right, as seems fairly certain, the date will be A.D. 708-709. It is to be noted that the second pair of Greek formulae seems to be omitted in this protocol, and the two Arabic formulae given in successive lines; cf. PSR. Inv. 194.

(i) This protocol differs strikingly from the usual type. The placing of the Arabic Bismi'llāh before the Greek is not uncommon; but instead of the Greek Bismi'llāh occupying two lines and being separated by an Arabic formula from the Greek declaration of unity, it is written in a single line and is immediately followed by the declaration of unity in Greek. After this, unusual formulae, to be compared with those in the protocol of 1433, occur. The two Arabic lines, though incomplete, probably read:—'There is no god but God, He alone. He hath no associate. | He begets not, neither was He begotten, and He hath none that is like unto Him.' Of the two Greek lines which follow, the reading of the second is almost certain, and

it is therefore fairly clear that the line is part of the common formula, 'Mahomet is the prophet of God; He hath sent him with guidance and true religion.' The formula occurs in Arabic protocols (cf. Karabacek, *Ar. Papyrusprotokolle*, p. 43), and probably in 1433, 7, though in a different form (see note there). The first Greek line is much more difficult. The beginning, ουκ εγεν, is comparatively clear, but the following letters are somewhat obscure. That after ν is certainly ε, but εγενεσε (= ἐγέννησε, cf. 1433, 6) is quite impossible. The characters following ν are indeed most easily to be read επαμωδ, which makes nonsense; and on the whole ἐγένετο ὁμ(αι)ος seems the best reading, the two upstrokes of the apparent π being taken as respectively the stroke of τ (which is made similarly in εστιν, l. 3, and απεστειλεν, l. 7) and the left side of ο. The second ο is then badly made, like α, and ὁμοιος is abbreviated, as the stroke over s seems to indicate. The restoration in l. 7 is partly conjectural translation of the Arabic and partly taken from 1433, 7. At the end of l. 3 the words 'He hath no associate' may have come, in Greek. The perpendicular writing before ll. 2 and 3 certainly does not seem to begin with the usual Φ, though it is not quite impossible to take the first character as a badly written cursive Φ. The last line, which is illegible, seems to be Arabic.

- 5 [لا اله الا الله و احد لا شريك له]
 لم يلد ولم يولد ولم يكن له كفوا احد
 οὐκ ἐγενετο ὁμῶς [Μααμετ ἀποστολος Θυ ος?]
 ἀπεστίλεν αὐτὸ μετ' αγωγῆς καὶ ὀρθῆς πίστεως?]

Reverse side.]

- 10] χαρ τ^{ου} ν^ο ρλγ γ δαπαν τ^{ου} παν^[ει]
 [συμ]β^{ου} S ν^ο δ καταλλαγ τ^[ου] αυ⁻ χρ^υ γι/ ν^ο ρλζ γ

- (k) [. . . .] [εν ονοματι] του Θεου του B
 [ελεημονο]ς φιλανθρωπ^π B
] بسم الله
 5 [. . . .] [οὐκ ἐστὶ θς εἰ μὴ] ο θς μονος B
 [Μααμετ ἀποστολος Θεου
] لا اله الا الله وحده

- (l) φ ἐν ο[νο]μα[τι] του Θεου του] [. . . .]
 ελεημον[ος] S φιλανθρωπ^π
 الرحمة الرحيم [
 5 (η) οὐκ ἐστὶν θς εἰ μὴ ο θς μονος] [. . . .]
 Μααμετ ἀποστολος Θυ
 محمد رسول الله [
] αβδελλα Αλου[λιδ] [. . . .]
 Α[μυραλμουμνιν]

Reverse side.]

- 10] Απολλω Ψοι^{ου} S Θεοδοσι^{ου} Σενο^{ου} S Ιεζεκι^{ας} T[
 χαρ τ^{ου} αυ^{ου} ενεχ^{ου} εν^{ου} κατω χωρ⁻ ητ^{ου} παγαρχ Αλεξαν^δ
 S Σαεως ψυχ^{ου} ιγ γρ⁻ μ Π^{ου} ε ιδ^{ου} εβδομ^{ου} +

- (m)
 οὐκ ἐστὶν θς εἰ μὴ] ο θς Μααμετ α [
] ποστολος Θυ

9. Perhaps *ὁμολογία* precedes *χαρ(ιν)* immediately. For τοῦ ἰ. τῶν.

10. καταλλαγ(ης): cf. the introduction to 1457.

(k) 1, 2. B: 1Z is also possible, both here and opposite ll. 4, 5; cf. *Archiv*, V. 148.

2. Or perhaps]ς φιλανθρωπ^π.

6. The tops of many of the Arabic letters are visible.

(l) 1, 2. φ: this is imperfectly preserved but very probable.

10, 11. χάριν τῶν ἀνθρώπων ἐνεχθέντων ἐν τῇ κάτω χώρα, ἦτοι παγαρχίας Ἀλεξανδρείας καὶ Σαέως, ψυχαί γ' γραφεῖσα (sc. ὁμολογία) μηνὸς Παῦνι εἰ ἰνδικτιόνος ἐβδόμη. ψυχαί is used in the same sense

as the more usual ὀνόματα, i.e. 'persons.' The protocol shows the date to be A.D. 708 or 709; as ἀρχή or τέλει is not inserted, it is not certain which. ἦτοι does not of course imply that the pagarchies of Alexandria and Sais were synonymous with ἡ κάτω χώρα; it merely specifies the particular portion of ἡ κάτω χώρα to which the men had been taken.

(m) 1. After Μααμετ is the beginning of some 'perpendicular writing,' but before it seems to be a Greek letter, which looks like α. If so, this must be the beginning of ἀπόστολος; hence the reading in the text. The division is curious and without a parallel in protocols.

[محمد ابن عبد [الله]
] Αβδελλε νι [Αβδελμελεχ συμβουλος

Reverse side.]

5 απο^x Πουχ^a χαρ^ρ κρρι^ρ α[ρ^τ

(n)

[. . . .] [ουκ εστιν θς ει μη ο Θς] μονος [. . . .]
[Μααμετ αποστο]λος Θεου

[αβδελλα] Αλουλιδ Ε

5

[Αμιραλμου]μνιν
]

Reverse side.]

+ομολογια ε.ω εγγνητ⁻

The following protocols are preserved in the Oriental Department. There are many fragments containing portions of the usual formulae. The following contain the names of the Khalif or Governor:—

(o) See 1496.

(p) Or. 6220 (3) δ.

] αβδελλα Αλ[ουλιδ Αμιραλμουμνιν]
Αβδελλα νι Αβδ[ε]λμ[ε]λεχ συμβουλος]
عبد الله بن عبد الملك
[دسع وثمنين

(q) Or. 6228 (1).

[. . . .] [εν ονοματ]ι του Θεου του ελε[η] [. . . .]
[μονος S] φιλανθρωπο[v]

5

[. . . .] [ουκ εστιν] θς ει μη ο Θς μονος [. . . .]
[Μααμετ α]ποστολος Θεο[v]
[عبد الله الوليد] [امير المؤمنين]

3. The Arabic is the usual formula concerning the apostleship of Mahomet, but with the addition of his patronymic. This seems to be unique.

4. For the restoration cf. (p), (y). In 1496 σύμβ(ουλος) precedes νιός.

5. απο^x: ἀπὸ χωρίου.

κρρι^ρ: for the plural, κριθῶν; cf. 1434, 128, where ἀρτ(άβαι) is omitted, and it may be so here, since α is doubtful.

(n) 2. Very doubtful. Perhaps [f την Θεου.

3. This line is Arabic.

4, 5. At the beginning of the 'perpendicular writing' is perhaps a cartouche enclosing a figure, just possibly a ζ.

6. This may be either Greek or Arabic.

7. Though several of the letters are imperfect ὁμολογ{ε}ία is fairly clear. The word in the middle is very puzzling. The second letter looks most like ψ. Perhaps it is not impossible that it may be a (very badly made) τ. In that case, ζ probably αἰτοῦ; cf. 1460, 10, etc. For ἐγγνητ(ική), ἐγγήμα might be read, and suits the traces rather better, but ἐγγνητική is usual.

(p) 3, 4. The Arabic reads: 'Abd-allāh b. 'Abd-al-Malik. |] eighty-nine,' i. e. A. D. 707-708. In Or. 6228 (7), a fragment probably from the foot of a protocol, occur the words ثمان وثمنين 'eighty-eight.' It is not, however, a very common practice to give the date in Arabic.

(q) 3. Arabic.

6. 'The servant of God, Al-Walid, [Amīr al-Mū'minīn].'

[.....] [αβδελλα Αλου]λιδ Αμιρ ... [
[αλμου]μιν

(r) Or. 6228 (4).

[.....] [ε]ν ονοματι του Θεου του .. B
[ε]λεημονος φιλανθρωπ
الرحمن الرحيم بسم الله
ουκ εστιν θς ει μη ο θς μονος .. B
]... [Μααμ]ετ αποστολος Θεου
[الله رسول الله] وحده وحده
[αβδελλα Αλ]ουλιτ . (δ) Ε
[.....] [Αμιραλμουμιν]

(s) Or. 6228 (6).

ⲉ Μαμετ α[ποστολος Θεου] [.....]
.....
ω ... ο αβδελ Αλου[λιδ] [.....]
Αμλμου[μιν]

(t) Or. 6228 (10).

[.....] [εν ονοματι το]υ θ̄. του
[ελεημονος S] φιλανθρωπ
] بسم الله
[.....] [ουκ εστιν θς ει μη ο θ]ς μονος
[.....] [Μααμετ αποστο]λος θ̄
.....
[.....] [αβδελλα Αλ]ουλιτ Ε
[.....] [Αμιραλμου]μιν

(u) Or. 6230 (53).

بسم الله الرحمن الرحيم
αβδ[ελλα Αλουλιδ]
..... B. Αμι[ραλμουμιν] [.....]
Reverse side.]

] - χαρ̄ τ^ω ν^ο ἡ ευρη^θ παρ^α Μαρι^α
5 γ^υ τ^ου μακ⁻/ Μαρκ^ο γρ^α μ Φαμ^θ κη
ι^δ/ η

(r) 1, 2. The characters at the end here are identical with those in ll. 4, 5.

2. S is omitted.

7, 8. The δ enclosed in the cartouche is a probable reading, i. e. the 4th indiction, A. D. 705-706.

(s) 2. Arabic.

3, 4. There is a horizontal line over the whole of the 'perpendicular writing,' and what is read as ω may also be π. Then come three upstrokes, and then the character read as ο. It might be the numeral (80), but the following characters do not seem as if they could be reconciled with any numeral which

would make a possible year of the Hegira.

4. Αμλμουμιν: sic, probably.

(t) 1, 2. Neither here nor opposite ll. 4, 5 is the character at the end of the 'perpendicular writing' like B or Z. It is more like O, and might perhaps be a B very badly formed. The 'perpendicular writing' here begins with what might be α, and that opposite ll. 7, 8 with what might be ω.

6. Arabic.

(u) 1. This is an unusual position for the Bismi'llāh.

2, 3. B is not uncommon in this position.

5. μακ⁻: μακαρίου, 'late.' The date is A. D. 710.

(w) Or. 6230 (49).

[. . . .] αβδελλα Αλουλιδ[ιδ] [. . . .]
 Αμιραλμουμνι[ν]

(x) Or. 6230 (54).

Μα]αμετ απο[στολος Θεου
] αβδελ Αλουλιδ Αμιρ .. (ξ) ξ
 αλμωμουνιν

(y) Or. 6230 (50).

امير المؤمنين [.
] Αβδελλα υιου Αβδελ[μελεχ] [.]
 [συμβουλος]

(z) Or. 6230 (51).

[.] [Αβδελαζιζ] υιος Ε
 [Μαρου]αν συμβουλος

(aa) Or. 6230 (48).

. αβδ[ελλα Αλουλιδ] [.]
 Αμι[ραλμουμνιν]

(bb) Or. 6230 (52).

] αβδελ[λα Αλουλιδ Αμιρ] [.]
 αλμωμ[νιν]

(x) 2. Arabic.

3, 4. The characters in the cartouche are apparently to be taken as ε i (νδικτιόνος). Before the cartouche are two upstrokes; the character after it might also be θ.

4. sic, apparently.

(y) 1. ' [The servant of God, Al-Walid], *Amīr al-Mā'mūnīn*.

(z) 1. υιος : or perhaps] υος (sic).

2. συμβουλος : or perhaps συμβολος or συμβυλος.

(bb) 2. Or perhaps αλμωμ[νιν]; cf. (x).

DESCRIPTIONS.

Pap. 1463. Inv. No. 1400. Small fragments of a letter from Kurrāh b. [Sharik] to [Basilius]. On one fragment are remains of Greek and Arabic minutes at the top of the roll. The Greek reads]μακχ[. Part of the minute on the *verso* is preserved and reads β]ερ(ε)δ(αρίου) περ(ι) ἐκπέμψ[εως. The words Ἀμ]ρ[α]λ[μο]νμιν and χρυσίον ἀνύων occur.

Pap. 1464. Inv. No. 1401. A collection of miscellaneous unidentified fragments of letters from the Governor to the pagarch. The name of Kurrāh occurs on five and that of Basilius on six. The following are the most noteworthy phrases:—]γιστάσαι τὸν τύπον ὃν ἐξεθέμε[θα [cf. 1344, 4]; (πε)ρ(ι) προτ(ε)λ(είας) [the minute at the head of a letter; the minute on the *verso* ends with νί(οῦ) Σωραεῖκ]; καταψηλάφησον μετὰ πάσης ἀκριβεία[ς περὶ τοῦ τοιούτου] | λοιπαδ(αρίου); χάριν τῆς ὑποθ(έσ)εως τῶν φυγάδω[ν; δ(ιὰ) Μωγαειρ βερ[(ε)δ(αρίου)]. The following fragment is given in full:—(1) [Ἐν ὀνόματι τοῦ Θεοῦ Κορρα νῖος Σ[ε]ριχ σύμβουλος Βασιλείω] (2) διοικητῇ κώμης Ἀφροδιτ(ώ). διασταλμὼν [λ. διασταλμὼν] ναυτῶν [καὶ] (3) τεχνιτῶν ἐποιήσαμεν μετὰ δαπάνης μηνῶν [. . .] (4) λόγῳ καράβων καστελλάτων [cf. 1434, 35, note] καὶ διήρων καὶ δρ[ο]μονα(ρίων) (5) κούρσου ἰνδικτίνος [λ. ἰνδικτιόνος] ἐνάτης ἔτι μὴν καὶ δαπάνης μάχων ἐπικουρενόντ[ων] [= 'serving'] κελεύσει Θεοῦ ἐν αὐτοῖς. [λ. *Verso*. (6) Κορρα [νί(ος) Σ[ε]ριχ σύμβουλος Βασιλείω διο[κ]κ(η)τ(ῇ) κώμης] Ἀφ[ρο]διτ(ώ). (7)] εἰ(ν)δ(ικτιόνος) η. ἡνύχ(θη) δ(ι') Ἀβου Β[ε]λ [a very doubtful reading; if correct, =? Bilāl, Crum] Σαρακη(νοῦ) (πε)ρ(ι) ν(αυτῶν) [more like ἀγγ(αρευτῶν)] [καὶ] τ(ε)χ(νιτῶν) κού(ρσου) ἰνδ(ικτιόνος) θ Αἰγ(υ)π(του).

Pap. 1465. Inv. No. 1402. The same. The name of Basilius occurs once. The most noteworthy things are:—ἐγένετο ἀπόβασις τῶν ὑδάτων τοῦ Τραιανοῦ; τοῦ βασιτάξαι αὐτὰ διὰ γῆς ἕως το[ῦ] αὐτοῦ Κλ[ύ]σματος [from the same letter]; τὸ ὕδωρ τ[ῆς] διώρυγος? [do.]; τὸ τέταρτον ἐτάξαμεν διὰ τῆς δι[ο]ικήσεώς σου; ὥς [or]ως] πληθὸς ἀνδρῶν ἀπέδρασαν.

Pap. 1466. Inv. No. 1403. The same. The name of [Kurrāh b. Shari]k occurs once and that of Basilius three times. That of Ἀbd-allāh [b. Ἀbd-al-Malik] occurs once, but not as the sender of the letter. The only phrases worthy of note are:—κατάλαβης τὰ πρὸς ἡμᾶς; τοὺς μεύζοντας; ἐκ τῆς αὐτῆς παγαρχίας; (πε)ρ(ι) ν[αύ]λου πλοί[ου] βαστά(σαντος). ἐργ(άτας) τοῦ δημο(σίου) [a minute on the *verso*].

Pap. 1467. Inv. No. 1404. The same. The name of Basilius occurs once and that of [Kurrāh b.] Sharik also once. The only phrases of note are:—τῇ αὐτῇ παγαρχίᾳ τοὺς φυγάδας αὐτῆς;] κούρσων τοῦ [; περὶ τῶν λεχθέντων φ[υ]γάδων; and] εἰ(ν)δ(ικτιόνος) η ἡνύχ(θη) δ(ι') Ἀβου Ἀσσαν (πε)ρ(ι) σιδήρου κε[ν]τημαρίων δ [cf. 1369, to which, however, this fragment does not belong].

Pap. 1468. Inv. No. 1499. Considerable fragments of a book containing an account of *χρυσικά δημόσια*. The fragment which was evidently part of the first folio of the account itself has the heading [Σὺν Θ(εῶ) μερ]ισμοῦ (πρώτων) ἐξαγίων τῶν δημο[σίων] . . . The account is arranged by *χωρία*, and the payments are given in *πρ(ο)θ(εσμίαι)*. In each case, after the name of the *χωρίον* and the total of each *προθεσμία* come the names of tax-payers, their payments being similarly arranged in *προθεσμίαι*. The following names of *χωρία* occur :—[κώμη(ς) Ἀφ]ροδι(τώ)· (πρώτης) πρ(ο)θ(εσμίας) νο(μίσματα) τν [; ἐποικ(ίου) Κεραμίου· (πρώτης) πρ(ο)θ(εσμίας) νο(μίσματα) γ [; ἐποικ(ίου) Βουνῶ(ν)· α πρ^ο ν^ο ε β [πρ^ο ; ἐποικ(ίου) Ἐμφυτε(ντῶν)· α πρ^ο ν^ο η, β πρ^ο [; ἐποικ(ίου) Ἀγίου Πινουτ(ίωνος)· α πρ^ο ν^ο ι, β' πρ^ο ν^ο ια [; ἐποικ(ίου) Σακοορε· α πρ^ο ν^ο β ; μονα(στηρίου) Φαρόου· α πρ^ο ν^ο β (for Sakoore and Pharous only one *προθεσμία* was paid). There is no regular proportion between the amounts of the *προθεσμίαι*, and most of the tax-payers pay only for certain *προθεσμίαι*. One heading, in which the name of the *χωρίον* is lost, shows the following totals :—α πρ^ο ν^ο νε, β' πρ^ο ν^ο λ, γ πρ^ο ν^ο λ[.], δ' πρ^ο ν^ο κθ. The names are chiefly the common ones ; the following are the most noteworthy :—Αλεελε,]αν^λ Αυληπτου (καὶ) ἀδε(λφῶν) [or = ἀύλητοῦ ?], Ζωγρατωρ [the first letter very doubtful (but Mr. Crum remarks that the name is found in Coptic literary texts)], Κεῤῥβανλε, Δεια, Μαμο Θεματι- [or Μαμο θεματι(στής)], Παβικλα [= Παβικλε], Πανος, Παπουι, Παπχωρε, Πατοδε, Πιδουξ [also Πιδουκ-], Πκουτσε, Πολει, Πτζωτς [= Πχωχ (most likely, in spite of the τς, Crum), or Π(ε)σωιτς ?], Πχωρε, Σαβιλίου, Σαλ[σι ?]λετο [apparently not Σαλ[σε]λετο, as the first ε, if written, would probably be visible], Σερ^δ [not Σεργ(ίου)], Σονσναν [cf. Σανσνευ], Ταννα, Τελβον [Ἰωανν^{ον} Γεωργ^ι Τελβ^{ον}, so that perhaps Τελβον is a place-name], Ψουκε. One place-name, ἀπὸ χ(ωρίου) Φθλα, occurs ; cf. 1419, 1202, note. The word ὀρβ(ι)ο(π)ῶλου [cf. 1445, 7, note] also occurs.

No folio is complete ; the size of the largest fragments is 1 ft. 5 in. × 11 in. Two hands may be distinguished ; or possibly one clerk has written different portions of the account with two different pens and inks. Each hand is a fairly large, round minuscule ; the ink of A has a slightly red or brown tint, and the strokes are somewhat thick ; B was written with a thinner pen and in very black ink. The papyrus is of inferior quality and used with a considerable waste of space.

Pap. 1469. Inv. No. 1449. Five fragments of a book containing an account of *χρυσικά δημόσια*. The account consists of a list of names, each followed by one sum of money. In three of the fragments the names are preceded by δ(ιά), in two not, and the ink of these last two is somewhat darker than that of the other three. It is possible, therefore, that two different books are represented, but the writing is the same. The nature of the tax is uncertain, but as women occur it is probably not poll-tax (cf. p. 173) ; the only headings preserved are :—+μερ(ι)δ(ος) Ἀγίου Βίκτωρος δ(ιά) Φοιβάμμων(ος) Μ[, and ὑποταγή(ς) μερ(ι)δ(ος) τοῦ Ἀγίου Φιλοθέου). The most noteworthy names are Ἰουνακέντιος [a not unusual spelling of Innocentius, Crum] Πωπες, Κακτζακ, κύρα Μαννη [cf. **ΤΕΛΛΗΝΕ**, **ΤΕΛΛΗΝΑ** in Crum, *Catalogue*, p. 275 (Crum)], Λία, Ναμανοορ, Πλαλ, Ταραστ(ασία ?), Χωλός, Ψεντουοορεε, father of Pamoun [cf. **Ψυντοόρου** of 1419, 562, 1267 (a place-name) and **Ψυντωόριος** of 1421, 91. The last is the same person as here].

The two largest fragments 9 in. × 3³/₄ in. and 8 in. × 3³/₄ in. Written in a small neat minuscule, three fragments in ink of a slightly red tint, two in black ink.

Pap. 1470. Inv. No. 1422. Nine small fragments of a book containing an account of *χρυσικά δημόσια* and other gold-taxes somewhat similar in character to 1412 and 1413. Sums of

money are given in both ἀρίθμια and ἐχόμενα. One fragment has the heading]ισμ^ο χρυσικ(ῶν) δημ(οσίων) κώμη(ς) Ἀφροδίτῃ ἰνδ(ικτιόν)ο(ς) α. If the first word is μερισμός this is a μερισμός of a very different kind from any other in the collection, but it is much more likely that it is λογ]ισμός(ς); ἀπαργυρ]ισμός would make no sense. On the *verso* is the line ἀρ(ι)θ(μια) νο(μίσματα)] κδς γ ιβ δανεισθ(έντα) (καὶ) δαπαν(η)θ(έντα) κ(α)τ(ὰ) πλ(έον) τῇ(ς) διαστ(α)λ(είσης) δαπά(νης) (πρώτης) ἰ(ν)δ(ικτιόνος). Taxes mentioned are τεταρ]τίων, ἐ]κστραορδ(ίνων), διαν(ομῶν) αὐ]ε(ν) τι(μῆσεως) (καὶ) τῇ τι(μῆσει), and payments to the treasury occur. As ἐκστραόρδινα are thus mentioned side by side with διανομαί and τετάρτια, it is possible that these last are to be distinguished from the ἐκστραόρδινα; but the fragments are too small to serve as evidence, and all the other evidence points the other way; *cf.* p. 125 and the general introduction.

The two largest fragments measure 4 in. × 5½ in. and 7½ in. × 2¾ in. Three fragments in the same hand as C of 1412, the others, in which the ink is of slightly lighter colour, perhaps in the same or more likely in that of A of the same papyrus.

Pap. 1471. Inv. No. 1516. Fragments of a book containing an account, probably of public taxes. The first line of what was no doubt the first folio of the account reads Ἀφρ]οδίτῃ ἰ(ν)δ(ικτιόνος) (πρώτης) γενάμε(νος) [*sc.* μερισμός? but *cf.* εἰσπραχθέντα below, which makes against the idea that this is a μερισμός; λόγος is perhaps more likely] μ(ηρὸς) Μ(ε)χ(είρ) κ, ἰ(ν)δ(ικτιόνος) (τρίτης). The account consists of a column of names of tax-payers (without δ(ιά) but many of them preceded by fractions added by another hand) and six columns of sums of money. The first is preceded by απ^ο, the second by πρὸ(ς) διαστολή(ν), the third gives the total of these two, the fourth is ἀφ' ὧν εἰ(σ)πραχθ(έντα) αὐ(τῶν), the fifth λ(οι)π(όν), the sixth ὡς πλ(είους); there are only three entries under the last, and even these are doubtful, as they occur on a fragment of which the headings are lost. The extension of απ^ο and the sense of διαστολή are doubtful; as the two columns are added together, we cannot read ἀπὸ νο(μισμάτων) x πρὸ(ς) διαστολή(ν) νο(μίσματα) γ, in the sense, 'of a total quota of x solidi, to be paid γ solidi'; and απ^ο seems to denote a tax or some special kind of payment. It is possible, however, that the ἀφ' ὧν is pleonastic and that the headings may be translated, 'Of x solidi (to which add γ solidi πρὸς διαστολήν, total z solidi) {of which} have been collected,' etc. Not much light is thrown on the matter by Crum, *Catalogue*, 582, p. 277, where the writer seems to speak of the διαστολή being paid (the note is incorrect, Crum) and 688, which is an account, perhaps of the διαστολή; but these passages seem at least to show that the word denotes a tax and cannot be taken as *payment* simply. One fragment contains part of the general total, which is arranged by pages. In the names the Coptic ϩ, is used; the following may be noted:—Ἀραπίων [νοτ Σαραπίων], Ἀπακούμ [= Habakkuk, Crum; *cf.* *Archiv*, V. p. 190, l. 13, where l. probably Ἀμβακούμ να(ύτου)], Καϩ, Ψικες [= Ψιγης and Ψικε; *cf.* 1432, 26], Παδοτε [νοτ Παδοσε, = Πατοδε, 1468], Πανμες, Παπσε, Παρεας, Πατζο [= Πατζω, 1419, 125, etc.], Πχωωρ, Τάπος [father of Phoebammon; *cf.* 1416, 2 (d)] Τεσμουνα [father (or mother?) of Philotheus; *cf.* 1432, 25]. Among the ordinary tax-payers occur the following entries:—δ(ιά) τ(ῆς) ἐκλλη(σίας) [*sic*] Νοτινοῦ [*cf.* 1432, 15], δ(ιά) (τοῦ) μον(αστηρίου) Ἀγίου Σενο[ν]θ(ίου) Πανο" [= Πανὸς παγαρχίας], αὐτουργ(οὶ) Τεπυθέ(ως) Ἀγίου Ἰωάννου [*cf.* 1432, 23; the relation of the name Τεπυθέως to Ἀγίου Ἰωάννου is not clear], ἀρτουργ(οὶ) [l. αὐτουργοί, or 'bread-makers'?] Τβααμπε [...]. One person is described as ἀπὸ Ἀμμ(ας) Στεφανοῦ [a new place-name; for St. Stephanou see Crum, *Catalogue*, p. 155, *Mém.*

de la Mission arch. française, VIII. p. 229 ff.], and another as ἀπὸ ἕξω χώρας [*cf.* 1512, introduction]. καθ(αρουργός) also occurs.

The account no doubt relates to Aphrodito, as so many of the names are found also in 1432. As 'the heirs' (κληρονόμοι) of Καὶ son of Psikes are mentioned here, whereas Καα Ψιγης occurs as a tax-payer in 1432, this account is later than that; very likely of the same indiction-year.

No folio is complete; the largest fragment measures 1 ft. $4\frac{3}{4}$ in. × 1 ft. 2 in. Written in a neat, round, good-sized minuscule in reddish ink. The payments πρὸς διαστολήν in all but the first fragment are added by a different hand in black ink (but the totals are by the original hand). The same hand has written the fractions before the names and inserted a few additional lines.

Pap. 1472. Inv. No. 1491. Fragments of a book containing an account somewhat similar in character to the preceding. The largest fragment (which, however, is perhaps not part of this book) has on the *recto* four columns of sums of money. The heading of the first is lost; those of the others are :—ν(αυ)τ(ῶν) (καὶ) τεχν(ιτῶν) Ἀφρικῆ(ς), λ(οι)π(όν) με(ίονος), ὡς πλ(είους). On the *verso*, the other way up, are remains of four columns, the third preceded by γί(νεται). The last line reads λο]γισίμω(ν) νο(μίσματα) ξδδ γ, γί(νεται) νο(μίσματα) φμης γ [corr. from φν κδ μῆ] . . λ [hardly διαστολ] νο(μίσματα) [. . .] ζ, ὀ(λου) νο(μίσματα) . . . The largest of the remaining fragments has on the *verso* the following columns :—names, απο, ὀμ(οίως), λ(οι)π(όν), πλ(είους); and in the others, wherever the first column of figures is preserved it is preceded by απ°, απο, or απο·. It seems most probable that απο is simply ἀπό and απο· is ἀπὸ (νομισμάτων), as in 1416 *recto*, col. (I). The names of tax-payers are preceded by δ(ιά). One fragment contains part of the general total, arranged by pages; but it is possible that this does not really belong to the account. There are no specially noteworthy names; Ἀλεε and Πολεῖ may be mentioned.

The largest fragment measures 1 ft. $4\frac{1}{4}$ in. × 1 ft. $1\frac{1}{2}$ in. Written in a sloping, rather irregular minuscule; as the ink varies from a greyish tint to black, more than one book may be represented.

Pap. 1473. Inv. No. 1454. Book containing a list of names preceded by δ(ιά) and probably relating to the χρυσικά δημόσια. Only the first two or three letters of the lines in each page are preserved, and the book is therefore kept in its original state as an example of the method of binding.

1 ft. 5 in. × $3\frac{1}{2}$ in.

Pap. 1474. Inv. No. 1477. Considerable fragments of a μερισμός of the public taxes. The taxes included are the land-tax, poll-tax, δαπάνη, and *embola*, and the situation of the holding of each payer of land-tax is specified. The account is of the same kind as 1422. One fragment has, in a different hand, written from bottom to top of the page, the line]ιηλ.εγροε.μ° [νομ μερισμό(ς)] γενά(μενος) μ(ηνός) Π(α)ῦ(νι) κς ἰ(ν)δ(ικτιόνος) θ +. This was probably the endorsement of the first folio (containing the protocol). The most noteworthy personal names are :—Ααλ[?] = ραλε, Crum, *Catalogue*, Nos. 1036, 1096 (which, however, Crum takes to be Arabic; the present name can hardly be so), ραρε, Rylands Copt. Pap. 143. For the insertion of a vowel sound to represent a breathing, *cf.* Καα (1432, 26) = Καρ (1471), Χααπ = K'ab (1434, 112, etc.), Συμεαν = Sim'an (1447, 140, etc.), Δικανε, Παατς, Παβαιν[, Παμεει, Πανληνε, Παπμοου, Πελοολε, Πλελλει, Πουλιτης, Τζουλ, Τσοιτσι [= Τζιτζι, 1421, 160], Ψάλος, Ψικε, Ψουοθ [father of Mark; *cf.* 1431, 18]. The following are the more complete names of τόποι :—Ἀγίου Ἡρακλίου [*cf.* 1419, 392], Ἀγί(as) Μαρία(ς), Ακα°,

[αλαν [same as Ταλαα?],]αχμου, Βαφέως, Ἐκκλῆσις, Ἑλλωτ(ος) Φοι, Ε[ὕη]θίου, Ηρικωνε, Θαναηπ, Θενευτε, Θερσωπναμ, Καμ.αι', Κάπρω[υ], Κινδ[. .]ον,]κομετ, Κύρα(ς), Μονναξε, Ουαβερσαι, Παναχωρε, Παγβαμπ[ε] [the third letter looks more like υ than ν, but Πανβαμπε occurs several times elsewhere], Πανχατου, Πασινο[υ], Πατκηρτ, Πβελ[ι], Περίωνος, Πιετιας, Πια Ασια, Π[ι]α ? Τζακ[ο]υλ, Πιηνε, Πιμι[σε], Πιν [= Ππιν?], Πκα[ι], Πκομετοου [cf. Πκομντοου, Πσομντοου, but the reading here is certain], Πνας, Πουα Ασεεινε [or Πουαα Σεεινε? Crum] and Πουαα, Πρμονολ[ε?], Σακαμ[α]ρ[ε], Σερίωνος [not Περίωνος; see above], Ταλαα, Ταρσ[ι], Ταφες, Τεπυθέ(ως), Τεπ[ωτ?], Τ[ι]ζα[κ]ουλ, Τλερνε, Τριαδ[ε]λ[φου], Τσαρ [Τσαωρ? see below], Τσελκο, Τσωνη, Τίω(ν) Τσ[ι]ωρ [Τσαωρ?—for the ending cf. Ταωρ, 1419, 543, etc.; there seems too much space to read simply Ταωρ here], Φαμοι [= Φαμοι?], Φ[ι]. .]ξ, Φουνουβ, Ψανετσηβ.

In the same hand as 1422. Papyrus of light colour. In a very bad state of preservation.

Pap. 1475. Inv. No. 1444. Part of the first folio (second folio of the *book*) of a *μερισμός* of public taxes for Keramion. The first page contains the general heading and totals; the *verso* is blank. The heading is + Σύν Θ(εῶ) μερισμ(ς) ἐποικ(ίου) [Κ]εραμ[ι]ου κόμη(ς) Ἀφροδι(τῶ) ἰνδ(ικτιόν)ο(ς) (τρίτης) γενάμε(νος) μ(ηρὸς) Π(α)χ(ών) ια, ἰνδ(ικτιόνος) ἀρχ(ῆ) ε, δ(ι') Ἑρμάω Κόλλω ἐπι-λ(ε)χ(θέντος). The totals are:—land-tax, δ(ι') ἐχ(ομένων) ν(ομισμάτων) ν (κεράτια) ἰθ, ἀρ(ί)θ(μια) νο(μίσματα) ν[.]ς; [poll-tax], δ(ιὰ) νο(μισμάτων?) η (κεράτια) θδ', ἀρ(ί)θ(μια) νο(μίσματα) θ. A sub-entry of [ι]2½ c. = ½ ἀρίθμιον follows, and lower down is the total of 2½ ἀρίθμια for [δαπάνη]; the total of the *embola* is lost. The phrase δ/ν^ο, elsewhere used for ἀρίθμια, is here equivalent to ἐχόμενα.

7 in. × 1 ft. 3¼ in. Written in a small neat minuscule in ink of a grey tint. Much damaged.

Pap. 1476. Inv. No. 1452. Small fragments of a book containing a *μερισμός* for an uncertain χωρίον. The following headings occur:—+ Σύν Θ(εῶ) μερισμ(ς) χρυσικῶν δημοσίων, followed by the sub-headings ἐπιζητού(μενα) and (ὕπερ) χρ[υ]σικῶν δημοσίων; + μερίδ(ος) Ἀγίου Φιλοθ[έου] [cf. 1469, which is however a different book]; (καὶ) δ(ιὰ) τ(ῶν) ἀτελῶν; + Σύν Θ(εῶ) μερισμ(ς) κτλ., followed by the sub-headings ἐπιζ(η)τ(ούμενα), (ὕπερ) χρυσικῶν δημοσίων, ἀφ' ὧ(ν) [and δ(ιὰ) τ(ῶν) ἀτελῶν?]; δ(ιὰ) τ(ῶν) ἀτελῶν. Only one noteworthy name, Σπανισσην [not] Πανισσην; it is the beginning of a line], occurs.

Written in a small, sloping, somewhat rapid minuscule; rather brown papyrus. The fragments are from the upper part of the folios.

Pap. 1477. Inv. No. 1465. Two imperfect folios of an account relating to the χρυσικά δημόσια. No names are preserved; by a comparison of the *recto* and *verso* of both fragments it appears that there were at least three columns of sums of money followed by a column of totals and then by three other columns giving sums of money. The lines of totals at the foot are as follows:—Fragm. 1 *recto*,]δς γ, δ(α)π(άνης) νο(μίσματα) ε, ὄ(λου) [νο(μίσματα)] πη β/, ἀφ' ὧ(ν) εἰ(σ)πραχ[θ(έντα)]; *verso*,] δ(α)π(άνης) νο(μίσματα) β β/, ὄ(λου) νο(μίσματα) μ, ἀφ' ὧ(ν) εἰ(σ)πραχ[θ(έντα)] νο(μίσματα) , νο(μίσματα) λθ, λ(οι)π(όν) νό(μισμα) α [; Fragma. 2 *recto*,]ς β θ ν^ο μ γ γ β αφ^ω ε[ι/πρ]^αχ [ν]^ο [ν]^ο μας γ [ι]β λ [; *verso*,] ν^ο μ βς γ αφ^ω ε[ι/πρ]^αχ ν^ο ν^ο λθ λ ν^ο γς γ π^λ (= πλείους) ε. The repetition of ν^ο after εἰσπραχθέντα, as it seems to occur in each case, can hardly be accidental; apparently, therefore, four columns followed that of totals, for one of which in the cases preserved there was no entry. The columns probably represented:—

poll-tax, land-tax, *δαπάνη*, total, amount collected, obscure, amount remaining to be collected, excess, if any. If, as appears probable, each line represents the quota of an individual tax-payer, it follows that sometimes in the case of an excess of payments to the treasury over the normal quota the difference was collected from the tax-payers (*cf.* introd. to 1412), unless the reference is to the collection from individuals of more than they ought to pay, which accordingly was to be returned to them. *Cf.* 1471.

11½ in. × 6⅝ in. and 11½ in. × 6¾ in. Written in a rapid minuscule, in ink of a grey tint.

Pap. 1478. Inv. No. 1482. Three fragments of a book containing an account of gold taxes; perhaps the whole book (but all the folios are imperfect). The taxes dealt with are poll-tax, *δαπάνη*, and land-tax (*δημῶ*). As one page has the end of a line which reads *μισθ(οῦ) αντ* (*not ναντ*; *cf.* 1427, 5, note) *νο(μίσματα) πθ, λ(οι)π(ὰ) νο(μίσματα) ε, ὡς πλ(είους) νό(μισμα) γ*, it appears that deductions were made from the total. The fragments are from the middle of folded sheets, each consisting of a portion of two folios. On f. 2 is a heading *Συν Θ(εῶ) λόγ(ο)ς τοῦ εἰ(σ)π[ραχθ(έντος)]?* but the remains suggest rather *ει/πα* or *ει/πο*. The names of tax-payers are in all cases preceded by *ἀπό*; the only names worth noting are *Ἀκ(άν)θ(ων)* [father of Peter; *cf.* 1426, 8], *Παμανε*, and *Παρνατη(ς)?*.

Size 1 ft. 4½ in. × 7½ in., 1 ft. × 7½ in., 1 ft. 4⅝ in. × 9¾ in. Written in a good-sized, round minuscule in black ink.

Pap. 1479. Inv. No. 1410. Six fragments of a book containing a *μερισμός* of the same type as 1427; *i.e.* poll-tax, with specification of *ὀνόματα*; land-tax, with specification of *αρουραε*, but without mention of *τόποι* or division into *καθαρᾶς* and *χέρσου*; *δαπάνη*; total; deductions *ἐκ τοῦ ὑπολ(ογισ)θ(έντος) (ὑπὲρ) μισθ(οῦ) αὐτ(ῶν)* [*cf.* 1427, introduction]; remainder *ὀφ(εί)λ(οντα) ἀνυ(σθῆναι)*; *embola*, subdivided into *τῶ(ν) ὀρρ(ίων) and δαπ(άνης)*. The first fragment has the heading *κώμης Ἀφρο[διτῶ ἰνδ(ικτιόν)ο(ς) (πρώτης) γενάμε(νος sc. μερισμός) μ(ηνὸς) Μεσο(ρή) κ[. δία]*. No names are preserved. For the evidence of this papyrus as to land- and poll-tax see pp. 171, 172 (where for 1478 read 1479, and for 1479, 1480).

Written in a neat round minuscule of medium size in black ink on very light-coloured papyrus.

Pap. 1480. Inv. No. 1474. Miscellaneous fragments of *μερισμοί* relating to the land- and poll-taxes, *δαπάνη*, and *embola*. Two, in a rather large, round minuscule in reddish ink, may be part of 1426, but are not certainly so. One of these has the phrase *[δ(ιὰ)] τ[ῶ]ν ἀτελῶν*; the other, though the *recto* is in reddish ink, has writing in black ink on the *verso*, with the heading *(καὶ) δ(ιὰ) τ(ῶν) ναντῶ(ν) καρ(άβων)*. None of the fragments has any place-names. For the evidence of this papyrus as to land- and poll-tax see pp. 171, 172 (see above).

Pap. 1481. Inv. No. 1501. Miscellaneous fragments of various *μερισμοί* specifying *τόποι*. Three, written in a neat, clear hand with a very fine pen, belong to the same book. One of these, which was evidently the beginning of the account, or of one section of it, reads on the *recto* :—

ο]φειλοντ ανυσθ S κτ/βλθ ει/[τ ταβλ]ιν	νθ σῖα} γ
] γ ιδ/	νθ ξ
εμβο]λη τῇ αυτ γ ιδ/	σι αρτ [

The names of *τόποι* which occur are :—*Ἀλαβιν*, *Ἀβάκ(του)* [this entry reads *μερ^{ov} το^π Ἀβακ⁻/*, giving further proof that *μερ* = *μέρους*, cf. p. 174], *Ἀββ(ᾶ) Ἀβρααμίου*, *Ἀββ(ᾶ) Π.ανες*, *Ἀγίου Φοιβάμμωνος*, *Ἀλσελτο* [cf. *Σαλσελτοξ*], *Ἀρτοφάκου*, *Βης Κουι*, *Κακλατ* [or *Πακλατ*, but it may = *Κακαλεπτ*, *Κακλεπτ*], *Καλόπου*, *Κάπρo[υ]*, *Κελ*[, *Κουμουτα*, *Νέo(υ) Κτήμ[(α)τ(ος)]*, *Πα[...].ε Παναχ[ωρε]*, *Πανκιλ*[, *Παπκ[αλερνεi ?]*, *Πασίνου*, *Παχ[υμίου ?]*, *Πβαρατας*, *Πιαξ*, *Βηλει*, *Πιαξ*, *Πανελ* [possibly the same as *Πιαξ*, *Πουξολ*, 1419, 1270-1272], *Πια .ραλίον*, *Πκαειε*[, *Ππ ..εε*, *Σαμαηρ* [= *Σαμαχηρε ?*], *Σαμαχηρε*, *[Ξ]τράτο[υ]*, *Ταγ(α)π(η)*, *Τ[...].πετ*, *Τλαπετει*, *Τλευη*, *Φαμ*, *Χρις* [= *Χρισ(τοφόρου) ?*], *Ψ[α]λ[εκ ?]*.

Pap. 1482. Inv. No. 1445. Fragment of a register of miscellaneous requisitions, like 1433, etc. Only the ends of lines are preserved, and the fragment contains nothing worthy of note except the name *Οὐωνσίου* (gen.).

7 in. × 8½ in. Written in a small sloping minuscule in black ink. Most of the *recto* and all the *verso* are blank.

Pap. 1483. Inv. No. 1510 (δ). Small fragment. *Recto*. Account of uncertain character but probably a register of miscellaneous requisitions. Only figures remain.

Verso. The writing is the reverse way up. Register of miscellaneous requisitions. Only the ends of lines remain.

6½ in. × 3¾ in. *Recto* in a medium-sized minuscule in black ink; *verso* in a small sloping minuscule in ink of lighter colour.

Pap. 1484. Inv. No. 1517. Transferred to 1438, which it joins.

Pap. 1485. Inv. No. 1407. Small fragments of a register, containing a number of personal names. (*ὑπὲρ*) *τιμῆ(ς) καμ(ή)λ(ων)* occurs. One man is described as *φύλακ(ος)* and another as *ζυγο(στάτου)*. The phrase *ἦτ(οι) ἀ(ν)δ(ρὸς) ?* *Ἀγί(ου) Ἐνάχ* occurs.

Written in an extremely neat and regular round minuscule in red ink; the *verso* of two fragments in almost black ink with a slightly red tint.

Pap. 1486. Inv. No. 1489 (δ). Fragments of a roll containing an account of *δαπάνη*. The phrases (*ὑπὲρ*) *δα[πνά(ν)ης μ(η)νῶν γ*, (*ὑπὲρ*) *δ(α)π(άν)ης μαύλ(ων)* [= *mauwālē*], and (*ὑπὲρ*) *ναύλ(ον)* occur. The only articles mentioned in the extant portion are salt, *ἔψημα*, and *ὄξος*.

Pap. 1487. Inv. No. 1432. Miscellaneous fragments of registers of requisitions. Three, one of which mentions the *embola* of the third indiction and [hundredth ?] year [of the Hegira], belong to the same book, and may have come from the book represented by 1436, the hand being very similar. If so, the year is as suggested the hundredth, and the indiction is A. D. 719-720. In the other fragments the most noteworthy expressions are :—*τιμῆ(ς) πακ^κ/ λ(ό)γ(ω) ὑπουργί[as*, *τιμῆ(ς) σίτου ἀγορα(σθέντος) τοῦ Ἀμυραλ(μουμνι)*, *ἀπομει(άν)τ(ων) ἐν Ελ*[, and *το ετω* for *τῆς αὐτῆς*.

Pap. 1488. Inv. No. 1450. (a) Probably a roll. *Recto*. Four columns of names of persons. The first two are headed (*ἀ*)*γ[γ]λ(αρευται ?) τοῦ ἐποικ(ίου) Πακ(αίνεως)*, the second two *ἀπὸ ἐποικ(ίου) Ψύρου*, and at the foot of the second two is written *ἀπὸ τ(ῶν) γ^αγ^α [= ἀγγαρευτῶν] τῶν μονα(στηρίων)*, *ἦτ(οι) Ἀπολλῶ(ς) Ἱερε(μία)*, *Μαρία θυγ(άτηρ) Ταπ*]. Under the first two columns is *ἀπὸ ἐπ[οικ(ίου)] Ἐ[μ]φντευτῶν*; the entries under this heading are all lost. The names, which include women's names, are chiefly the common ones; the following may be noted :

Δαζία^a [a woman], Ἡραει [a woman], Θανηρηπ[, Πασπ., Ταεκλα [*sic* (so in 1555, Crum), a woman], Τρασε [a woman], Τσῆρος [Mr. Crum remarks that the τ indicates a woman's name, but the patronymic is not preceded, as in the case of the other women, by θυγ(άτηρ)].

Written in a fairly large sloping minuscule in black ink.

Verso. Some columns of figures; as one is preceded by ἄρου(ραι), the account probably relates to land- and poll-tax. Perhaps in the same hand as the *recto*. $7\frac{3}{4}$ in. × 1 ft. $1\frac{1}{2}$ in.

(δ) Fragments of a register relating to sailors. ἀποτρο(οφής) also occurs. Written in a round, rather small minuscule in brown ink. *Verso* blank.

Pap. 1489. Inv. No. 1447. List of names like 1454 and 1455. The name of the scribe is lost, but the hand is the same as that of 1454 and 1455. One man is described as πρε(σβύτερος) (καὶ) ἡγού(μενος).

6 in. × 8 in. Imperfect.

Pap. 1490. Inv. No. 1433. Fragments of protocols, all either illegible or unimportant. One, containing part of the second portion of the last line of 'perpendicular writing' and ending with ε, has a cartouche, probably with the indiction, viz. (γ).

Pap. 1491. Inv. No. 1415. A collection of miscellaneous fragments of sufficient interest to deserve separate mention:—

(a) Part of an account containing payments by individuals. The heading ἀνθ(ρώπων) Ἀγί(ας) Μαρίας occurs, and at the top are the words (which, as they are not level with the other entries, are perhaps also a heading) ἐνοικίων μοναζ[όντων. Besides individuals the αὐτουργοὶ Ψανει [a place-name?] make a payment. Of names, Παπσε and Νωε may be mentioned. *Verso* blank.

(δ) Contains only one line (on the *verso*), + Σὺν Θ(εῷ) διφθ(έρα) σύντομο(ς) χρυσικῶν [δημοσίων.

(c) Two lines, τοῦ συμβο(ύλου) ἐν (τῇ) αὐλ(ῇ) τ[οῦ] Ἀμυρ[αλμου(μνιν), and]. α νί(οῦ) Σελημ- ἐπικε(ιμένου) τοῦ φυ[λακείου? *Verso* blank.

(d) Two fragments of a single document. In one occur the entries, (καὶ) (ὑπὲρ) τ(ῶν) μοναστηρι(ῶν) νο(μίσματα) ιγ β/ and λ(οι)π(ὰ) ὀφείλον(τα) κ(α)τ(α)βλ(η)θ(ῆναι) (ὑπὲρ) τ(ῶν) μονα(στηρίων) νο(μίσματα) κγ γ. In the other, among names of persons occur Δανιδ Πάνος εἰ(ς) τόπον Ἀγίου Γεωργίου and Τέκλ(ας) παιδ(ὸς) Θαναήλ [= Ναθαναήλ] ἀπὸ Φθλ^a. The names Παρεοου (gen.) and Ψοτ also occur. *Recto* blank.

(e) A μερίτ(ος) (*sic*) Ἀγίου Φιλοθ(έου) occurs.

(f) On the *recto*, an account of provisions, apparently for the μάχω(ν). Salt, wheat, and ἔψημα occur. On the *verso*, a list of τόποι. The following are comparatively clear:—[? Ν]εμχχα [= Νεμπσε?], Ἀββ(ᾶ) Μακαρίου, Πιχιχειδος [= Πιχιχίτος], Πουαα, Πλα.εῖ^π, Δανεμοοχ.

(g) Part of an account, probably of land- and poll-tax and *embōla*. The following two lines are the most complete, and are to be compared with 1427, 1428:—ὑπολο]γισθ(έντα) (ὑπὲρ) μισθ(οῦ) ν(αυτῶν) [apparently not αὐ(τῶν); cf. 1427, 5, note] (καὶ) πλ(είους) δημο(σίων) ιε ἰ(ν)δ(ικτιόνος) and ὑπολογισθ(έντα) (ὑπὲρ) μισθ(οῦ)] ν(αυτῶν) (καὶ) ἀπολ(οίπου) δημο(σίων) ιε ἰ(ν)δ(ικτιόνος). In both cases λ(οι)π(ὰ) ὀφ(εί)λ(οντα) ἀνυσθ(ῆναι) follows.

(h) Part of an account, probably of miscellaneous taxes with names of tax-payers. The heading reads]. ερ^ο (καὶ) δαπάνε(ς) (*sic*) τοῦ συμβούλ(ου) μ(ηνὸς) Τῦβι η ἰ(ν)δ(ικτιόνος) ιδ. The name Προννε occurs. *Verso* blank.

Pap. **1492**. Inv. No. 1519. A collection of twenty-four detached seals from the Aphrodito Papyri. Most have the same device as in **1346**, etc., a wolf (?) facing to the right, with a star, sometimes above and sometimes in front of the wolf. Probably the seal of PERF. 593, also a document of Kurrāh's, is the same. One shows two women (?) facing one another, with hands uplifted, one apparently a helmeted negro (?) head, and one bears an inscription in Arabic, of which no likely reading has yet suggested itself. All are of brown clay.

Pap. **1493**. Inv. Nos. 1411-1414, 1416, 1417, 1419-1421, 1423, 1443, 1457, 1459, 1460, 1463, 1466-1472, 1475, 1478-1480, 1483-1487, 1490, 1492, 1495, 1496, 1500 (δ), 1503 (δ), 1506-1508, 1512, 1518. Miscellaneous fragments of no importance.

COPTIC TEXTS

παπεϣφνιως πεγμφογλος παρωριζε ~~μμοϣ~~ εχων πτερεχεανον | απογωϣ ανκιναγνερε
 ραροϣ ιπατετιπνοϣϣοϣ εγωρϣ ογνι πανμοσιος | λοτος ριτιτετην^δ, ιπχοεις ανσαιν
 τιερεντικι ρομολοσεια ιντι ενκιναγνερε | ιντι εντιργποστασις τινε ραριωϣ ενωρν
 απραν ιπκοτε παντωκρατωρ | ~~μπογχα~~ ινχισοϣε εταμ~~α~~ρτε ετρηρ~~α~~ρ τιροεις προσ
 θε ιτανσιρπερ~~α~~ι | (20) αγχινογνι ανρομολοσει + |

+ γ^ν

Πνει Τζιτσζοι

απο γ Πεδι⁻ κωμ⁻ Αφρο^δ

ναυ^τ α

Γεωργιος Διονησι^ν

απο^τ αυ^τ

ναυ^τ α

(25) Απολλω Δανειτ

απο^τ αυ^τ

ναυ^τ α

γι ναυ^{ττ} γ

+ απον απα κυρε πυνσαμογνλ πρασανει ~~μ~~ναπολλω πυνινλακριος ρεγπορεκ^τ, |
~~μ~~νασεια πυνιωραμινε ~~μ~~νφοιδ~~μ~~μιν πυντεωριος προμ~~α~~τομτε ικοι νεμντε | ιπτιμ
 τ~~α~~κοϣ τενστοι~~α~~χει επεστι^νϣ ρομολοσεια προσ τεσσο~~μ~~ αγω τιρρομολοσει | (30) τιο
 περσα αγω τινεπεχ~~α~~ι ραπεροσπον νερεβ ιτανπνοϣϣοϣ ερντ | ετεναι πνι πυνχι-
 χοι ~~μ~~ντεωριος πυντεγνισιος ~~μ~~ναπολλω πυν~~α~~σεια ταρεγ^ισον πεγ~~α~~αζιτον εα~~α~~ν-
 καμτε ει δε εγ~~α~~νκαμτε ταρison ραπροστιμιν | ~~μ~~νε ερετενι~~μ~~ν~~α~~χοεις παρωριζε ~~μ~~μοδ
 εχων αποκ τεωριος πυν~~μ~~μακαρ, | ψατε ταγπαλακαλει ~~μ~~μοι αισραι ραροϣ ~~α~~μαγνοι +
 + αποκ ~~α~~αγετ π~~μ~~ε ιτεωρι~~α~~ϣ | (35) τιο ~~μ~~νντρε ετειρομολοσεια προσ τεσσο~~μ~~ + | + αποκ
 πακογ^ι πυν~~α~~πα ~~μ~~ν^ι τιο ~~μ~~νντρε ετιρομολοσεια προσ τεσσο~~μ~~ + | + αποκ ~~μ~~μακαρε πυν~~α~~-
 πα βικτωρ τιο ~~μ~~νντρε ετιεπντικ^ν ρομολοσεια προσ τεσσο~~μ~~ + | + αποκ ~~μ~~ν^οι πυν~~μ~~μακαριος
~~μ~~ν^ια τιο ~~μ~~νντρε ετιεπντικ^ν ρομολοσεια προσ θε ιτα~~α~~κο^{σι}ε ρι^{σι}τι~~ι~~π~~ε~~τ~~α~~μ~~ι~~νε ~~μ~~μο~~α~~ + |
 (40) + ~~α~~αγε~~α~~ ε~~λ~~α^α πρ^ε, πυν~~α~~κοδ^α τ^ω ~~μ~~νντρε ετιρομολοσεια ετο νεπνι προσ τεσσο~~μ~~ + |

+ γ^ν εγγυ^τ

Απα Κυρος Σαμουηλ μειζ^ο

Απολλω Ηρακλιος υπο^δ

Δανειτ Ιωαν^νο

Φοιβαμ^{ων} Γεωργιο^ν

(45) γι ο^νύ

δ

+

+ δι εμου Θεοδωρο^ν συν συμβολεογρ^ι + + +

Verso, at top.

[+εγγυητικ^ι ομ^δ γεν^ι παρ^ι] (space) Απα Κ^ν, Σαμουηλ μειζ^ο S Απολλω υπο^δ S αλλ^ω απο γ Πεδι... |
 χαρ^ε εκ^π, Πνει Τζιτσζοι S Γεωρ^γ Δια^νο S Απο^δ Δανειδ | ναυ^τ κα^ρρ^ε κο^ν, Αιγ^π κ, β. ταγε

‘In the name etc. Written, Pharmouthi 13th, 7th Indiction.

We, Apa Cyrus, son of the late (μακάριος) Samuel, the *lashane*, and Apollo, son of Heraclius, the tax-collector (ὑποδέκτης), and David, son of John and Phoebammon, son of George, inhabitants of the Three Fields, west of Jkôw, we write unto the δημόσιος λόγος, namely

15. πτερε. A frequent form of *etêe* in these texts. It occurs once in a Balaizah fragment (F. Petrie, *Gizeh and Rifeh* 43).

16. ‘ere ye had sent them,’ i.e. ? before the pagarch had passed them on to headquarters. But cf. l. 11, ‘these we send.’

27. ρασανει = λασανε.

48. χάριν ἐκπέμψεως (Bell).

49. ναυτὼν καράβων κούρσου Αἰγύπτου κατὰ δεύτερον ταγίν. The last 2 words quite uncertain; they are Bell’s suggestion. Cf. 1441, 95. Perhaps they are equivalent to the expression discussed in l. 13.

(ἦτοι) our lord, the all-famous (πανεύφημος) Korra, most wonderful governor (ὑπερφύεστατος σύμβουλος), through you, most glorious (ἐνδοξότατος) lord, master (κῦρις) Basil, by God's will, *illustrius* and pagarch (πάγ.) of Jkôw, with its homesteads (ἐποίκιον) and fields (πεδιάς). Greeting (χαῖρε). We declare (ὁμολογεῖν), we are willing, we guarantee, we are responsible (κινδυνεύειν) and we go surety (ἐγγύη) and are liable (ἐνέχεσθαι) for the persons (πρόσωπον) of these sailors, being those of our fields (πεδιάς), whose names we shall display to you at the bottom of this guarantee-declaration (ἐγγυητικὴ ὁμολογία). Them we send northward, as (ὥς) sailors of καράβιον-ships, in this 7th (ἑβδομος) year of the Indiction, for the *cursus* (κοῦρσον) of the 8th (ὀγδοος) Indiction; that they may fulfil their expedition (ταξειδιον) as (ὥς) καράβιον-sailors, without turning aside (κάμπτειν), in the *cursus* of Egypt, for the second time, that they may fulfil their expedition (ταξ.) without turning aside (κάμ.). But if (εἰ δέ) any one of them shall turn aside (κάμ.), we are ready (ἐτοῖμ.) to undergo any fine (πρόστιμον) that our lord the all-famous governor (πανεύφ. σύμβ.) may decree (ὀρίζειν) for us. For we are willing and responsible (κινδ.) for them, ere ye had sent them. As an assurance therefore (οὖν) unto the δημόσιος λόγος, through your most glorious (ἐνδοξ.) lordship, we have drawn up for you this guarantee-declaration (ἐγγ. ὁμ.), being responsible (κινδ.) unto you with all our substance (ὑπόστ.) for this affair, swearing by the name of God Almighty (παντοκρ.) and the health of our lords that bear rule, that we will keep and observe (it), as (πρός) we have already written. We have been questioned and have agreed (ὁμολογεῖν).'

Here follows the γνώσις of the names and residences of the three sailors; then a repeated declaration by the four sureties (ἐγγυηταί), to the same effect as before, and including the sailors' names. Since the sureties cannot write, George, son of Psate, acts as their scribe. Then the signatures of five witnesses, a list of the sureties (γνώσις ἐγγυητῶν) and Theodore the notary's (συμβολαιογράφος) subscription.

PAPYRUS 1495.

Or. 6230 (19). $15\frac{3}{4} \times 14\frac{1}{4}$ in.

GUARANTEE-DECLARATION (ἐγγ. ὁμολ.) addressed by 2 officials of the Two Fields^a in the usual phraseology (v. 1494), to the governor. They undertake the production of 2 sailors, who shall be sent north. There are 6 (or more) witnesses. The second of the two guarantors, a ὑποδέκτης, is scribe.

ἐπεχεσθαι ραροογ ψαντογει | καλῆτε ταρπων ραπροστιμωη ημε | αμε]ογ εχωη
 ραπεγπρωσων |] ριτητετηεα πχοεις απ[ε]μην τιεεγγητικη ρομ[ολογια] | (5) [αγω εκκιν-
 αηπεγ]ε κητη αητηεργποσταεις τηρε ραπρωγ ενωρη απραν | [αηπνογτε παντοκρατωρ
 αηπνο]γται ηηχοοογε εταμαρτε ετηεραρρ τηροεις | [προς τσομ ηηρομολογια αηηνογ]η
 αηρομολοσει + |

[+ γν^ω σ—] Αθανασιος Θεοδοσιος [ναν]^τ α Σενοῦ^θ Αθανασί^ςος ναν^τ α |

+ αηον κολλογ^ς πψαηπνογι αηογερψηπογθε πψηπαμιας τηστοῖ^ς ετηεεγγητικη | (10) ομο-

^a Both men occur in 1549. V. also 1431, 73, 1432, 102.

9. The name Wershenoube (=noufe) is rare, except in these texts. It occurs in the *Synaxarium* (10th Baunah) and

(the same person) as Βερσηνογῆ in Hyvernat, *Actes* 287. Cf. Spiegelberg, *Eigennamen* 20*. It is the origin of the name Barsanufius, whereof a false etymology (بنى شنوفة) Al-Makin 122) was current; cf. Zoega, p. 110, 23.

[λοσο]ς ριτιτετνει^α ηχοεις αισμν τιεττγ[ιτικν ρομολοσια | ριτιπετςραι ραροι εικν-
 ρηνεγε ηντι [| ειωρν απραι ηπογτε παντωκρα[ωρ | ετραραρ ταροις προς θε
 ητανψ[ρη | (20) + ανοκ πανπογτε ηψε ηφιλο^ο πιατοι τεστιχη ετειρομο[λο-
 σια ? ρμε] | ακσοογ ηνεγ ετει ετοοτ ακπογερ . . . ς επατρ[οαιπε | προς ογκєратн
 επнееγ ανοκ ραγεит ηψε ηπεωρσι[ος | + ανοκ εζειας ψυησαμογλ тιο ηανтре
 етиρομ[ολοσια | πιακαριος ηнна тιο ηантре етиρομολο[сiа | (25) + ανοκ ιωραηνε
 ψυηπιακαρ/ φοιβαμωи тiо | αρος + + ανοκ ακ, ψυηηκτωρ тιο ηα[нтре |
 ηαος + ακαρ^ε соломωи сγн пр^ε αα[ртγρω | + ιωανηне ηελ^х ηпр^ε αγω φγτογμενος
 ψυη[| α προς тессои + | (30) + δι εμου Θεοδωρου σ[υ^θ συμβολεογρ + + +]

PAPYRUS 1498.—A.D. 709.

Or. 6221 (4). 1 ft. 2 $\frac{1}{4}$ in. × 7 $\frac{1}{4}$ in.

GUARANTEE-DECLARATION (έγγυή, έγγυητική όμολογία) relating to a sailor, native of the writer's own έποίκιον, required for the *cursus* of the (following) 8th Indiction. The usual phrases are recognizable as to his fulfilling his expedition (ταξειδιον) without turning aside (κάμπτειν) and the submission otherwise of his guarantor to a fine. Four witnesses

] πρωπιαποικιον тарѣвон |] ροσωνс ηνα^ο, тєсωи пѣтазити ерραι | ηπερснаγ
 η[соп ηηεγηαμεтє шантєсωи | ηαη]тєι тарсωи ραпростїиωи ηиη | (5) η[сγμιογλос
 ηαρωριзе ηиоу ехωи | ρι]τιτεтνει^α ηχοει[ς] αισμн τιεττγιτικн | εικн[ρ]ηνεγε ηнтн
 ηη[та]ρхпостасїє тнрс | ηпоγте] παντωκρατωρ ηηпоγхαι ηηηсоογє | пр[ος] θε ηтаи-
 шнрсραι αγηпоγι αιρομ^δ + |

(10)] ναυ^τ α

τι]ετєхе ατιηиш ρογμολοσια προς тессои |] ηηιλιθεос тарєсωи ηπεсгаксїтє
 αρ[ραι] | [αх]ηκαμεтє тарасωи ραпростїиωи |]ωс ηαρωριзе ηиоу ахωи + | (15)]теио
 ηиетре [. . . .] προς тессои + |]ε αтєиηиш προς тессо[ηη] + (6 let. erased) | тiо ηантре
 етїєтгγα προς тессои + |]ρος тiω ηетре етїєт[γγн] προς тессои + |] συ^θ
 συμβολеογρ^α + + +

12. Cf. ηιλειθεос, ηειλιθεос, a name in Rylands Copt. 235 and in a Balaizah fragment (in Bodleian), ηιλθεγс in RKT. ccxxv. Is it for Philotheus?

PAPYRUS 1499.—A.D. 709.

Or. 6229 (1, 2), 6228 (2). 1 ft. 1 $\frac{1}{4}$ in. × 1 ft. 2 in.

ASSUMING that frag. 1 belongs to the other (which cannot be demonstrated), this is a guarantee-declaration (έγγ. όμολ.) addressed to the governor by the *lashanes* of the έποικια Bounôn and Sakoore, regarding the supply of 3 sailors for the *cursus* of Egypt in the 8th Indiction, but written as usual in the preceding year.

Protocol εν ονοματι του θυ | του ελεημονος | باسم الله الرحمن الرحيم | ουκ εστιν θεος |
ει μη ο θς μονος |

ατι]ογ πνευματος της ασιας ζωοποιου και |] + εγρ/ μ^η Φαμ^θ ιθ ι^δ/ εβδομης + | πτω] |
ψφοι κκολλο^θ πψε πογαλεντιος πλασ[με] |

Frag. 2. επιτρος[κααη](5)τει ει τε ερσηπογα ριωωγ κ[ααη]ει | χοεις πανεγφειως
κενιβογλ[ο]ς κ[α]ροριζε αμμος αχων ραπει . . [] + αποκ κωρθος πψε κ[ο]γ]αρεντιος
πραψε κ[ε]κνω[ρε] τ[ι]στοι^α ατιεπνηαση ομολοσει^{sic} προς τεσσοι αγω τ[ι]κνη | αεπεγε
ραπεροζοπον κιογης πψε κιακαρε πνεεζ ταρεζον πεγταζιτον ερραι [] τε
ταρεζον ραπροστιμοι κια προς θε ερεπειχοεις πανεγφειως κενιβολος [] αποκ απα
δικτωρ πψε κωροζοιος αβχοος ερ[ο]ι αιερα ραρ[ο]ζ κιααρηιοι επερα + [] (10) + αποκ
αοασιος πψκιακαριοις κιακαρε τιο [κ]ιαετρε ετιρομολοσεια προς τεσσοι + [] + ραγεα
ελλ^α πρ^ε/ πψκιακαριοις ιακοβ τ[ι]ω κιαετρε ετιεκνητικη ρομολια | προς τεσσοι + []
+ αποκ αιοσκορος πψκιακαριοις ισακ πρωετ[α]κωογ τιο κιαετρε ετιρομολο[ε]ια | ριτη
ταγθης κιαετρε^{sic} αμμος + + αποκ φοιβαμειων πψε κιακαριοις θεοωρο[ε] (15) τιω
κιαετρε ετιρομολια προς τεσσοι + [] + απολλω κιαετρε^{sic} πψκιακαρ, θωμιας
τιο κιαετρε ετιεπνητικη ρομολο[ε]ια | προς τεσσοι + []

+ γ^ν εγγυη^τ

Πατερμου^θ Μηνα μειζ^ο απο εποικ^ο/ Βου^ν Κολλουθ^θ Ουαλεντι^θ μειζ^ο απ[ο] εποικ^ο/ Σακορε
(20) + δι εμου Θεοωρο^ν συ^ν συμβολεογρ/ + + +]

Verso of frag. 1.

+ εγγυητικ^η, ομ^λ γεν/ ~~κ~~ Πατερμου^θ (space) Μηνα μειζ^ο απο Βου^ν S Κολλου^θ μειζ^ο απο
Σακ[ο]ρε | χαρ^ε κ^π/ να^τ γ λογω να^τ καρ^ρ κ^ο/ Αιγ^π επ^ι π[] | κ^ο/ ι^δ/ η γρ^μ Φαμ^θ
[ιθ ι^δ/ εβδομης +]

This protocol is given by Becker, *Z. f. Ass.* xxii. 174.

3. Ψοι: this must refer to the original home of Patermoute (or of his father, Mena). We cannot suppose that the *εποικιον Βουων* was reckoned to the nome of Psai (Ptolemais).

4. Apparently not ραπειρωγ.

5. κωρθος = κολλορθος. There is not space for *πραπαε*.

21. A small uncatalogued fragment shows this sign for *παρά*: γ[εν]ε[α].

22. χάριν εκπέμφεως ναυτων.

επι παρ^{ου} ι^δ/ ζ]. So Bell.

PAPYRUS 1500.

Or. 6227 (4). 19¹/₂ × 4³/₄ in.

DECLARATION (δμολ.), perhaps relating to the supply of sailors, since l. 1 ('that we will (?) bring them north') seems parallel to the last words of 1496. l. 3, referring to the receipt to be furnished, recalls 1515^a.

ο]γ τηβιτογ ερη[τ] | παν]εγφειως κενιβογλ[ο]ς |]ε τνειν αποειζ[ε] |]εκα ρηλααγ
κ. [] (5) κηριζακον αγω κει[] |]λααγ κια ιτερε[ε] |] τηρομολοσει ταρη[] | κατα[ε]ραφη

^a Also two unpublished scraps, showing the phrase *ταειν αποειζε*.

IV.

3. κελεγ[ε]?

8. Ορ ρηπογραφι.

3 L

αγω τη[] ηθε πατιμενε τηρ[ογ] (10) ρομο]λοσεια ιητη ενστοιχ[ει]] ψαντιζαρ
[] παντο]κρατωρ μμπογχαι ιηχισο]ογε] ερει αχ]νογιη ανρομο]λοει] 7 more lines
showing remnants (without any names) of 7 witnesses' (or partly the authors'?) signatures;
finally the scribe's subscription, δι' εμου.

PAPYRUS 1501.

Or. 6222 (11). $3\frac{3}{4} \times 8$ in.

FROM a document relating to the supply and wages ($29\frac{1}{2}$ *solidi*) of sailors for 'the *cursus* of Egypt and of the East' (ἀνατολή). A certain sum has been reckoned, it is said, for the cost (τιμή) of their bread.

This fragment has a strong outward resemblance to those in 1512.

προ]ς θε ενικαδ[ο]ν[ο]ρ[ογ]] αουτις ηρο]λον, ιηογδ μπογтетартон | ηεεε ιηκογρ-
сон ιημεε ιηпанатоли ιηно,] μπογпаштрынскι ιη ерооγ ρаттιηι ηεοεικ |

3. *Cursus* fem., as in 1494, 14.

PAPYRUS 1502.—A.D. 709.

Or. 6230 (74). $4\frac{1}{4} \times 5\frac{1}{4}$ in.

FROM a document addressed to the [governor through the] pagarch and relating to the supply of sailors for the *cursus* of the 8th Indiction. This cannot be joined to the following number.

η]τοτι πενδοζ^τ ιηοεις | α]γω παπαρ^χ ιηηκωγ μηηηεποικι[ον] | α]γω πιο ηερεγν
πιο ηεπε^{sic}νε | [χεσσαι ? η]επογτε πηηαθαι[σιος] |]ρεβ^αοεις ι², επκογρсон | ρεπογωш
η]ηπογτε αηηηαηει |

PAPYRUS 1503.—A.D. 709.

Or. 6230 (75). $2\frac{1}{4} \times 5\frac{3}{4}$ in.

FROM a document relating to the supply of sailors. It is drawn up in the 7th, with a view to the *cursus* of the 8th Indiction. The phraseology corresponds to that of 1494, ll. 12-14.

ηροα^αοεις ι², соуски ηεγ[ταζιτι] | ηεπογ^α ρωογ ηαιηει αλ[λα] | ρεπογωш
η]ηπογτε ерш[ан] |

PAPYRUS 1504.

Or. 6230 (76). $7\frac{1}{2} \times 4\frac{3}{4}$ in.

DECLARATION (ὁμολογία) as to the supply of certain sailors. This is the end of the deed, showing the writer's receipt for the arrival or custody of the 3 (or possibly 10 or 20^a) sailors. There are 4 or 5 witnesses, each signing in a different hand.

αιρωμολογει + + ανοκ шenoγτε[| ετ]ηχοι ατειρωμολωσια προς | шoμn[т] ηηεεγ
αγει ετωωτ αγω α[| απ]α κοεα πше πωαηηне π[| (5)] тιο ηηетре ετειρωμολωσια
προς тес[шoи + |] пшнпeακαp°, eακαpε тιο ηηет[pe |] пшнпeακαp, ισααη тιο ηηетре
[| п]шнпeακαp, ηηηη παιαη° тιο [| ανοκ εze]ηιας пшнпeακαpиос θαμoγλ[| (10) + δι
εμόυ Θεoδωpου συν^θ [συμβoλεoγp/ + + +]

^a шoμn[т] or ηη[т] or шoγw[т].

PAPYRUS 1505.

Or. 6230 (33). $4\frac{1}{2} \times 4$ in.

FROM a deed relating probably to the supply of sailors or workmen; cf. the use of ταξίδιον and 'northward' elsewhere. An acknowledgment is given for the receipt (?) of $4\frac{1}{2}$ *solidi*. Possibly the writer is himself the sailor required, who here undertakes to fulfil his duties; cf. the phrase 'and that I carry out (*lit.* ? make clean^a) my annual(?) expedition (ταξ.).' The $4\frac{1}{2}$ *solidi* (received) 'without diminution' are perhaps the wages for his service. ἀπολογίζειν should refer to the fine in case of non-fulfilment.

пeп[и]cтaλeα [| πα]ραξιτωη κατa p[o]μne |] ερηт тaтoγbo παααξ[итωη |] ηη ηηтооγ
oγтoc η[ρo]λoη, |] ηηoоγ αηηшoт [|] ηηe ηηoc eтpaпo[λoтe]тe |

^a I can find no analogy to this. The translation is not even certain; for τoγbo 'purify' is not Sa'idic. To take it as = τoγo, 'show, display', is not of much help.

PAPYRUS 1506.

Or. 6230 (28). $2 \times 5\frac{1}{2}$ in.

FROM a guarantee-declaration, relative to the supply of sailors or workmen to be sent north^a. If the latter prove unsatisfactory, the consequences shall apparently fall upon the heads of the guaranteed ('... upon their heads')^b; in other words, the guarantors here are not, as elsewhere, wholly responsible.

ηepoηт αηηηαηтeи | т[η]ηηαηтeи тηшoп зeтoиμ[с] |] eи eηoλ eηηтeγaпe |

^a Cf. 1498, 1500.

^b Cf. perhaps απe in 1531.

PAPYRUS 1507.

Or. 6226 (20). $2\frac{3}{4} \times 2\frac{3}{4}$ in.

FROM a document probably relating to the shipping at Clysma (κλογμα), and perhaps mentioning Muḥammad b. Abi Habibah, the ἐπικείμενος, as in 1515. The last words ('carry them to . . .') should apply to the transport of goods.

κλογμα ριτο[ο]τε πιαδαμετ πνε παπογ ραδι]βα πεπικειμε[ν]ος ?]ριτογ ε[

PAPYRUS 1508.

Or. 6220 (1), 6224 (28). 2 ft. 2 in. \times 8 in.

DECLARATION (ὁμολογία) addressed by Athanasius, son of Isaac, *lashane* of the ἐποίκιον of Nisekate (i.e. Keramion), to Kurrah, the governor, through Basil, pagarch of the κόμη of Jkōw. It relates to the payment previously made by the *lashane* of a monthly money contribution (ἀπαργυρισμός), $\frac{1}{2}$ and $\frac{1}{3}$ *solidus*, in place of 'half a workman' (ἐργάτης^a), requisitioned for the (caliph's?) palace (αὐλή^b) in course, that year, of building, at Babylon. The pagarch had accepted the money, and had handed it to Theodosius, the tax-officer (ζυγός^c), resident at Shōtep (Hypsele), but with authority extending also to Jkōw. However, when Garah^d, the Saracen, came northward, he learned that the money paid had already been sent northward (i.e. to Shōtep); whereupon he insisted that only the workmen themselves (σώματιον^e) could be accepted, and he compelled (ἀναγκάζειν) the *lashane* [to engage them]. Consequently Athanasius had begged [the pagarch] to have the money refunded, and this he had done, by application to the ζυγός. Now therefore Athanasius declares (ὁμολογεῖν) that the sum in question—half a *solidus* and a gold *tremis*—has been paid him, not lacking a single φόλλis, and that he neither has nor in future will put forward any further claims: 'for that which I paid hath come to my hand in full.' Unable to write, Athanasius signs by help of a scribe, and is followed by 3 witnesses. Mr. Bell observes here: 'This document well illustrates the nature of personal (ἐν σώματι) and money (ἐν ἀπαργυρισμῷ) service. When the government demanded the latter, the money was sent from the χωρίον to the treasury, and the workmen were hired by, or paid from, head-quarters. When the workmen themselves were demanded, they were hired and paid by the officials of the χωρίον. Thus money was raised anyhow, but only in the former case was it sent up to Babylon. This is discussed in the General Introduction.'

εν αου]αα τριατος + εγρ μ θ ? | [+ αποκ αθανασιος πνε πιαδαμαρι]ος ισαακ πλα]σανε
αποπικιον νισεκате ρη | εις]ραι απανμοσιος λοτος ιτοι πικμοις κορρα |] ριτοδ-
τηγτι οη πεκαρζ, ιμοις πκγρις | (5) [βασιλ]ε πιλλδ αγω ππαρδ^x ιτρωαη ακωογ

^a Properly 'half a workman'. V. Bell's notes on 1433, 16, 88. The phrase recurs in 1512. Yet here (ll. 15, 17) 'workmen' in plur. are also in question.

^b V. pp. 13, 51, etc. above.

^c Instead of ζυγοστᾶτης, as in RKT.ccxix, Cairo stele 8706 and 1509 below.

^d Is this the Arab name Garrāh? or is it another variant

of Shuraih? (v. p. 2, note). It is to be noted that in 1509, 5, Garah is corrected from Galah; but that of course does not affect the original form of the name.

^e Elsewhere thus in Coptic: Revillout, *Actes* 68, ηγτι ταςογ (sic) ιοτρωαατιον πρωαε, and *Recueil* vi. 64. V. also 1334, 12.

αινεσι[οπισιον τир]ου χαίρε/ χεπειαν ιταγεν ουπαшер" | [εχι] тарентаас
 псωмаатион е... ιταγλн |]и еγсине ммоос ρиβαγλων итиромпе тат | (10) сωмаатион
 итотн псчапар" етепате ουпаше | [ηρολον, ? κ]ατα εβοτ ριπтренис ουи
 анпаракали | сωмаатион апетина шпе атетнзи папаргүрис[моос ρапиρ]ωб атетитаас
 иөөсωсiос пзүтос пепро[сωпон ? ρи]шотп пето изүтос ерон ρωон атетнзи
 ρомологiа | (15) та]ау ероун ρаперсатис итине ρиπтресара[кинос ? е]нт
 ехон етесараρпе асшине ρитооттигти | ас]ре ерос хеатетитнооу перапар" ент
 асгозе ратч |]с ан еимти псωмаатион асанагкaze ммон |] алеи оун анпаракали
 ммооти етһепапаргүрис, | (20)]шотп ρиратч иөөсωсiос пзүтос атетнсто | атети]ана-
 гiаоу ммооу нан итегре тегре тiρомологiс | [анок аθαη]асiос хеатипаше ηρολον/
 мипитренис ипогн | [еи етоот еγш]аат ан еγφολλос поугот мпатака]аау | хен]ешепете
 иити шанег пороеш ρа/(25)ρωме ρолос хеапитагаас еи етоот еγхнн | о]ун ас]мн
 тiρомологiа еiстоι εрос еiωρν | παντοκρ]ατωρ мпог]хал ипетархι ехон етρεпгареρ |
] соγхноу тiρомологiс + + анок аηθηη]асiос пше ипмакар, ισαак тiстоι εтiρомоло-
 гiа прос тесоме анок езенiас пшпмак | (30) [ар, σ]αμoγλ ?]аи ас]раи ρароу
 хеаас]иоеи + |]о миптре атiомологiа прос тесоме + |] тiо миптре етiρомологiа
 прос тесоме + | мип]ре тiρомологiа прос тесоме + |] (space) | (35) пма]кариос
 мнна патаγ ιтатиρомологiа шпе ρит[оот] |

6. ιταген: cf. 1496, note b.

8. Bell suggests an abbreviation of *ἐπιταγή* in the lacuna. *ερτοп* or the like cannot be read.

9. Perhaps *παρὰ ποταμόν*.

20. *στο* here and in 1509 seems to mean 'return', 'repay',

as in Turaief, *Materialy* (1902), no. 6. Perhaps too in Brit. Mus. Copt. Cat. no. 1111.

21. *тегре*: perhaps not an error, but intended distributively: 'each sum (or coin) in its (proper) fashion', i.e. duly.

30. Probably *ἀγαίει μισοί*.

PAPYRUS 1509.

Or. 6209. 18 $\frac{3}{4}$ × 13 $\frac{1}{2}$ in.

DECLARATION (*δῆμοιολογία*) of similar purport and wording to that of 1508. The writer, Colluthus, son of Valentius, is, like the author of 1508, a village *lashane*. He is also joint author of 1499. The other persons and the places named are the same as in 1508. One at any rate of the witnesses (Ezekias) signs in both.

]тоотч тарѣбитоу ент |]е ρиπтресаракниос |] итотι сараρпе асшине | итине]и
 асре ерос хеатетитнооу | (5) [пег] апаргүрис]моос ент асгозе пер]атч | еротн итот
 сараρ псаран] | х]е]маи]и апаргүрис]моос ρагωч итинеи еимте епсωмаатион | итинеи
 ес]анагкaze ммон [ан]θωн аηθηη персатис | итинеи алеи оун анпараκ]алеи
 итчепапаргүрис]моос | итати]аау агнес]аи ент еш]отп] ρиратч иөөсωсiос пзүтос |
 (10) итатетити погн наг аγω хеεγогнρ ρишотп аγω хиточ | пето изүтос епма
 етмаау еас]сто ппосон погн иперсатис | итинеи еротн атетнапага]агωч] ммооу
 пан ег]раи еппис]х | тепоу де тiρомологiа хеис оγт]ρ]и]н]сн мпс]ау инас | ас]еи етоот
 еγ]о ипег]шн хепеш]с]оме еei ебол еротн | (15) еiае анок еiае панληροпмоос еiае
 лаау пρωме ρолос петнато]ма | етрг]ти шомнт ηρολον- иппросте]ω]и ρ]а]пгωч еγωρх
 оун панмоосiос лотос | ρититетн]η]и]о]еи ас]мн тiρомολ иити еiстоι]х]еи ерос | еи]κн-

5. *сараρ* corrected from *σалаρ*. Cf. 1508, note.

14. *асеи, еγο*: specially altered from *аγеи, еγο*.

αγνεγε πντη απταρχποστασις τηρε ραριωϗ | ειωρκ απραν πνοϗτε παντοκρατωρ
 απποϗται πιϗισοοϗε | (20) εταμαρτε ετηρηαρϗ τηροεις προς θε ιτανϗηρπεραι | αγϗνοϗι
 αιοροοιοϗει + + αποκ κολλοϗ^{π^{stic}} πιϗε πογαλ^{π^{stic}}ητε | τιςτηϗι ετοιροοιοϗια προς τεσσομ
 αγϗ τιςταιϗι ϗεις οϗτερμεις | απεντε ινεϊλατεν αγει ετοοτ μαρνοϗ κυριλλοδ ϗϗι
 πρ^c αϗιω ετραϗα | 5 μαρτϗρω + + ρεμααϗ θεοϗοσιος ϗνι^c αιαη^c τιο πμετρε
 ετιροοιοϗια | (25) προς τεσσομ + ϕ αποκ πετρος πϗηπιμακαρ, μακαρε τιο πμετρε
 τιροοιοϗοεια προς τεσσομ + + αποκ εϗεκιας | πϗησαμοϗλ τιο πμετρε ετιροοιοϗια
 προς τεσσομ + |

+ δι εμου Θεοδωρου συν^θ συμβολοϗρ⁻ + + +

‘ to him, that he should bring them northward , When the Saracen [came?] , namely Garah, he enquired [as to the] aforesaid [workmen] and found that ye had sent their contribution (ἀπαργυρισμός) northward. And he, Garah the Saracen, insisted with you, saying, “I will not receive a contribution (ἀπαργ.) for such a matter, but (εἰ μήτι) the persons (σωμάτων) as aforesaid.” And when he compelled (ἀναγκάζειν) us, we went and hired the aforesaid workmen (ἐργάτης). We came therefore (οὖν) and requested (παρακαλεῖν) you, regarding the contribution (ἀπαργ.) which we had paid; and ye did write northward to Shôtep, to Theodosius, the weighing-officer (ζυγός), to whom ye had paid the money, and [he] resides at Shôtep, and he it is is weighing-officer there, [over us]. And when he had refunded the aforesaid sum (ποσόν) of money for the workmen, ye delivered (ἀναδιδόναι) it over into our hands. And (δέ) now I declare (ὁμολογεῖν) that there have come to my hand a *tremis* and two *carats*^a, of their (proper) weight. (And I declare) that I cannot sue you, whether I or my heirs or any man at all. He that shall venture (τολμᾶν) (so to do, I agree) that he pay 3 *solidi* as fine (πρόστιμον) for this affair. For an assurance therefore (οὖν) unto the δημόσιος λόγος, through your most glorious (ἐνδοξότατος) lordship, I have drawn up this undertaking (ὁμολογία) for you, and do agree (στοιχεῖν) thereunto, being responsible (κινδυνεύειν) to you, with all our (*sic*) substance (ὑπόστασις) for this affair, swearing by the name of God Almighty and the health of our lords that bear rule, that we will keep and observe (it), according (πρός) as we have already written. I have been questioned and have agreed (ὁμολογεῖν).’

The author's signature follows; then those of 4 witnesses.

24. 1435 shows that this is merely a variant of ρεμααω, Ερμαω, which presumably contains 'Ερμῆς, though, except in these papyri, this form seems unknown.

^a A particularly clear instance showing that κας = κεράτιον. I. l. 23.

PAPYRUS 1510.

Or. 6230 (77). 5 × 5 in.

FROM a declaration similar to the two preceding texts, and likewise referring to an ἀπαργυρισμός (in lieu of men) and to Shôtep and a ‘Saracen’, who had come to seek them (*i. e.* the workmen).

ε|τοϗηϗ ρηϗοτη |] ταρϗτααϗ εϗοϗη | πεαρ|ακνικος ιταϗει ισοοϗ |] τηϗη ραριωϗ
 ιερϗατης | απαρ|ϗγριςμοϗ ε|ϗητ ραϗ|

Frag. 4.]¹και ου²δε οη ειτ[(20)] εβηκ ετεζωχωρα πεσπρω¹ει | αθανα]σιος πρω¹α-
πι¹τι¹ει¹ πογ¹ωτ¹ ¹π[ω¹ογ¹] |] ¹ητ¹ ¹ππι¹τι¹ει¹ πογ¹[ωτ¹] |

Frag. 5.] εγ¹ωρ¹α ου¹η πα¹ν¹ει¹ος¹ιος¹ λο¹τος |] η ειστοι¹χει¹ ερος¹ ρι¹τι¹πε¹τε¹ρα¹ι |
(25) τα¹ρ¹η¹πο¹στα¹σι¹ς¹ τη¹ρε¹ ρα¹π¹ρω¹ι¹ ει¹ω¹ρη¹ η¹π¹ρα¹ι | η¹η¹χι¹σο¹ο¹γε¹ ε¹τα¹α¹ρα¹τε¹ ε¹τρα¹ρα¹ρ¹α¹ |
α¹ρ¹α¹]η¹ο¹γ¹ι¹ αι¹ρο¹μ¹ο¹λο¹υ¹ει¹ + |

Frag. 6. (space) | ρο¹μ¹ο¹λ¹ω¹τια¹ |] ¹χε¹α¹π¹ισ¹να¹γ¹ ου¹ς¹ω¹ς¹ προ¹λο¹ν¹ γ¹γ¹ ¹ν¹ β¹ς¹ η¹πο¹γ¹β¹ |
(30)] η¹τα¹τε¹τι¹τα¹α¹γ¹ η¹αι¹ ε¹ρ¹αι¹ ε¹να¹σι¹α¹ α¹γ¹ω¹ |] ρα¹τ¹πα¹υ¹η¹ πα¹ρ¹ε¹α¹τ¹η¹ς¹ η¹τα¹τε¹τι¹η¹πο¹γ¹ |] η¹ε¹λ¹α¹ ¹χ¹
η¹π¹ρ¹ε¹ η¹τα¹δ¹ε¹α¹ω¹ς¹ ε¹ρο¹ι¹ αι¹ς¹ρα¹ι¹ ρα¹ρο¹β¹ + |] το¹ η¹με¹τ¹ρε¹ ε¹τι¹ρο¹μ¹ο¹λο¹υ¹ε¹α¹ |] + α¹πο¹κ¹ φο¹ι¹β¹α¹μ¹ων¹
π¹υ¹η¹π¹α¹κα¹ρι¹ος¹ | (35) ο¹η¹ η¹τα¹ισ¹ο¹τ¹αι¹ ρι¹τι¹πε¹τε¹α¹μ¹η¹ ¹μ¹ει¹ος¹ + |] ε¹τι¹ρο¹μ¹ο¹λο¹υ¹ει¹α¹ προ¹ς¹ τε¹ε¹σ¹ο¹μ¹η¹ + |
¹μ¹α¹κ¹]α¹ρε¹ τ¹ιο¹ η¹με¹τ¹ρε¹ ε¹τι¹ρο¹μ¹ο¹λο¹υ¹ε¹ι¹α¹ |] η¹τι¹ο¹γ¹ η¹τρι¹νη¹ς¹η¹ τα¹ει¹ς¹ ε¹το¹ο¹τ¹ η¹μ¹η¹νη¹α¹ | η¹τα¹γ¹η¹θο¹ο¹γε¹
ε¹ρη¹τ¹ ρα¹τ¹η¹π¹υ¹ α¹ρ¹ε¹α¹τ¹η¹ς¹ + | (40)] π¹ρα¹ν¹ι¹τα¹ς¹ τ¹ιω¹ η¹με¹τ¹ρε¹ ε¹τι¹ρο¹μ¹ο¹λο¹υ¹ει¹α¹ προ¹ς¹ τ¹η¹ς¹ε¹σ¹ο¹μ¹η¹ |
ε¹το¹ο¹τ¹η¹ ¹μ¹η¹νη¹α¹ χ¹ω¹ρι¹ς¹ π¹ε¹υ¹η¹ ¹μ¹ει¹η¹ . . |

21. Or merely *σιος*, a name found elsewhere (1460, 3, 1523, etc.).

22. Perhaps *ηπειε* ¹η¹τ¹, 'on the east' of Jkôw, referring therefore to the Five Fields.

PAPYRUS 1513.

Or. 6220 (8). 10 $\frac{1}{4}$ × 5 in.

ACKNOWLEDGMENT or receipt by, for substitute-money (? *ἀπαργυρισμός*^a), received from Matoi, son of Apa Victor (?), on account perhaps of 4 workmen (*ἐργάτης*) employed in (?) 'the East' (*ἀνατολή*). Two witnesses sign, one being from *Τρία Κάστρα*, elsewhere designating a part of Thebes^b. The scribe is he who wrote also 1594.

η¹κα¹σ¹η¹γ¹ η¹ρω¹μ¹η¹ ε¹τα¹να¹το¹λη¹ η¹ ¹ζ¹ ρα¹π¹η¹ | α¹πα¹ρ¹γ¹υ¹ρι¹ς¹μ¹ος¹ η¹ε¹τ¹ο¹ο¹γ¹ η¹ε¹ρ¹ε¹τ¹ επ¹λο¹τος¹ η¹κ¹ |
]ε¹ι¹ ε¹το¹ο¹τ¹ ρι¹τι¹ο¹γ¹ η¹μ¹α¹το¹ι¹ π¹υ¹η¹κα¹πα¹ β¹η¹κ¹τω¹ρ¹ | π¹ω¹τ¹η¹π¹η¹ ε¹γ¹ω¹ρ¹α¹ η¹η¹τι¹ ου¹η¹ αι¹ς¹μ¹η¹ τ¹η¹ | (5)]ρο¹ς¹
α¹πα¹ρα¹κα¹λε¹ι¹ η¹ρ¹η¹η¹κα¹ι¹ε¹λε¹γ¹[ο¹η¹ρ¹ο¹ς¹ | η¹η¹ο¹γ¹τε¹ η¹η¹π¹η¹ο¹γ¹α¹ι¹ η¹η¹η¹χι¹σο¹ο¹γ¹ η¹ε¹τα¹α¹ρα¹ |] η¹α¹κ¹ προ¹ς¹
η¹ε¹σ¹ο¹μ¹η¹ + ε¹γ¹ρ¹ μ¹η¹ επι¹φ¹ ι¹ς¹ |] πα¹ρα¹ α¹ς¹ι¹ς¹ ε¹το¹ο¹τ¹ πο¹γ¹η¹ ρι¹α¹ω¹ο¹γ¹ |] ο¹ς¹ η¹ε¹ε¹λα¹χ¹ η¹π¹ρ¹ε¹ απο¹
τρι¹ων¹ η¹α¹ς¹τρο¹ν¹ | (10) η¹μ¹ει¹ος¹ + α¹πο¹κ¹ ι¹αν¹κ¹ω¹δ¹ος¹ π¹υ¹η¹ρε¹ |]

+ δι¹ ε¹μ¹ο¹ Ιω¹αν¹ν . . . σ¹υ¹μβ¹ο¹λαι¹ο¹γ¹ρ¹ +

^a *ἀνδρισμός* might be read. Cf. 1419, introduction.

^b V. Brit. Mus. Cat. no. 398, 1460, 9.

8. *πα*ρα is difficult. Unless something is omitted after it, we must suppose it a noun (? abbreviated). Cf. in an account of expenses among the Balaizah fragments (Bodleian): ρα¹τ¹πα¹ρα¹ η¹ρ¹η¹π¹ο¹γ¹η¹ ρ¹η¹ς¹ο¹ο¹γ¹η¹ ρ¹η¹η¹λα¹μ¹η¹ (elsewhere λα¹μ¹η¹ο¹γ¹ = ? *Λάμπων*) π¹α¹ια¹κ¹ω¹ ¹ν¹ β¹η¹, and ρα¹τ¹(*sic*)πα¹ρα

η¹ε¹το¹ο¹γ¹ προ¹λο¹κ¹τ¹η¹ ρ¹η¹η¹λα¹μ¹η¹ α¹ι¹ ¹η¹. In these cases and perhaps in our text *παρ*α¹λα¹γ¹η¹ might suit. Cf. 1457, 1458 *passim*.

11. This much ligatured signature reappears in 1594. The omitted letters might be ¹ν¹, followed by 1 or 2 more, also surmounted by ¹ο¹.

PAPYRUS 1514.

Or. 6229 (9). 1 ft. 3 in. × 7 in.

THE end of an account: probably the wages of ship's caulkers (*καλαφάτης*) and of labourers (*ἐργάτης*). Below this, signatures of those who witness to the receipt of the money, perhaps by Ezekiel^a.

^a We are thus reminded of 1544.

μη[τη ? πνε πη|μακνριος μνηα τιο μεεtre ετι ρομολοσεια προς τεσσομ + |
 τιο μεεtre ετιρομολοσεια ριτιτατнсιс μεπεтснне μμοc + | ι|ακοβ τιω μεεtre ετιρο-
 μολοσεια ριτιταтнсιс | ρεπογωш μππογт|ε πεελλ^κ/ μπρε τιο μεεtre ετιρομολοσεια
 προς τεσσομ + | (20) μακ|аре τιο μεεtre ετιρομολοσεια προς τεσσομ + |] τιο μεεtre
 ετιρομολοσεια προς τεσσομ + |

[+ δι εμου Θεοδωρο]ν συν^θ νομικου εγρ^α + + +

22. The hand is certainly Theodore's.

PAPYRUS 1516.

Or. 6226 (18, 27, 28). Three fragments; the largest $2\frac{1}{2} \times 5$ in. It is just possible that this is from the upper portion of 1515.

FROM a document (doubtless a declaration, *ὁμολογία*), relating to the payment of workmen, the list of whom (*κατὰ ἐργάτης* as substantive^a) is mentioned. 'Our lord, the most famous (*πανεύφημος*) governor' was presumably addressed. The writer had received (?) 150 *solidi*.

Frag. 1. ταρ[| ερεμнхисоуге | пкатаерε[αтнс |

Frag. 2. μнн . нпнр[εραфн | мптапрозраисεи μнн[н μμοи | [λα]αγ ηсгнгарпачн ρи[

Frag. 3. πνε τιογ ηροлон, μпог[| нтапнхоеиc ппегυфнн[оc ηсγμвоγλос | . .
 тпее ηтжкωоγ ρпгн[

^a Similar substantives: Brit. Mus. Copt. Cat. no. 675 πкатапρωποп, perhaps 1345, ιι κατὰ χωρίον. Cf. too the πкатапеч; Rylands Copt. Cat. no. 338 πкататпее; 1574 πкатапρωпоп, perhaps 1345, ιι κατὰ χωρίον. Cf. too the familiar καταμερος, قطمارس.

PAPYRUS 1517.

Or. 6226 (9). $7\frac{1}{4} \times 7$ in.

FROM a declaration (*ὁμολ.*). Its interest lies in the combination of a Greek account with the Coptic text. The former relates to the workmen and building materials for the Khalif's riverside palace at Babylon. (Cf. the phraseology of 1378.) The author of the declaration was presumably responsible for their supply.

τη|ρογ ηπαρ[ιαιкоп | катаλλ|λαгн εγωρ[α оγн | τιορ'μολοσεια ηнтн εиcт[οиχε |
 п]εтепωпне тнрч ρапн[ρωч | (5) оγ]хαι ηпхисоуге етаμпаρт[е | αγхпогн] αиρομολοσει + [|

]αγορ^θ λ χρει τ κτιζ^ο αυ το αμρ^λ παρα ποταμ^ο [| ον]ρ^δ εκ ν γγ^ε εκ^γ ερ^γ λ πλιν^θ S αλε^ε στ^λ
 [|]εκ ν[ο] ε εκ^τ ερ^γ λ υπο^υ τ κ[αρ^αρ^α

8 πλιν^θ: v. 1441, 103, where this phrase lacks the S. If this S is erroneously omitted there, 'Αλε(ξανδρείας) is probably wrong (Bell).

λοσεια | προς τεσσοι + + αποκ ενωχ πψηπιακαρ δικ[τωρ τιο κεντρε επιρομολοσια]
| προς τεσσοι + + αποκ φοιδαμωκ πψηπιακαρ/ |

(35) + δι εμου Θεοδωρου συν^θ νομικου εγ[ρ/ + + +]

' and Pagowne [the δημόσιος λόγος], namely (ἤτοι) the all-famous (πανεύφημος) lord, Abdella, son of Abdelmelek, through you, most glorious (ἐνδοξότατος) lord, master (κύρις) Epimachus, *illustris* and pagarch (παγ.) of this same village Jkōw, with its homesteads (ἐποίκ.) and its fields (πεδιάς). Greeting (χαίρε) this day, namely, the 27th of the month Pashōns, of the 7th Indiction. Lo, the persons (πρόσωπον) that have been produced (παριστάναι) in the nome of Psoi (Ptolemais), by Abdella, son of Shourae the Saracen, set over (ἐπικείμενος) that place, they are come to us, they, the persons (πρ.), with their wives and their children, according (πρός) as we shall display them at the bottom of this guarantee-declaration (ἐγγυητική ὁμολογία). These (we undertake) to guard (φυλάσσειν) and to have quiet, according (πρός) as ye shall order (κελεύειν) us. At whatsoever time your lordship shall require their persons (πρ.) at our hands, we are ready (ἐτοίμος) to deliver them over (παραδιδόναι) unto you, without word (λόγος), without cross (σταυρός), without festival-day^b. But if not (εἰ δὲ μήγε), we submit to every fine (πρόστιμον) that your lordship shall fix (ὀρίζειν) for us. For an assurance therefore (οὖν) unto your lordship, we have drawn up this guarantee-declaration (ἐγγ. ὁμ.) for you, being responsible (κινδυνεύειν) unto you with all our substance (ὑπόστασις), that we (*lit.* until we) shall keep and observe (the above), according to (πρός) the authority of this guarantee-declaration (ἐγγ. ὁμ.), swearing by the name of God Almighty (παντ.) and the health of them that rule (ἄρχειν) over us, that we will keep and observe (the above), according (πρός) as we have already written. We have been questioned and have agreed (ὁμολογέιν).'

Here follows, in Greek, the list (γνώσις οὕτως) of the πρόσωπα in question, with their wives and children; then the signatures of the 5 sureties, authors of the deed, and those of 3 witnesses.

^b *i.e.* without claiming any right to asylum or exemption. V. Rylands, *Cat.*, p. 240.

PAPYRUS 1519.—A. D. 709.

Or. 6221 (1). 2 ft. x 8½ in.

GUARANTEE-DECLARATION (ἐγγ. ὁμολ.) exactly parallel, in purport and phraseology, to 1518, and having identical authors^a and witnesses with that deed. This however is concerned with but one family, instead of six. It was written a month later (Payni) than the other. Some 17 letters are missing from the beginning of each line. The γνώσις was filled in later, as the difference of ink shows.

κηπεριας χαιρε, ^{sic} ἄτη[ρομο]λοσει ε[κ]ηποογ εροογ | [εταπεινε σογ ? κηπεβοτ
παωνι πτερομπε ται ρεβρομνε ινα^ο / | κηθεκλα τερεμμε κηβνε πγ[ωμρε]] | και ιταγπαρ-
ριστα κη[σοογ ρη. . .] | (5)]ε ημεστ ρηπτωη κσοι ρητικαεις πψηπαβελλα | ετεμ[α]γ

^a The protocol 1432 (1) is also by these three officials. 5. ημεστ: a place? or an unknown word preceded by ρομη]ε?

αγει ετοοτη ευπληροϋ τη[. . . .] | α]γω τιτι εμτοι ναϋ προς θε ιτατετικελεγε και |
[ναϋ και ερεтетημντο]εις καϋνη κεαπεϋπροσωπον ετοοτη | [τιϋοοп ρετομιοс ти]пара-
αισοϋ μμοοϋ нити πατλοσ | (10) [κατεταγρος πατσοϋ] πϋα ει δε μντε тисωκ ραпрос-
[тимо]и και | ерететημнтоεис παρo]ριзе μμοс εχон ευωρϋ οϋн нити анεμн | [тис-
εϋνтини ρομολ]οσεια епκннзϋпеге нити μνтинϋпостас[ис] | [тире προς т]σομ нтисεϋнтини
ρομολοσει[α епωрк] | [нпран πпоϋте πανт]ократωρ μппоϋχαι ннхисоϋ етаμαρте |
(15) [тигар ρ тироεис προς] θε итапннрпсзαι αϋχнοϋн анρομολοσει +

[γν^ω σ —

[? S Paχ]ηλ η γ^ν α^υ S Bης υ^ο α^υ S Paχηλ θυγ^α α^υ γι ούν δ

[+ αнок απολλω πϋ]ππεακαρ/ πϋοι μпθεοαωсιοс πϋ[и πпεακa]p/ | [μппоϋте тисτοι^х
ετιρo]μολοσεια προς θε есснз μμοс αнок απολλω αисзαι [ραθεοαωсιοс] | (20) πμμaт]-
пoиe αγω ρарοι ρωωт + + αнок ετεкиас нпнпμa[кар/ сaμeογ'λ тисτοι^х ети]ρoμoлoσia
пpoс тeсcoμ + | [+ αнок αθανасе πϋнпμaκαρ^ο] μακαρε тιο μпетре етиρoμoлoσeиa нoε
иταисωтeи ρитипетсaтнe | [μμοс + + αнок αпа κγρος πϋнпμa]кар^ο αпаρεас тιο μпетре
εтиρoμoлoσeиa [пpoс тeсcoμ +] | [+ αнок ααγeит πϋμe итeωpт]иoс тιο μпнтpe етиρoμo-
лoσeиa пpoс тe[сcoμ +] | [+ αнок епωχ πϋнпμa]кар виктωρ тιο μпнтpe етиρoμoлoσia
пpoс тe[сcoμ +]

[+ δι εμο]υ Θεοδωρου συν^θ νομικου ευρ/ + + +

17. The beginning is Bell's reading.

PAPYRUS 1520.

Or. 6230 (79). $5\frac{3}{4} \times 4\frac{3}{4}$ in.

FROM a declaration (ὁμολογεῖν) addressed by David, son of George, to the δημόσιος λόγος, through the pagarch, regarding certain persons who had presumably come into his custody. The last words legible recall 1518, 1519.

+ αнок ααγeит πϋμe итeωpт^и | ипaннeиoиoс лoтoс нтoи пнx[oиe] | пcγμeбoγ'лoс
ρитoотт[нγтн] | пиллo^γ αγω παсар^х ипμe[(5) χαιρ/ χeтиρoμoлoσeиa χeи[с] | μплeωптioс
μншe[| и]таγпарзиста [μμοοϋ |

PAPYRUS 1521.—A. D. 709.

Or. 6230 (7). 2 ft. $6\frac{1}{4}$ in. x 1 ft. 2 in.

GUARANTEE-DECLARATION (ἐγγ. ὁμολ.), addressed by two village officials (one of them the author of 1528) to the governor, 'Abd allah, through the pagarch, Epimachus, regarding certain families of their village, whom the Arab governor of the Thebaid had sent home, after finding them (no doubt as fugitives) in the Antinoite nome.

[+ e]и oпoμeαтн тoγ παтpoc κ[αι] | ζωποιοϋ και oμoρoγ[eиoγ] | + αнок ппeи πϋμe
итeωpтioс плaшпaнe μн[| [пeи]нб[т ит]жкωοϋ επсзαι ипaннe [лoтoс] | (5) [αβαeλ]λα πϋμe
пaβaελμeлeχ пeγμeбoγ'лoс | пкγp/ eпμeαxoc пиллoγ/ αγω παсар^х ипμe[| μнпeи-

assurance therefore (οὖν) unto the δημόσιος λόγος, through your most glorious (ἐνδοξ.) lordship, we have drawn up this guarantee-declaration (ἐγγ. ὁμ.) for you, being responsible (κινδ.) unto you with all that is ours, for this affair. And we swear by the name of God Almighty (παντοκ.) and the health of our lords that bear rule, that we will keep and observe (the above), according (πρός) as we have already written. We have been questioned and have agreed (ὁμολογεῖν).'

Here follows the list (γνώσις οὕτως) of the πρόσωπα and their families, 8 persons in all; then the signatures of the 2 authors of the deed (both illiterate) and those of 4 witnesses.

PAPYRUS 1522.

Or. 6230 (80). $3\frac{1}{8} \times 5\frac{3}{4}$ in.

D OUBTLESS from a guarantee-declaration, in phraseology similar to that of 1518, 1521. A list was appended of the persons whose presence, when required, is guaranteed.

προς θε ετ[παρχον]η πεγραν εβολ [| ρετοι]μος ταρεν^{sit}φαλαξε ~~αα~~[οογ τιτι | ατοκ] παγ
αγω παγ ~~ηα~~ ετετ[αυ]νη η[α | ει] δε ~~αε~~ αετε τησων ρ[α]προστι~~αων~~ |

3. Where exactly this and the preceding line should divide remains doubtful.

PAPYRUS 1523.—A.D. 709.

Or. 6230 (81). 1 ft. $3\frac{3}{4}$ in. \times 5 in.

D ECLARATORY undertaking, addressed by Apa Cyrus and, presumably village officials of the Three Fields^a, to the δημόσιος λόγος, through [the pagarch] of Jkōv. It relates to certain families—perhaps fugitives from the Thinite nome (*v. verso*)—now in the writers' charge, and held ready to be handed over when required. Cf. phraseology of 1519.

Above the text, traces of a protocol: رسول الله | | الرحيم.

+ εν ονοματι του πατρ[ος] [| + αποκ απα κηρος η[? | αεσιως πηε ηπ[? |
(5) ενεδα ηπα~~η~~μοσι[ος] λοσος | πεγ~~α~~βογ[λος] ριτοοτ[η]νητη | πογωτ ακωογ [| ηπεβοτ
παωη [| πεγ~~η~~νηρε αγει [ετοοτη | (10) πα ηταγ~~η~~παρ~~η~~στα ~~αα~~οογ | αγω πεπικε~~α~~ε[ενος | τι
εατοη παγ [

Verso (at top).] απο γ Πεδι χαρ [| Θι^vνιτο γρ μ ^vπ κζ ε^δ/ ζ' +

^a Apa Cyrus very likely the *lashane* of 1494, 1524, 1549, etc.

4. Siōs recurs in 1558. Here the explanatory αε- may indicate a second (nick?) name. Cf. in 1534, 1579.

PAPYRUS 1524.

Or. 6230 (82). $1\frac{3}{4} \times 4$ in.

D ECLARATION similar to 1523, regarding certain families in the writers' custody. One of the authors is the *lashane*, Apa Cyrus, son of Samuel, who occurs elsewhere (1494, 1549).

[+ αποκ α]πα κηρε πη~~η~~σα~~α~~ογ~~η~~ηλ πλα~~α~~ωη[ε | προσω]ποκ ει ετοοτη ~~αα~~ηεγ~~η~~ο~~α~~αε [

for the future to let none escape, but to lay them in the prison (*φυλακή*). If any servant (of the addressee?) or other shall seek refuge in Pnei's 'fields', he promises to seize and not to conceal him. The text ends with the usual clauses as to responsibility and the signatures of 3 witnesses.

Frag. 1. *πειγτ πτηνωγ ταριζα[ρ]ε | ... ε ψαταποκνη πο[|*

Frag. 2. *ε[α]ια[α]ειλει αγω αικαταφρονει αγω οη ε[| [...]. αρμακ. ρημετογυμνη
πσογ εβ[ολ] ριτοττηγτ[η | (5) ηπειστογ τααφαλιζε η[^{sic}μμ] | και εαγποοε εβ[ολ] μμ[|
[τ]ετμημ[α]τοε επει τω [*

Frag. 3. *ογ[η]σ πτημορια μπογνος ηπροστ[η]μ[ον | ημ[...] πανμοσιος λοτος ετετ-
πακελεγε μμογ και ρημεροσ[γ | (10) παμειλεια αγω πνευσγ[ω]ρε πτελααγ πρωμ
πορκ εβ[ολ] [| εμμετε[ι] εμπααφαλιζε μμογ οη ετεφγ[α]λλαση αγω ερψανσαγ[ον] ημ[|
η πακα[ι]λααγ παντατροπον ποτ τε[ι] εχνημαιοε ταρισον[γ] | αχιροπ[γ] εγ[ω]ρ[α] ηπανμοσιος
λοτος μντετμημ[α]τοε^χ ημοε[ι]ς α[ι]στο[ι] | ερος ριτηπετ[ε]ραι ραροι αγω ειργποκε[ι]σθαι μ-
ταργποστασις τη[ρ]ε ειωρκ | (15) μμπογ[α]ι μετα^χ εχον ετραραρ[ε] ταροε[ι]ς αγω ταε[ι]ρε
προς θε πτα[ι]μνηρ[ε]σαι | + αποκ ππει πμ[ε] ημπακαρ/ τεωρ[ε]ιος πετ[ε]ρ[ε]ρ[ε]σαι σαπ[ε]
τιστο[ι] [| αποκ ηντορ πμ[ε] ημπακαρ/ θεο[α]μοσιος αι[ρ]αι ραρογ πμ[ε]α[ι]μ[ε]ο[ι]ε η[ρ]αι + |
[+ απο]η τεωρ[ε]ιος πμ[η]ημπακαρ/ ψατε τιο ημν[τ]ρε [| + σεπο^γ βαρ[ε]ο[λ]ομ[α]ι^δ μαρ-
τγρος + + αποκ ααγ[ε]τ πμ[ε] ημωρ[ε]ι[ο]ς |*

(20) + δι μου Βικτωρος Θεοδοσιου σ[|

2. Not *μμο*. For *αναγωγή* I can find no meaning.

4. 1st visible letter ? κ or λ. *ἐπίσταμα* (-ρμα) suggests itself, but can scarcely be read.

6. ποοε εβ[ολ], 'migrated.'

7. *ἐπὶ τῷ*, introducing always the consequence of failure to fulfil foregoing conditions (*v.* examples in Rylands *Cat.*), shows that the gap between frags. 2 and 3 cannot be great.

11. *εἰ μή τι* used as in Rylands no. 277, 19.

C.—GUARANTEES AND PRESENTMENTS.

PAPYRUS 1529.

Or. 6230 (85). $6\frac{1}{2} \times 11\frac{1}{4}$ in.

GUARANTEE-DECLARATION (*ἐγγ. ὁμολ.*), addressed by (*plur.*) to the *δημόσιος* λόγος, through the pagarch and his representative (*πρόσωπον*), Apa Cosma, whom we meet thus in 1542, here called also *ἀντιγεούχος*^a. One person only appears to be guaranteed, *viz.* the priest and hegumenus, Andrew, son of Patermoute, himself a frequent witness in these documents. The writers undertake to produce him when required.

*[φ]ι + + [| αποκ ηετπαργποτραφε ρα[ρ]ατ[ε] ^{sic} ητε[ι]εμ[ε]ντηκη ^{sic} ομολογια ηετη[ο]ι[ε]ις η[ρ]αι
εγ[ε]ραι | ημ[ε]γ[ε]σι[α] ηετη[ο]ι[ε]ις απ η[ρ]αι ερεφγποτραφεος ε[ρ]αι ραρογ [εμ[ε]ραι ηπανμοσιος] |
λοτος ριτοττηγτ[η] ηεμ[ε]μοε παμ[ε]γ[ε]μ[ε]ος η[ρ]αμ[ε]ογ[λ]ος | (5) η[ρ]αμ[ε]ογ[λ]ος ριτοττηγτ[η]
ον πεμτοζο² ημοε[ι]ς [| [αγω] ηπαα^χ ηπ[η]μ[ε] ητηνωγ[τ] ? η[ρ]ο[ι]ε[ι]ς απα ηομ[ε]α*

^a 'Land-agent' (Grenfell and Hunt, *Pap. Oxyrh.* vi, no. 943, n.). Cf. Rylands, *Cat.*, no. 132, where too this may be the title of the amir's agent. Cosma is here presumably with Basil at Jkōw, and need not therefore be the

agent referred to in 1360, as stationed at Fūstat. This assumption would be confirmed by 1638 if it could be shown that Apa Cosma there is the same person.

1. φ[α]ωφ[ι].

^{sic} πατισεγγχεε αγω πεπρωσπον ιπκυρος [βασιλειος | χετνο κεντι ετοττηγτι ιπεπρωσπον
 παναρεας πεπρ^e [αγω πριου] | αγω πωπιακαρ/ πατεριουτε πεπρ^e καγ μιι ερε-
 тетпиптхоеис пашине | (10)]γ μιου πτηι παλτοςος πα[τηταρος

PAPYRUS 1530.

Or. 6221 (3), 6230 (71, 72). Three fragments, the largest 11 × 4 in. Sequence not certain.

A DECLARATION (ὁμολ.), addressed to 'Abd allah, the governor, through Epimachus the pagarch. The writers, who refer to a former request granted, guarantee (πρωρε) either the person or conduct of some one, and appear also to promise payment in full (καθαρῶς) of a poll-tax (διάγραφον) due from 'the men [of]'. The authors are presumably village officials.

Frag. 1. ρομολογεια πετποιε |]εραι ραροου |] αβαελλα πше п[αβαελλελεх | η]χοεис
 πκыр/ епиахос | (5) ηε]πεαας | ш]не згтоотп |]оуеис пезамосион | х]ωρα ρατερομπε
 таг |]тп

Frag. 2. (10) тпкпзг]пеге птп | тпш]творе | тпкпзг]пеге птп |

Frag. 3.]ооу пегитп | аз]плаау пемпозаион | (15)]птсепптазω |] мпетиш]пнл |]γ
 ерон егзе | ан паракал]еи мпоти апетина | ρен]каελεуθерос епатхпωу | (20)] тароу-
 таау |] птпн каθαρос |]ооу ραπαατραфон περωμпе | αγ]ω хερμпоуш иппоуге |

7.]ργсис might be read.

8. Cf. ξξω χώρα, κάτω χώρα, άνω χώρα.

PAPYRUS 1531.

Or. 6230 (35). 1 ft. 4½ in. × 6 in.

GUARANTEE-DECLARATION (έγγ. ὁμολ.), addressed through the pagarch (presumably to the governor) by Phoebammon and others (names lost). Its phraseology differs from the usual declaration as to the receipt and production of persons, in the clause (l. 6) undertaking apparently responsibility for the poll-tax (διάγραφον) of the man to be produced^a.

п[λλδ̄, αγω пπαα^ρ [| хайр, хетпρομολοσει тпог]ωш тпш]творе тпкпзг]пеге αγω] |
 тпо пенагхес[θαι] ιπεпρ[осωπον ? ρωμ] | тпκωмп ποугωт жкωу [| просωπον птооттгтп
 [| (5) παλτοςος πατηταρος [| тарпсωк ραπεαατραфон ? ехп] | тс[απε егωρх оуп
 [| алсμμп тпсггтп] | кп ρομολογиа птпн епкпзг]пеге] | птпн мптпзг]постасис тпρε
 ραпгωу епωрк мпрап ппоуге] | (10) пантократωρ мппоуг]хαι ппзисоуге етаμзгте
 етпгзаре] | тпроеис прос ое птап]шпρпсгаг | 9 more lines, giving the signatures of
 Phoebammon and the joint authors and witnesses, and the subscription of the scribe (name lost).

^a But the usual use of the verb *сωк* in these texts indicates 'submission to' or 'responsibility for' fines, etc. (almost as *ἀπολογίζεин*), and, following the phrase in l. 5, it may mean

that the guarantors are responsible for the tax in case of failing to produce their man.

2. Cf. phraseology of 1494, 1533.

PAPYRUS 1536.

Or. 6230 (16). Four fragments, the largest 1 ft. 1 1/2 in. x 6 in.

DOCUMENT consisting (so far as now visible) of the declarations of some 20 guarantors, each of whom goes surety for the priest Hermia, undertaking either to produce (?) him in person (πρόσωπον) or to pay one gold *solidus*. The words 'for once' (occasionally in Greek πρὸς ἅπαξ), which regularly end the formula, should imply that the guarantor safeguards himself against a repetition of payment^a. Many different hands are represented, several of them very unskilled. The lines marked with an *asterisk* have been carefully crossed out, with what object is not evident.

Frag. 1. προσωπον [н оуζολон, нноуѣ прос апаз + * анок ιωρanniнс пше нпиака[r, | *τι]ο неπεε непросопон зереиа пресветерос поуζолокотт[/ нноуѣ] | *прос оусоуп анок ~~μαθιας~~ πεшире ептаисзαι зароѣ ~~ξεμα[β]ητοι~~ | анок апа тир пшнко-
логѣс тιο не[тн] нпепросо[пон] |

Fragg. 2-4. (5) ~~ἄσοι.κ. . .~~ [| ~~τε~~ епепросопон н о[уζολон, нноуѣ] | + анок ~~θεοζωρ[ος~~ ? | * . . пр[ο]ζопон ~~εοуζολон,~~ [нноуѣ | illegible [| ~~ηερεια~~ не-
пре-
втер[ος] | (10) прос оусоп ~~ααγειт~~ п[| (in margin, different ink, ~~ααγα~~) * + анок ~~φιλο~~
пшн~~ε~~нна ~~ε~~. [| * нпепросопон . . . ~~ε~~ [| * . . оуζоло[н, | ети ~~ηεοι~~ ~~αιςзαι~~ ~~ε~~ [αρο ? |
(15) (margin, as before, ~~ααγια~~) + анок ~~δαсар~~ пшн~~ε~~р . . . [| illegible [| ~~ηζолокот,~~ нноуѣ
прос оуζолоко[т] | ~~κολλοу~~ ~~πελαχ~~т нпр^e нта[с]пар[ана]ле ~~ηεοι~~ ~~αιςзαι~~ ~~ε~~ [зароѣ] | + ~~μαρнос~~
пр^e пше нпиака[r | (20) illegible [| + анок ~~φοιβα~~ион [? | пр^e н ~~επ~~просопон
[н оуζолон, нноуѣ] ~~ε~~ннас пшн[| ~~αζιω~~ ~~ετραψ~~ω + + ~~αν~~[ок] тιο не[тн] не-
про-
сопон ~~ηερεια~~ непр^e [| ~~ηοуζολон,~~ нноуѣ прос оусоп ~~ματ~~ | (25) анок ~~θεωρε~~иос
пшн~~ε~~иака[r] about 13 let. тιο н[ε]тн ~~ε~~оот ~~ηοуζολон,~~ нноуѣ] + анок
. . . ~~ωγ~~ пшн[~~φοιβα~~ион тιο не[тн] не-
про[сопон] ~~επ~~просопон н оуζол, нноуѣ | прос
оу[соп | нпепрос^ω ~~ηερε~~и~~α~~ | (30) * (margin ~~φοιβ~~η) анок не[т]ре пшн~~ε~~ω[р]и[ος]] ?
[| * [ηζο]лон, нноуѣ прос оу[соп] ~~ρον~~ + + анок ~~φιλο~~ * | ~~пши~~непоу[те] тιο
не[тн] [ηερεи~~α~~ не] пр^e н ~~επ~~просопон [* [оуζолон,] нноуѣ прос апаз [] ? [прос]-
опон ~~ηερε~~и~~α~~ н ~~επ~~проссоу[п]и н ~~ε~~и^ω] про[с] оу[сап] + + анок ~~ιωсн~~ф | (35) пшн~~ε~~
нпиака[r, [~~εωγ~~т~~ης~~ [] про[с]ω ~~ηερεи~~α~~ не~~ пр^e | н ~~επ~~просопон н оуζолон, нноуѣ
прос оусоп] + + анок ~~μοуснς~~ | пшн~~ε~~иака[r, ~~ιωρanniнс~~ т[ио не[тн] ~~ηερεи~~α~~ не~~ пр^e н
~~επ~~просопон | н оуζолон, нноуѣ прос апаз + ~~α~~[нок ~~ε~~ ~~α~~на[р] ~~ηταγ~~жос ~~ε~~ои ~~αιςзαι~~
~~ε~~ароо[т] | * ~~αγω~~ тιο не[тн] ~~ε~~ωωт ~~ηοуζολон,~~ ~~просωπον~~ н[ηερεи~~α~~ | (40) + анок
оу~~αν~~о[с]ре пшн[] illegible | прос оуζолон, нноуѣ [(blank)

^a In 1530 the variant is 'one single time', in 1538 'once only'. Cf. the use of *πρὸς ἅπαξ* in receipts, Wessely, UKF., nos. 66, 661, 904, etc. 15. ~~δαсар~~: cf. ~~δαсор~~, Rylands, no. 224, etc. Possibly recurs in l. 38.

PAPYRUS 1537.

Or. 6226 (15). $3\frac{3}{4} \times 7$ in.

ALTHOUGH the person here guaranteed is named Hermias (here son of Kalapése), the sum guaranteed, 3 *solidi*, seems to make a connexion with 1536 impossible. Otherwise the 2 texts are exactly similar in phraseology.

] + ἀνοκ ἀγεῖτ [| η̅ρμιας π̅σε π̅μιακ, καλαπ̅σε η̅ πε̅ς̅προσωπον | + ἀνοκ ο̅γε̅νο̅ς̅ρε π̅σε η̅κα̅β̅ι̅νο̅ς̅ τ̅ιο [η̅ε̅τ̅ε̅τ̅η̅ | π̅μ̅ι̅π̅μ̅ια̅κα̅ρι̅ος̅ κα̅ρα̅π̅σε̅ γ̅ πε̅ς̅προσωπον η̅ σ̅ω̅μ̅η̅ν̅τ̅ η̅ρο̅λο̅ν, π̅ρο̅ς̅ ο̅γ̅] (5) σο̅π̅ ἀ̅γε̅ι̅α̅ π̅ρ̅, π̅μ̅ι̅α̅κο̅β̅ η̅τα̅ς̅τα̅ι̅τ̅ | σ̅ε̅νο̅γ̅ο̅νε̅ς̅ τ̅ιο̅ η̅ε̅κ̅κ̅η̅ η̅π̅ε̅ρ̅ω̅[σο̅πον η̅ρ̅ε̅ρ̅μ̅ια̅ς̅] | η̅ πε̅ς̅προ̅πον η̅ σ̅ω̅μ̅η̅ν̅τ̅ η̅ρο̅λο̅ν, | [π̅μ̅ια̅]κα̅ρι̅ος̅ κα̅[λα̅π̅σε̅

PAPYRUS 1538.

Or. 6230 (87). Three fragments, the largest $2\frac{5}{8} \times 6\frac{1}{2}$ in.

FROM a declaration by guarantors similar to 1536. The person guaranteed is Herwoj.

Frag. 1. η̅π̅ε̅ρ̅ω̅[σω̅πον | + Α̅πα̅ Κ̅υ̅ Α̅ν̅δ̅ρ̅^ε [α̅]ξ̅ι̅ω̅^θ γ̅ρ, ξ̅ α̅υ̅ + [| η̅ε̅τ̅ε̅ η̅π̅ε̅ρ̅ω̅σο̅πον η̅ρ̅ε̅ρ̅ω̅γ̅ο̅ς̅ | η̅πο̅γ̅η̅ π̅ρο̅ς̅ ο̅γ̅σο̅π̅ ἀ̅πο̅λλ̅ω̅ η̅ [(5) + ἀ̅νο̅κ̅ ἀ̅πο̅λλ̅ω̅ π̅σε η̅π̅[μ̅ια̅κα̅ρ̅ | [π̅ρο̅]σο̅πον̅ [η̅ρ̅]ε̅ρ̅ω̅γ̅ο̅ς̅ π̅σε η̅ [|

Frag. 2. [α̅νο̅]η̅ σ̅ι̅ρε̅ π̅σε η̅ [| η̅ρ̅ε̅ρ̅ω̅γ̅ο̅ς̅ η̅ [| ἀ̅νο̅κ̅ σ̅ι̅ρε̅ π̅σ̅ [(10) η̅η̅ο̅ι̅ [α̅]τ̅ς̅ρ̅α̅ι̅ |

Frag. 3. τ̅ιο̅ η̅ε̅τ̅η̅ α̅ [| ε̅μ̅μ̅α̅τε̅ + [| η̅ρ̅ε̅ρ̅ω̅γ̅ο̅ς̅ η̅[π̅ρο̅ς̅

12. Cf. elsewhere π̅ρο̅ς̅ ο̅γ̅σο̅π̅ πο̅γ̅ω̅τ̅, ο̅γ̅ π̅ρο̅ς̅ ἀ̅πα̅ς̅.

PAPYRUS 1539.

Or. 6228 (3). $5\frac{3}{4} \times 3\frac{1}{2}$ in.

FROM a document similar to 1536. Witnesses here follow the guarantors. The signatories are clerics: 2 priests, a *ἡγούμενος* and a *προεστώς*.

π̅μ̅ι̅π̅μ̅ια̅κα̅ρι̅ος̅ ι̅σα̅α̅κ̅ τ̅η̅[ο̅ | ρ̅ο̅λο̅κ̅]^{τ̅}, π̅ρο̅ς̅ ο̅γ̅σο̅π̅ πο̅γ̅ω̅τ̅ + [|] φ̅η̅ρ̅ω̅γ̅μ̅ε̅νο̅ς̅ η̅ [|] . ο̅ρ̅ε̅ η̅ε̅ρ̅^ε α̅γ̅ω̅ η̅ε̅ρ̅ω̅ε̅ι̅ς̅[τω̅ς̅ |] γ̅ι̅ ν̅ β̅ π̅ρο̅ς̅ ο̅γ̅σο̅π̅ η̅πο̅γ̅ω̅τ̅ + [| space |] ο̅ς̅ π̅ι̅ε̅λ̅α̅ η̅π̅ρ̅^ε τ̅ιο̅ η̅η̅ν̅τ̅[ρε̅

Verso. Remains of a Greek *γνώσις*, showing names of men, their sons (*υἱὸν αὐτῷ*), wives (*γαμῖ αὐτῷ*) or mothers (*μητὶρ αὐτῷ*), with the sum *νὸν ἀγὸς* opposite each (probably).

PAPYRUS 1540.

Or. 6230 (47) + Pap. Inv. No. 1451 (d). 15 × 7 in. The colour of the papyrus and of the ink suggest that 1621 may be from the lower part of this, though they cannot be joined.

THE imperfect state of this MS. makes interpretation difficult. The community (κοινότης) of Jkōw addresses Qurrah, through the pagarch, regarding Onnophrius, son of Paiane, on whose behalf they had obtained an order (σιγίλλιον), authorizing him to remain where he is—perhaps the pagarchy whither he had fled^a—and pay his fine (? *lit.* losses, *damna*) thence (?)^b. They hereby undertake to fulfil their part of the agreement, without exercising any legal pressure (κίνησις^c), under pain of punishment.

The docket^d shows that Onnophrius was residing at Psine(moun)^e, in the adjoining Antaeopolite nome.

Protocol εν ονοματι του | ελεημονος S [| الرحمن الرحيم] α [| ουκ εστι θς ει μη [| Μαμετ αποστολος | رسول الله] | Αβδελλα Αλου(λιδ | Αμιρ Αλμο(μνιν |

+ εν ονοματι του πατρος και του υιου κ[αι | εν μενοαδ[ι τριαδ[ος | + τκοινωτης της περωμετικω[ων ητ[ηκ[ω[ωγ | ητιρομολο[σια ηε[τηο[ιε ηε[ραι ε[| (5) ε[ραι ε[ραρο[υ ηε[ραι η[πανημοσι[ος λο[σος ητοι η[ποο[εις η[πε[γε[φ[η[με[ω[ς | κο[ρρα η[γε[η[πε[φ[η[ε[στα[το[ς ε[ι[τ[ο[ο[τ[η[η[τη | η[το[τη η[εν² η[ποο[εις η[κ[η[ρ | ε[ασι[λε] | ι[λλο³ | α[γ[ω η[πα[ταρ⁴ η[τι[κω[ων η[ο[γ[ω[τ ε[κω[ο[γ | η[αη ε[γε[κ[ε[κω[ο[κτ ε[η[μ[ε[α η[παρ[ρι[ε[τα | α[νει α[η[πα[ρα[κα[λει α[μ[ε[ω[τη α[τε[τη | (10) ε[ι[ε[τε[λει[η η[α[ε ε[τεο[γ[α[νο[ε[ρ η[ση | ταρ[ε[ω η[η[ε[μ[ε[α τη[τη η[ποο[ο[ε | | ε[ραρο[υ α[γ[ω α[ποη α[νει α[η | η[τε[κ[ι- η[σι[ς η[ω[πε ε[ραπ[ιρ[ω[ε | | ε[ρε[τε[ρο[γ[ε[ια η[α[ε[ω[ρι[ε α[μ[ε[ω | (15) η[τιρομολο[σια η[η[τη η[ε[γε[η[πο- η[ε[ο[αη α[η[τη[ρο[πο[στα[σι[ς της | | η[α[η[τη[ειρ[ε η[ρο[ς ο[ε η[τα[η[η[η[η[η[ρο[ο[ς ε[κω[ρ η[η[ραη η[η[η[ο[γ[τε] | α[η[πο[γ[α[ι η[η[α[ι[ο[ο[γε ε[ταρ⁵ ε[α[ω[η |

Verso. [+ομολογῖ γενναῖ παρ τῷ κοινῷ κομῷ Α]φροδιτῷ χαρῶ τ δθ, σιγελλῖ Οννοφριῷ Παειανε αποτ αῖ κομῷ | (20) οὔτ εἴ χ Ψινε παγαρ^χ Αντ S Απο εἴ δημ λογο^λ ητ^ο τ δεσπ^ο | ημων φλ- Βασιλειῷ των ενδ^δ παγαρχον +

^a V. Bell's note on 1332, 9.

^b One is reminded of the 'Lo, here is God's word' formulae; v. Crum, *Ostr.*, no. 107 ff., Rylands, *Cat.*, p. 79, n. In Cairo 8076 the ἀντιγεῖχος of ψαυη (Achmīm) undertakes (?) to the governor (?) that 2 men shall remain at home for a year, paying their δημόσιον and ἀνδρισμός, αἰτιτλος πια ετρισωγ.

^c Some such meaning is required in the other instances here and in Jémé texts (*Rev. égyptol.* i. 102, WZKM. ii. 34, 276, and two Brit. Mus. papyri), where those are threatened who shall attempt to upset the deed or shall hale the beneficiary 'before any κ. of the praetorium' or 'κ. of the city'. In

Revillout, *Actes* 45, whoso shall object to this will 'or take any action (κίνε) against thee'.

^d Printed by Bell, JHS. xxviii. 100.

^e So Bell, who also observes that the 1st εἰ(s) in l. 20 is here, as often, synonymous with ἐν.

8. ε[κε[κω[ο[κτ: qualitative. Primary meaning apparently 'to pierce with holes', hence 'to prick, upbraid' (*cf.* Or. 5001, 37 ψαρετ[ε]γ[η[α]ν[ε]ς ε[πα]ρι[κε ε[ρο]ν ε[ε]κω[κ]α[κ] α[μ]ιο[ν ε[α]η[η]ε[τα]πα[α]α[γ], where the Greek seems to be κεντεῖται). Whether 'charge', 'accuse' would suit here and in 1541 is doubtful.

PAPYRUS 1541.

Or. 6212 (1). 3 × 8½ in.

FROM a declaration (ὁμολογεῖν), addressed to (? the governor through) Basil, the pagarch, presumably by village officials. It relates to certain persons, 'men of our fields', who

[επεια παρριστα ει ετοτϋ οη +] | + αποκ θεοδωσιος πυνπιακαρ, φιλο^ο τιο πειντρε
ετιρομολογια | ατρε παπεινη^{τη} ηρολον, απογυτερηνς ει ετοοτϋ η | απκαϋϋ ηφολος
αγω πατεγυκαταλλατη ει ετοοτϋ | (20) αγω αππει^η(ταϋ)τε απ(προσω)πον ετβνη επια
παρριστα [ει ετοοτϋ οη +]

+ δι· εμου Θεοδωρου συν^θ συμβολε[ογρ, + + +]

PAPYRUS 1545.

Or. 6224 (26). 11 $\frac{3}{4}$ × 6 $\frac{3}{4}$ in.

DECLARATION (δολογία) by Theodosius, son of Philotheus, addressing the governor through the pagarch, Basil. He recalls his previous arrest and payment of a fine of 5 *solidi*, because perhaps of his (or his district^a?) having harboured a fugitive. Ll. 9, 10: 'Ye made inquiry as to the exact (ἀκριβεια) state of things . . . , nor did I pay aught on his account last year . . . '

The only text in the series showing a docket in Coptic.

Frag. 1. Protocol εν ονομα[τι | ελεημο[νος | الرحمة الرحيم [| ουκ εστιν [|

Frag. 2. εν ιονακι τριζας | + αποκ θεοδωσιος πυνπιακαριος φιλο^ο πρωι | [π]τιιε
πκωγ ειςραι απαναιος[ιος] λοςος | [.] συμβουλος [.] ριτοοτ[τηγτη] πτοτη |
(5) βασίλιος ρεπογωϋ απκωγτε η[λλο^ο] αγω παταρ^ϙ | απνεζποικιον απνεζπεας
τηρογ | ητη πογρωιε η[π]αμο ρεεγρ[α] | [α]τετησωπ ατετηшат ητιγ ηρολον, | ατετη-
ϋ[η]ne ηκατακριβια απρωδ ατ[| (10) [ογ]δε αππι λααγ ραροϋ κπογϋϋ | α[. . . .] αϋω[|

Frag. 3. η[τα]υρπεραι εγω^ρα | εωρη | απραν απκωγτε η[| ρα]ρεζ τηροεϋ προς [|
(15)] + αποκ θεοδωσιος πυνπιακαριος φιλο^ο |

Verso (of frag. 1). + θεομολο[για] ιταθεοδωσιος] πυνφιλο^ο πριεπασοογνε σεντε ραπ^ο
ε [| ιταγϋατϋ αμοογ αγτααγ ηαϋ [. . .]^ϙ |

^a V. 1554 for a note upon the locality. Bell observes that in 1384 the fine for harbouring a fugitive is 10 *sol.*, that levied on the fugitive himself being 5 *sol.*, that on the χωρίον whither he had fled 5 *sol.*

16. 'The declaration which Theodosius, son of Philotheus,

native of Pagowne, drew up regarding the 5 *solidi* which had been required of him (and which) were paid him'
The last words are not intelligible; the *recto* does not explain them.

PAPYRUS 1546.

Or. 6227 (1). 1 ft. 5 $\frac{1}{4}$ in. × 6 $\frac{3}{4}$ in.

FROM the end of a guarantee-declaration (έγγ. δολ.). The first words visible seem to relate to something to be undertaken annually by the writers. Then follows the usual clause as to responsibility, with the oath 'by the weal of our lords that bear rule'. Finally, the signatures of 5 witnesses.

ⲓⲥⲱⲩⲁⲛ | ⲓⲛⲧⲓ ⲛⲁⲧⲁ ⲣⲟⲙⲉ ⲟ . ⲧⲣ . | ⲁⲛⲥⲓⲛ ⲧⲉⲧⲉⲩⲥⲱⲩⲧⲓⲕⲓ | ⲓⲛⲧⲓ ⲡⲉⲧⲓⲡⲟⲛⲡⲉ
 ⲧⲓⲣⲥ | (5) ⲓ ⲉⲛⲧⲁⲛⲩⲣⲓ ⲉⲛⲱⲕ ⲛⲡⲣ[ⲁⲛ] | ⲡⲟⲩⲭⲁⲓ ⲛⲉⲛⲭⲓⲥⲟⲟⲩⲉ ⲉⲧⲁⲙⲁⲣⲧⲉ | ⲓⲱⲛⲣⲉⲩⲁⲓ
 ⲥⲟⲩⲭⲓⲛⲟⲩⲓ ⲧⲓⲅⲟⲙⲟⲗⲟⲩⲉⲓ + | ⲓⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲱⲣⲉⲓⲟⲥ ⲛⲉⲧⲱⲛⲣⲓⲡ[ⲥⲣⲁⲓ ⲧⲓⲥⲟⲓ ⲉⲧⲓⲅⲟⲙⲟⲗⲟⲩⲉⲓ]
 ⲡⲣⲟⲥ ⲧⲉⲥⲟⲙ + | (10) ⲙⲉⲛⲧⲣⲉ ⲉⲧⲉⲛⲥⲱⲩⲧⲓⲕⲓ ⲅⲟⲙⲟⲗⲟⲩⲉⲓ ⲡⲣⲟⲥ ⲟⲩ ⲛⲧⲁⲓ | ⲡⲁⲧⲉⲣⲙⲟⲩⲧⲉ
 ⲡⲱⲛⲛⲙⲁⲕⲁⲣⲱ ⲟⲩⲉⲛⲟⲩⲣ ⲧⲓⲟ ⲛⲉⲛⲧⲣⲉ ⲉⲧⲓ | ⲙⲉⲛⲓⲛⲁ ⲙⲁⲣⲧⲱⲣⲱ + + ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲓⲥ ⲡⲱⲩⲉ ⲛ
 ⲅⲟⲙⲟⲗⲟⲩⲉⲓ ⲡⲣⲟⲥ ⲟⲩ ⲛⲧⲁⲓⲙⲉ ⲅⲓⲧⲛⲡⲉⲧ | ⲧⲓⲱ ⲙⲉⲛⲧⲣⲉ ⲉⲧⲉⲛⲥⲱⲩⲧⲓⲕⲓ ⲅⲟⲙⲟⲗⲟⲩⲉⲓ ⲡⲣⲟⲥ
 ⲧⲉⲥⲟⲙ + | (15) ⲫⲓⲗⲟ ⲥⲱⲓ ⲙⲁⲣⲧⲱⲣⲱ ⲥ ⲥⲱⲙⲁⲧⲓⲅⲉ ⲉⲥⲣ + + +

5. Read ⲱⲛⲣⲓⲭⲟⲥ.

13. Read ⲛⲧⲁⲓⲥⲱⲧⲁⲓ, or possibly ⲛⲧⲁⲓⲭⲓⲥⲓⲛ.

PAPYRUS 1547.

Or. 6230 (1). $5\frac{1}{2} \times 5\frac{1}{2}$ in.

FROM the end of a guarantee-declaration (ⲉⲅⲱ. ⲟⲙⲟⲗ.), only interesting for its use of the rare verb ⲃⲱⲧⲥ, found several times in these texts^a.

ⲛⲭⲟⲉⲓⲥ ⲁⲛⲥⲓⲛ ⲧⲉⲧⲉⲩⲥⲱⲩⲧⲓⲕⲓ ⲅⲟⲙⲟⲗⲟⲩⲉⲓ | ⲛⲉⲧⲥⲣⲁⲓ ⲛⲛⲉⲅⲱⲩⲭ ⲙⲉⲛ | ⲙⲛⲡⲉⲣⲟⲥⲱⲡⲟⲛ
 ⲛⲡⲉⲉⲛⲡⲉ | ⲧⲁⲣⲓⲃⲱⲧⲥⲱⲩ ⲉⲃⲟⲗ ⲉⲭⲱ | [ⲙ]ⲛⲧⲓⲅⲱⲩⲡⲟⲥⲧⲁⲥⲓⲥ ⲧⲓⲣⲥ [| ⲛ]ⲡⲟⲩⲭⲁⲓ ⲛⲛⲭⲓⲥⲟⲟⲩⲉ

^a It occurs in 1554, *verso*, as a noun, replaced in the parallel texts (1552, 1553, 1554, *recto*, etc.) by ⲃⲱⲥⲧⲁⲗ-
 ⲙⲟⲥ, and once as verb in 1553, *verso*, where it is appar-
 ently parallel to ⲥⲙⲓⲛⲉ. The meaning would thus be
 'draw up', 'set forth', 'set in order'. The last, or some-
 thing like it, may suit the instance in RKT. ccxxviii. 19, 20.

PAPYRUS 1548.

Or. 6220 (2). 1 ft. $1\frac{1}{4}$ in. \times $8\frac{1}{2}$ in.

FROM a guarantee-declaration (ⲉⲅⲱ. ⲟⲙⲟⲗ.) by Psige, Enoch and Theodosius. Only the final phrases as to the writer's responsibility and the voluntary nature of the document are preserved. Six witnesses sign. The notary is he who also wrote 1573.

ⲧⲉⲧⲉⲛⲥⲱⲩⲧⲓⲕⲓ ⲛⲁⲅⲟⲣⲓⲅⲉ ⲙⲓⲟⲩ ⲉⲓⲭⲱⲛ | ⲓⲥ ⲅⲓⲛⲡⲉⲛⲟⲩⲱⲩⲱ ⲙⲛⲡⲉⲛⲡⲓⲟⲩⲉ | ⲭⲱⲣⲓⲥ ⲗⲁⲁⲅ
 ⲛⲃⲓⲁ ⲅⲓⲁⲛⲁⲥⲛⲓ ⲁⲅⲱ ⲉⲛⲕⲱⲛⲁⲅⲱⲛⲉⲅⲉ | ⲗⲉ ⲱ ⲛⲉⲗⲁⲭⲓⲥⲟⲛ ⲱⲛⲁⲧⲛⲥⲱⲛ ⲅⲓⲁⲅⲱⲃ [ⲛⲙⲉ |
 (5) ⲉⲭⲱⲛ ⲉⲛⲱⲕ ⲛⲡⲣⲁⲛ ⲙⲛⲡⲟⲩⲧⲉ ⲛⲡⲁⲛⲧⲱⲧⲣⲓⲁⲧⲱⲣ | ⲉⲧⲣⲉⲛⲅⲁⲣⲉⲅ ⲧⲓⲣⲟⲉⲓ ⲡⲣⲟⲥ ⲧⲓⲅⲟⲙ
 ⲛⲧⲓⲅⲉⲛⲧⲓⲛⲓ . . . ⲟⲩⲁⲛⲧ. ⲅ. ⲣ. [| + ⲁⲛⲟⲕ ⲱⲩⲥⲉ ⲡⲱⲛ ⲛⲃⲓⲕⲧⲟⲣ ⲛⲉⲛⲧⲁⲅⲱⲛⲣⲉⲩⲁⲓ ⲧⲓⲥⲟⲓⲭⲓ
 ⲁⲧⲉⲛⲥⲱⲩⲧⲓⲕⲓ ⲅⲟⲙⲟⲗⲟⲩⲉⲓ] | ⲡⲣⲟⲥ ⲧⲉⲥⲟⲙ + + ⲁⲛⲟⲕ ⲉⲛⲱⲭ ⲡⲱⲛⲛⲉⲥⲱⲩⲱ ⲛⲉⲧⲱⲛⲣⲉⲩⲁⲓ
 ⲧⲓⲥⲟⲓ ⲉⲧⲉⲛⲥⲱⲩⲧⲓⲕⲓ ? ⲅⲟⲙⲟⲗⲟⲩⲉⲓ ⲡⲣⲟⲥ | ⲧⲉⲥⲟⲙ ⲁⲛⲟⲕ ⲁⲉⲟⲁⲥⲓⲟⲥ ⲡⲱⲛⲫⲓⲗⲟ ⲛⲧⲁⲅⲱⲥⲟⲥ
 [ⲉⲣⲟⲓ] ⲁⲓⲅⲁⲓ [ⲅ]ⲁⲣⲟⲩ ⲭⲉⲙⲁⲕⲛⲟⲓⲉⲓ ⲁⲅⲱ ⲧⲓⲥⲟⲓ [| (10) ⲟⲙⲟⲗⲟⲩⲉⲓ ⲡⲣⲟⲥ ⲟⲩ ⲉⲥⲉⲛⲅ ⲙⲟⲥ + |
 + ⲁⲛⲟⲕ ⲁⲉⲟⲁⲣⲉ ⲛⲉⲗⲁⲭⲱⲧⲓ ⲛⲡⲣⲉⲃⲱⲧⲓ ⲧⲓⲟ ⲛⲉⲛⲧⲣⲉ ⲉⲧⲉⲛⲥⲱⲩⲧⲓⲕⲓ ⲡⲣⲟⲥ ⲧⲉⲥⲟⲙ + | + ⲁⲛⲟⲕ ⲫⲓⲗⲟ
 ⲡⲱⲛⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲛⲓⲛⲁ ⲗⲓⲁⲕⲟⲣ ⲧⲓⲟ ⲛⲉⲛⲧⲣⲉ ⲉⲧⲉⲛⲥⲱⲩⲧⲓⲕⲓ ⲟⲙⲟⲗⲟⲩⲉⲓ ⲡⲣⲟⲥ | + ⲁⲛⲟⲕ ⲉⲛⲱⲭ
 ⲡⲱⲛⲛⲙⲁⲕⲁⲣⲱ ⲃⲓⲕⲧⲟⲣ ⲧⲓⲟ ⲛⲉⲛⲧⲣⲉ ⲟⲙⲟⲗⲟⲩⲉⲓ ⲡⲣⲟⲥ ⲧⲉⲥⲟⲙ +

+ ⲃⲓ ⲉⲙⲟⲩ ⲁⲡⲟⲗⲱ ⲱⲩⲟⲓⲟⲩ ⲁⲡⲟ ⲡⲁⲕⲁⲛⲱ ⲉⲅⲱⲣⲱ ⲥ ⲅⲱⲙⲁⲧⲓⲅⲉ +

PAPYRUS 1549.

Or. 6219. 1 ft. 6 $\frac{1}{4}$ in. x 1 ft. 1 in.

FROM the end of a guarantee-declaration (έγγ. όμολ.). It consists of (1) signatures of the following guarantors^a: **ΘΕΟΔΩΡΙΟΣ** son of **ΦΙΛΟΘΕΟΣ**, **ΑΠΟΛΛΩ** son of **ΞΥΛΑΚΛΕΙ** (= **ΞΗΡΑΚΛΕΙΟΣ**^b), *υποδέκτης* of the Three Fields, **ΑΠΑ ΚΥΡΕ**, *lashane*^c of the same place, and others, preceding these, but not preserved; (2) the names of 5 witnesses: **ΨΥΣΕ** son of **ΔΙΚΤΩΡ** of Pagowne, **ΔΑΥΕΙΑ** son of **ΙΑΚΟΒ**, priest, **ΞΕΡΕΙΑ** son of **ΚΑΛΑ[ΠΗΣΕ]**, priest, **ΓΕΩΡΓΙΟΣ** son of, **ΠΥΘΙ** son of **ΑΠΑ ΔΙΚΤΩΡ** of Pagowne. It may be noted that neither *υποδέκτης* nor *lashane* can write for himself.

Below these, a *γνώ(σις)* in 3 columns, giving in Greek form the names of the guarantors:—

Γεωργιος Επιμαχ^ο Ιωαννου Μηνα πρ^ε S ηγου(μενος), [Βικτ]ωρ Κωνσταντι^{sic}νος, Α[θα]νασιου Μακαρ[ι]ου, Ι[ερημ]ι Μουσαι^ο, Ι[εζε]κ Τζαμουλ μ[ει]ζ^ο απο Πακ^γ, [Ουερσ]ενουφ^ι Παμι^α απο β Πεδ^ι, Μ[ηνας] Κολλου^ο υπο^ο απο ε Πεδ^ι, Α[πολλω] Ηρακλιος υπο^ο (sic) γ Πεδ^ι, Ψοιον Μηνα, Φοιβαμ^ο Οννοφρι^ο, Βικτωρ Θεοδοσι^ο νομικ^ο^d, Μακαρι^ο Θωμ^α πρ^ε, Ωρουογχις Γεωργι^ο απο ε Π^δ, Φιλο^ο Μη^ν μ[ει]ζ^ο απο Πακ^γ Κολλου^ο Πκουι απο β Πεδ^ι—, Θεοδοσι^ο Φιλο^ο απο Πακ^γ, Απα Κ^ν, Σαμουηλ μ[ει]ζ^ο απο γ Πεδ^ι, Διοσκορος Ισακ [, Απα Κυρος α[, Ιωαν^νο Μα[, Μ[α]ρκ[ο] Κυρ[ι]λ , Αθανασι^ο Ιω[αννου], Σενο^ο Δαυ[ι]ηλ, Πνι Γεωρ[γ]ι^ο, Ενωχ Πεκ^ο. Their total is given as γι ούν κε+. Finally, the scribe's subscription [+δι εμου Θεοδωρου συν^ο συμβολοεργ+ ++

^a Their function is to be gathered from the verb used: *lashane* in the Coptic, is *μείζων* (*μειζότερος*) in the Greek list. *στοιχεῖν*.

^b Cf. 1494.

^c Written **ΛΑΨΑΠ**. It is to be noticed that Απα Cyrus, *πιστικός*, is frequent. Is he the same person?

^d Scribe of 1528.

^e In 1433 Philotheus son of Menás, presbyter and

PAPYRUS 1550.

Or. 6220 (5). 1 ft. 2 in. x 9 $\frac{1}{2}$ in.

FROM the end of a guarantee-declaration (έγγ. όμολ.), showing only proper names. These would seem to represent the guarantors only: *στοιχεῖν* is the verb with which all appear to express themselves. The scribe, it will be noticed, is an official from Babylon.

προς τσομ τιε[| επωρη αππογτε πατ^{sic}ωκρατωρ | ηητη προς τσομ τιε[| πκωμας
τιστηχι επιεκηνητη[η | (5) πωπηακαριος πλακ[ετας | εραι ζαροϋ χεμας[ηοι | + αποκ
δικτωρ πψε ππε[ακ, κωεταν]τιποϋ μεπειαρκος πψε η[| ρομωλωτια προς [τεσσομ +
+ αποκ] απαρεας πψε πεαρη[ος | χεμας]ηοι + αποκ ποπε μεπειογης πεση[ηϋ πψηρε
η] | (10) ιωαννης τιστηχι επιεπητη ρωμωλω[τια | γεωργιος πωπηακαριος απα
κυρε πταγ^ωως [| + αποκ φοιβαμοϋ πωπηακαριος ζετωε τιστηχη ατιρωμω[λωτια |
+ απολλω πωπηακαρ, θωμ[α]ς γεπογωϋ αππογτ[ε | λοσεια προς τεσσομ |

(15) +δι εμου Ευνικιος νομικ^ο αγορ^α Βαβελωνος εγραψα [+

9. Cf. 1808 for these brothers.

12. *ιατωσε* might be read. Cf. Hall, *Copt. and Gr. Texts*, pl. 8, no. 607 *ζετωσε* or *ιαζετωσε* (?), and *ιετωσε* in 1595.

15. *αγορ^α*, for *αγορ^αs*. So Bell, who compares *σχολαστικός* φόρον *Θηβαῖδος* in Br. Mus. Gr. Catal. iii, p. 253, and another, unpublished papyrus. 'Από, he says, cannot be read.

PAPYRUS 1551.

Or. 6229 (4). 1 ft. 2 in. \times 7½ in.

FROM the end of a guarantee-declaration (έγγ. όμολ.). The names of 6 guarantors (στοιχείν) are visible, followed by those of 5 (?) witnesses. Among these names may be noted: πκωρε, ερμαω, πτηρο[γ], πακογι, απα ιηηα. A γνώσις follows the names, repeating those of the guarantors (with a total of ούν 5), one of whom is there entitled μείζων, two others άγροφύλ(αξ). The form πακαγλε now replaces πκωρε.

The number of guarantors suggests a connexion with Inv. No. 1451 (a); but it is impossible to say whether the two fragments are from one MS. Mr. Bell moreover suggests that εξ' there may stand for έξής. If so, there is no reason to connect the fragments together.

D.—FINANCIAL DOCUMENTS (public and private).

PAPYRUS 1552.

Or. 6230 (13). 11 in. \times 1 ft. 1½ in.

THIS and the following twelve numbers are remnants of bilingual tax-registers. It is doubtful how many of the fragments originally belonged together and formed one book. The scripts vary greatly: the Greek portion is generally in a clerkly hand, the Coptic in hands remarkably clumsy and unskilled. That the pieces now joined as 1554 were once a single leaf is evident, owing to the strands of the fibres (on the horizontal side), continuous throughout, and showing clearly how they may be pieced together. Similar connexion can be established between the two parts of 1553. These last two and 1552 were, when the papyri reached us, all still held, by means of papyrus threads, in an outer covering sheet of the same material, only the smallest remnants of which remained. The MS. must thus have consisted of leaves of about 1 ft. \times 3 ft. 5 in., which, on account of their length, were kept folded (cf. 1449). As to the order of the leaves: it is possible that, when their threads still held certain of the fragments in place, 1552 preceded 1553; and it may perhaps be assumed, from its blank verso, that 1564 terminated the book. Beyond this, I have not succeeded in recognizing any sequence among them.

Generally the accounts relate each to a different locality (έποίκιον, πεδιάς or monastery) in or about Jkôw; but in two or three of them one and the same place appears to be in question. It is only in 1552 and 1553 that we can see the system on which the accounts were drawn up. The first line of each is that consisting of the place-name, with the amount of the tax required. This is followed by a list of the payers, with each man's contribution opposite his name. In the smaller localities (e.g. 1552, recto, l. 32) this list contains but few names; sometimes one only, presumably that of a representative (e.g. St. Mary's in 1552, verso).

Thus far in Greek. The following paragraph contains the assent of the local officials or notables, addressed presumably to the pagarch, and naturally in Coptic. It is hence we learn that these documents are termed διασταλμοί, drawn up in accordance with the governor's έπίσταλμα, and that the tax in question is called ξένων, though written here (with one doubtful

+ μον- Βαρβαρο^ν δ/ [Μεως προεσ]τ^ω/ν^ο α^γ

+ ἀνοκ μεως π̄προεστω]ε τιστοι^ς επιαι[ε]τε]λλιος κ̄πῑτρο[ογ] κ̄τρη, ραπε]ζχηκον | προς
 τ̄σοι κ̄π̄πιστε]λλα κ̄π̄ανεγ̄θγ̄ιος κ̄ε[μ]β̄ωλος [κ̄τατε]κ̄τααζ και +] θεοσορος πρ^ε |
 (35) κ̄ταε]σοος εροι [αιε]ραι ραρο̄ε μεαβ̄ιοειε +]

'We, Pwōnesh son of the late Gamoul, and Abraham son of George, and Psemnouthes son of the late Elias, and George son of Hermaw (*sic*)^a, and Psachō son of Patermoute, and Theodore the humble (ἐλάχ.) priest, we do assent (στοιχεῖν) to this διασταλμός regarding the ξειον (ξένιον) of 40 *solidi*, according to the authority of the instructions (ἐπίσταλμα), (declaring) that we have not laid aught upon a man beyond his strength, neither have we lightened the dues (κουφίζειν) of a man that is wealthy (εὐπορεῖν)^b. Shouldst thou find that we have forgiven a man and have not assessed (τάσσειν)^c him, we will be liable (ὑποκεῖσθαι) for everything that you shall fix (ὀρίζειν) for us.' The priest Theodore writes for the others.

The two shorter statements following, and relating to the Monasteries of St. Mary and Barbarus, have the same purport as the above, but omit most of its phraseology. Each is represented by its prior, for whom the priest Theodore again writes.

^a Cf. note on 1509.^b For these phrases cf. 1345, 19, 1356, 25.^c Or simply 'entered' in the register. V. Rylands Copt. 319 and references.

PAPYRUS 1553.

Or. 6230 (11 and 12). 11½ in. × 2 ft. 3 in.

A TAX-REGISTER, similar to the preceding. The names of the respective ἐποίκια and monasteries each stand so close below the last line of the foregoing (Coptic) paragraphs, that it would seem as if the Greek portions of these texts had been written first, upon the blank papyrus, and the Coptic filled in subsequently.

Recto (fibres →). The upper part of the first list is lost.

δ/ Μακ-/ Θεοδωρο^ν ν^ο [

+ ἀνοκ πατεριογτε κ̄παπαρεας π. [...] | τεπετεχε^{sic} απ̄ιαστε]λλιος
 κ̄πεμ̄κτ̄ προλ[οκ] |] προς τ̄σοι κ̄π̄πιστε]λλα κ̄π̄κ̄χοεις πανεγ[φ̄νηως κ̄εγ̄η-
 βογ̄λος] | (5) κ̄τ̄ατε]κ̄τααζ κ̄κ̄π̄ενταρ̄ω λααγ̄ αρ̄ωμ̄ε |] κογ[φ̄σε κ̄ο]η̄α
 παρ̄ε^{sic} ογ̄τε πεκ̄κα ρ̄ωμ̄ε αβ̄ολ̄ |] σ̄υακ̄[ε ε]ρος απ̄ και ε̄κ̄αω̄πε κ̄κ̄εντε[κ̄εγ̄ε
 πρ̄ος |] ε̄τε]κ̄τααζ[ρι]ζε μεος ᾱκ̄ωη +

ε̄ποικ/ Κεραμι-/

[ν^ο ς]

(10) δ/ Πανεσινη Αδαμ ν^ο α

δ/ Θεοδοσιο^ν Μαρκ^ν/ ν^ο α

δ/ Επιφανει[? ν^ο α]

δ/ Ερμαω Απολλω ν^ο α

δ/ Τζαμουλ Φοιβ^ν- ν^ο α

δ/ Μαθουσαλα[? ν^ο]α

1. Ιακ-/ might be read for Μακ-/.

5. ταρω for ταλο.

Verso (fibres †).

[δ/] Απολλω Χρυσε ν° ας δ/ Πρωμ[
δ/ Ενωχ Ανο υπ ν° ας δ/ Ηλι/ Ωρουογχι- ν° ας δτ/ υι° η[
δ/ Φιλ[οθ/ Δα]υιδ ν° α δ/

+ αν[οη . . .]ρος επιπιοχη επι[α]πα κίρε επιταπινλ [| (5) επιταπ[ηλ] επιπεριο επιπα
κηρε επιπεωχ επιρελ[ιας] | ηκωλεε [. . .]ρηνιογ τεπστιχη πιτειαстариос ρ[απ]ι]με-
ταχ[ε] ηρολον ραπεκζινοη προς τσοη πεπισ[ε]λεια η[η]πεχοε[ς] πεγ[η]βολος τατααδ
παη πεπενδаре ροηε ρ[η]] ογτε πεнна ροηε αβολ επιανσινη ατεππαιηατη
[.] ηπακελεγε | (10) μογ ανοη απλω ταεζα ραροογ πεμαγ^{sic} +

εποικ/ Αγιο° Πινουτιωνος

ν° ες

δ/ Απολλω πρ° ν° ζγ δ/ Μουσαιο° πρ° ν° ζγ δ/ Ααρων Συμεων[ος] ν° β/
δ/ Φοιβ- πρ° ν° ζγ δ/ Ιωαννο° Απα Κ-/ ν° β/ δ/ Ισακ Αθανασι[ο°] ν° β/
δ/ Θεοδωρο° Απα Κ°/ ν° β/

(15) + ανοη απολλω επιφοιβα^{sic}ηων πεελαδ^{sic}χιςτος επιρεσβνтер[ος] ηρ[ω]ηε πεπειωτ
πινογτε | τειστηχη απειτιαστ[η]μος ραπειτιογ επιτεπештер[η]нс/ ηπε]ζενοη ιταηβοτογ |
προς τσοη επι[η]πιταλεια επιπχοε[ς] πανε[γ]φημος ηεγ[η]βολος ηταηπετααγ | ηαν αγ[ω]
τηρομο[λο]σι[ς] πεπενκα ρωηε εβολ [η]πεντασε μογ ογδε επιπογωρ | λααγ εχ[η]ρωηε
πα[ρ]α τεγσοη ογδε επηκογ[φ]ιζε ηλααγ εγεγ[ω]ρε ετ[η] (20) ετογφ[η]λια ετη[η]ανηηηης
αηρηαι εκ[α] ρηποη]εθε ραρωδ ηηη | ετηαρο[ρι]ζε μογ ε]χωη + ανοη απολ[η]λω
?] | [ηη]φοιβα[η]ων

[δ/ ? Κυ]ριακ/ ν° ζ
δ/ . . .]ου° ποιμ° ν° [] δ/ Απα Τηρ διακ°/ ν° ζ
(25) δ/ Πανεστην Καυσ . . ν° [] δ/ Απα Κ-/ Ψατε ν° ζ
] δ/ Γεωργιο° τεκ°/ ν° [β]/ δτ/ υι° Πολε πρ° [ν°] ζ
] δ/ [Θ]εοδοσι°ν Πετρο° ν° [] δ/ Ερμαω Σαβινο° [ν°] ζ
] δ/ Πεκ°/ Πκοορε ν° [] δ/ Θεοδοσι°ν Ταυρινο° [ν°] α
] δ/ Δαυιδ Βικ°/ ν° [] δ/ Ανδρεας πρ° ?
(30) δ/ Αλεξ Ωρσενου[φ] ν°] δ/ Ερμαω Πκου ν° β/ δ/ Φοιβ- Σενου° ν° β/
δτ/ υιον Πατα[ν°] δ/ Κυριακ°/ Αλελε ν° ζ

+ ανοη πκογι πσηρ[ε]ηαω απογερσηπογ[η] πσηπα^{sic}ηας επικοσταητιнос πσηγ[α]χαριας
ηρηετη^{sic} ηκοη | επιπα κίρε πσηη[α] . . .]ε επισηπογτε πσηηκοηκογ[η] επιθεοασιος

6. ηκωλεε: above η is a sign -. One expects ηη-, as also in the gap preceding the next name, itself quite obscure.

8. Read, as in the following statement, ητατεηητααδ.
ηаре = βαρεν, as in 1945, 20.

9. επιαν, etc.: read ? εκηανσι(ηε) ησαη (εαη)πα. What follows has been altered and is illegible. For ηεη, perhaps ηεηηηηε.

15. πεπειωτ: 'our father Pinoute' seems to correspond to αγιος, but is an unusual designation of a deceased saint (except on tombstones and the like). It may be noted that

Macarius, the martyr-bishop of Tkôw, is given a companion ('brother', *Mith. Rain.* iv. 69, 'deacon,' Zoega 102), Pinoution, showing that the name was connected with this district; while a bishop P. of Antinoe is probably to be found in the calendar (Leyden, *MSS. coptes*, 187).

16. ηοτσογ: v. 1547.

20. ετη[η]αν-: there is hardly space for the correct, full form. Or read εκηαν-.

22. Probably blank after this line.

32. We see that this statement relates to the Two Fields. The hand here is that of 1495, 1618, 1625.

πυνταγρине ^{sic}μικαν|αρεας πιελαχ ^{sic}μπ[ρ^e η]ριετснкте ηκοιε τпстоι επεδιασταλμεος
 ραπεζηνηων ηταν^{sic}μηντε ραπισουτογει ηρολον | (35) ^{sic}μεμνηογωρ λα[αγ] εχιρωμε παρα
 τεγσομ ογδε ^{sic}μπενκογφιζε πογα εφεγπορε | ^{sic}ενσανρε ερος [x]ανκα ογρωμε εβολ
^{sic}μμεптассε ^{sic}μμογ ^{sic}εναшопε ^{sic}εηηηποικ^o | ραρωη ^{sic}μμε ^{sic}ετε[τ]ηαζοριζε ^{sic}μμογ ^{sic}εχωη
 + ^{sic}αηαρεας πιελαχ ^{sic}μπρ^e, ηταγχοος εροι | ^{sic}αιεραι ραροογ [x^{sic}μεαγ]ηοει αγω τпстоι ρωωτ +

[+] ^{sic}εποικ/ Σακοορε [] ν^o ββ/
 (40) δ/ Ιωαννο^o Χριστο^o [ν^o ?] σ^oαυ ν^o § δ/ Σενον^o . . § ν^o § δ/ Χρυσε Φοιβ⁻/ [ν^o
 δ/ ?]ος Στεφ⁻ [ν^o §
 δ/ Κολλου^o Ουαλεντ[ιου ν^o ?]

+ ^{sic}αηοκ κολλου^o ^{sic}μ[η] about 20 let.] ^{sic}μμηντε ραπεζηνηων προς τ[ομ]] βο^λ
 αγω ^{sic}μμιογαρ | ^{sic}λααγ ^{sic}εχιρωμ[ε] about 25 let. ρε ερος εαιρпαι ^{sic}ε[μ]ηα] ^{sic}μμογ
^{sic}μμε ^{sic}ετεηαζοριζε | ^{sic}μμογ ^{sic}εχωη [+ + ^{sic}αηοκ ^{sic}αηαρεας πιελαχ ^{sic}μπρ^e, ^{sic}αιεραι ραροογ
^{sic}x^{sic}μεαγ]ηοει

39. The lacunae in this and next two lines cannot be gauged, since each gap included an unknown amount of blank space.

PAPYRUS 1554.

Or. 6230 (21^a), 6230 (39), 6230 (41). Respectively $8\frac{3}{4} \times 9\frac{1}{4}$, $11\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 8\frac{1}{4}$ in.

A TAX-REGISTER, similar to the preceding. All three columns have lost their upper parts.

Recto (fibres →).

^{sic}μετxωεις ηαζοριсе η[μμογ] |] ^{sic}αηети η[μ]οι [

επ[οικιον] ?] δ/ Θεοδοσιου Φιλοθεο^o επιλλ[εx

[δ/]ν Διανο^o ν^o § δ/ Μην^a παναρι^o [ν^o §

(5) δ/ Ιω[αννης] Βικ⁻/ ν^o § δ/ Μακαριο^o διακ^o/ [ν^o §

γⁱ/ ν^o β/ + ^{sic}αηοκ θεοαοιος πυνφιλο^o τεστοι | επι[βω]ρ εβολ
^{sic}ηπειζηνηον προς τεγσομ αγω τιζομολ | ^{sic}ηεπιταρο ^{sic}λααγ ^{sic}εχιρωμε παρα τεγσομ
^{sic}ετθεογекθерia | ογδε οη ^{sic}ηηκογφисογ ογα ^{sic}ετθεο[γφιλ]ια αγω ^{sic}ηηπινα ογ[ρω] | (10) ^{sic}μμε
^{sic}πογωτ ^{sic}шазраи ^{sic}εγκογ ^{sic}шире ^{sic}εγηημнкте ^{sic}ρομ[пе] | ^{sic}ηαττасε ^{sic}μμογ ^{sic}ηηηη ^{sic}εζραι [ει] ^{sic}δε
^{sic}ερшантетигре ^{sic}ερος [x^{sic}ε] ^{sic}αиер ^{sic}пαι ^{sic}ташшопе ^{sic}ειг[γпоти]с^{sic}ε ραпростиμон ^{sic}μμε [ερεтетη]
^{sic}μεтxωεις ηαζοριсе ^{sic}μμογ ^{sic}εχω[ι +]

1 and 2. End of a preceding statement.

3. Theodosius represents his *εποικιον*. In 1549 he (if the same man) is from Pagowne; in 1432, 101, from the Two Fields. But the latter would not be termed *εποικιον*.

επιλεχ(θέντος): so Bell, who refers to 1356, 1420, 1421, for instances of representatives or officials chosen. V. also the word *ωπιη*, in 1543, 1578, 1579, applied to similar cases.

IV.

7. *ηωρ* = *ηωλ* (so *ταρο* = *ταλο*, in next line). It is a pretty close translation of the usual *διασταλμός*.

8. 'I have not laid aught on a man beyond his strength because of enmity (*ἐχθρία*), nor have I lightened the dues (*κομφίλειν*) for any one because of friendship (*φιλία*), neither have I omitted a single man, down to a youth of 15 years, without assessing (*τάσσειν*) him for you.'

	]	ν ^ο ?	
(15)	υπο]υργ ^ο υ	ν ^ο ζ	/ [
(cancelled)	]τριμ ^η /	ν ^ο	/ [
	]	ν ^ο ζ	/ δ/ Ψαχο Θωμ[
	].-	ν ^ο ζ	/ δ/ Θεοδοσι ^ο Φιλοθ/[^ε
	Πε]σοου	ν ^ο κδ'	/ δ/ Ιωανν ^ο Διαν ^ο υ [ν ^ο κδ'
(20)	] Φιλοθ ^ε /	ν ^ο κδ'	/ δ/ Βικ/ Γεωργι ^ο [ν ^ο] γ
	Γε]ωργι ^ο υ	ν ^ο κδ'	/ δ/ Σινοβι ^ο Μαρθ ^ε / []
	] Πετρων	ν ^ο ζ	/ δ/ Ιακωβ Γεωργ ^η / [
	]υ Απολλω	ν ^ο ιβ'	/ [

	Δ]ανηλ	ν ^ο ζ	Δανιδ Τατουι [
(25)	Ου]νοφρι ^υ	ν ^ο δ'	δ/ απα κ ^υ / Σαμουηλ [
	] . α αρ	ν ^ο δ'	δ/ Μουσai ^υ Πανουβε [
	]ηλιος υι ^υ ν ^ο δ'		δ/ Μαρκ ^ο / Ηλι- / [

δ/ οννο]φρι^υ πρ^ε ν^ο ζ

+ α[η]οκ επιφανει πατριμο^υ μεισακ αρ[.] | (30) με^{sic} παπολω πυν
 ηηλειας τιετηχει επι[ασταλμιο] | προσ θε εβενη μας^{sic} τηρομολοι χεινιτ[αλο
 λααυ ερωμμε] | ραμντ^{sic}αχε ογ^ηαν ρ[η] επνικογ^{sic}φειν π[λααυ ετθεογ^{sic}φι]λεια ετετη^{sic}υαρη
 ρο^{sic} [ε]οκ αρ παι τηρη[οκισ^{sic}ε] | ρα^{sic}πμιοκ πμ ερετη^{sic}τη[μ]ητ^{sic}χοει παρορι^{sic} μιο^{sic}υ εχωη

15, col. 2. The strokes before δ/ are added in different ink.
 33. εχοη? = εροη. This phrase appears peculiarly liable

to ill-treatment at the hands of these ignorant writers. Cf. its
 recurrence in these registers.

Verso (fibres ↑).

τι]στοιχη ρωτ + | η]πμακαριος εποχ ταρε πυνεσο^ημ | επιτιαστ^ηριος μεπεζηκοκ προσ
 θε εβ[ενη |] ερωμμε κατα ογ^{sic}μν^{sic}αχε ογ^ηαε οη μεπεη | (5) ρ]ε ερος επαρπαι τηρηποκισ^{sic}ε
 ρα | ρορι^{sic}ζε μιο^{sic}υ εχωη ανοκ πεσω^υ πεπρ^ε αγω πυνη | με]αχμοει αγω τιετη^{sic}χε ρωωτ
 + ανοκ η |]λε πυνπμακαριος αμην τεκστο^υ επιτιαστ^ηριος | η]πρ^ε τιετη^{sic}χ +

(10)			(10) / [δ/] Απα Κυ/ Πεσο[ου
			/ [δ/] Ανδρ ^ε Ιωσηφ [
			/ δ/ Ενωχ Μηροψ ^ο [
	δ/[]	ν ^ο ιβ'	/ δ/ Ισακ Ενωχ [
	δ/ Μη[ν]	ν ^ο ιβ'	/ δ/ Μη ^υ Πασιμ ^ω [
(15)	δ/ Πεκ ^υ / []	ν ^ο ιβ' κδ'	(15) / δ/ Θεοδοσι ^ο υ Ωρουγ ^η χ [
	δ/ Ιωαν ^υ [ν ^ο	ν ^ο ιβ'	/ δ/ Στεφ- / Γ ^ε ν ^ο [
	δ/ Φοιβ[]	ν ^ο ιβ'	/ δ/ Μακ- / Αρων [
	δ/ Βησα []	ν ^ο ιβ'	/ δ/ Δανιδ Πακος [

2. For ταρε perhaps ταρε. Should be a name, but looks unlikely thus.

(10) δ/] Πεβο Μακ-/	ν ^ο ς	δ/ Δαυιδ Πτζωτζ	ν ^ο β/	δ/ ς [
δ/]ω Απα Κυ-/	ν ^ο ς	δ/ Παυλο ^ν Διανο ^ν	ν ^ο ς	
	ν ^ο ^{sic} κγγ	(30) δ/ Μην Τζαμουλ	ν ^ο ς	δ/ [
δ/ ?] Ταεκλα	ν ^ο β/	δ/ Ενωχ Μυροψοο ^ν	ν ^ο ς	δ/ [
δ/ Β]αρθο ^λ Καλλινικ/	ν ^ο ς	δ/ Μακ-/ Ααρων	ν ^ο ς	[
(15) δ/] Ματοι Φιλο ^θ	ν ^ο γ	δ/ Στεφαν ^{ου} Μισγ ^{θε}	ν ^ο ς	[
δ/ Θ]εοδοσιο ^ν Σεου ^θ	ν ^ο α	δ/ Τ ^{sic} τζωτζ Ελλω ^τ	ν ^ο β	[
δ/ Γ]εωργιος Διανο ^ν	ν ^ο α	(35) δ/ Ανδρεας πρ ^ε	ν ^ο α	[
δ/ Π]ετρ ^{ου} Τζαμουλ	ν ^ο ?			

Verso continued.

+ ανον [σην]ογτε απψισε απψιλο^θ απ | επω[χ . . .] κρηπασογνε τιστο^ι ε[|
 ρα[πεζεκον π]ρος τσο^ι απεπισταλ^α [α | π^ααπηκα ογρ]ω^ιε κογωτ επαρογ η[| (40) κογ]-
 ψιζε κογον εφεγπορει | ε]ρων ανοκ απολω [|] ?

13. Ταεκλα: the reading is certain, cf. 1488. Θεκλα, though women do occur (1552, *vo.*), seems improbable.

23. For this *μερίς* cf. 1572. Perhaps a quarter of Pagowne, to which this register relates (*v.* l. 37).

PAPYRUS 1556.

Or. 6230 (67). 11 × 5 in.

A TAX-REGISTER, similar to the preceding.

Recto (fibres →).

δ/ Πεκ-/ Ισακ	ν ^ο γ	] απβ ^ι κ, απεσιος απαντρεας απ |
δ/ Απα Κ ^ν / Σαμουηλ	ν ^ο β/	α]αεταλ ^α εος ητανεαντη επι[ξεκον
δ/ Τζαμ[ου]λ Μακ/	ν ^ο γ	προς τ]σο ^ι απεπισταλ ^α απ[ηχο]-
δ/ Μακ-/ Πτηρο ^ν	ν ^ο γ	εις πεεπ | ογ]δε | κογ]φικ κογ | εα]ηρ
[δ/] Οννοφριο ^ν πρ ^ε	ν ^ο γ	πα | ]δε αιερα |
[δ/] Μακ-/ Σαμουηλ	ν ^ο β/	
[δ/] Μαρκ ^ο / Ασαρ	ν ^ο γ	
δ/ Φοιβ- Πανουβε	ν ^ο γ	
δ/ Πεσατε Πιετρε	ν ^ο γ	
δ/ Κολλου ^θ Ψα	ν ^ο γ	
δ/ Κυριακ/ πρ ^ε	ν ^ο γ	
δ/ Δανιηλ S υιο ^ν αυ ^τ	ν ^ο β	
δ/ Πνει Τζατζωι	ν ^ο γ	

Verso blank.

PAPYRUS 1557.

Or. 6230 (38, 39). $11\frac{1}{2} \times 8\frac{3}{4}$ in.

A TAX-REGISTER, similar to the foregoing. Nothing is preserved except the lists of names. The sequence of *recto* and *verso* is uncertain. The oblique strokes before δ / are added in a different ink. Cf. 1554.

Recto (fibres \rightarrow).

	]	ν° $\iota\beta'$	/ δ / [Ι]ωαννῶ Μαρκ ^ο / [
	]	ν° $\kappa\delta'$	/ [δ/] Σινοβιδῶ αδ ^ε / Πκορρ ^ε [	] δ /
	]	ν° $\kappa\delta'$	/ $\delta\tau'$ $\nu\iota^{\circ}$ Πινουτι ^ω [
/ δ/ [	]	ν° $\iota\beta'$	/ [δ/] Απα Κ-/ Κοσμ̄ [	] δ /
(5) / δ / Απα [Κ- Φ]ιλοθ ^ε		ν° $\iota\beta'$	(5) / δ / Σευηρῶ Φιλοθ ^ε / [
/ δ / Αθα[νασιῶ Φ]οιβ-		ν° $\iota\beta'$	/ δ / Απολλω Φελο [
/ δ / Κοστ[αντιν̄]		ν° $\iota\beta'$	/ δ / Βορθ ^ο / Καλλινικ ^{ου} / [
/ δ / Σαμο[υηλ]-		ν° $\iota\beta'$	/ δ / Μουσαι- Διοσκ ^ο / [
/ δ / Μακ-[/]ιδ		ν° $\iota\beta'$	/ δ / Ματοι Φιλοθ ^ε / [
(10) / δ / Θεο[δ Ιωα]ννῶ		ν° $\iota\beta'$	(10) / δ / Φιλοθ ^ε / Τζαμουλ [
/ δ / Πε[]		ν° $\iota\beta'$	/ δ / Σενου ^θ Κολλου ^θ [
/ δ / Θωμ[-]-		ν° $\iota\beta'$	/ δ / Κωνστ̄ Θωμ̄ [
/ δ / Γεωργιδ Διανῶ		ν° $\iota\beta'$	/ δ / Θεοδοσιῶ Σενου ^θ ν° γ[
/ δ / Ιωαννῶ Χρησῶ		ν° $\iota\beta'$	/ δ / Ιενοκεν ^δ Ποπιψ- ν° ι[β'	
(15) / δ / Πανεσνην Μακ̄		ν° $\iota\beta'$	(15) / δ / Δανιδ Μακ-/ ν° ιβ[

Verso (fibres \uparrow).

	]στρ̄	ν° $\iota\beta'$	/ δ / Ψικε πρεσβ ^υ [ν°	
	] Θεοδωρῶ	ν° $\iota\beta'$	/ δ / Απα Κ-/ Μηρο[ψο ^{ου}	
	Φ]οιβ-	ν° $\iota\beta'$	/ δ / Ευσταθιδ Κωνστ̄[
	] ?	ν° ς	/ δ / Φοιβ- Μαρκ̄	
(20) Πα]τηρ		ν° $\iota\beta'$	(20) / δ / Πατηρ Ενωχ [
	] Ερμαω	ν° $\iota\beta'$	/ δ / Ιωαννῶ Ταμα[
	Θ]εοδοσιῶ	ν° $\iota\beta'$	/ δ / Σενου ^θ Δανιηλ [
	] Οννοφριῶ	ν° $\iota\beta'$	/ δ / Αθανασιδ Ισακ [
	Ι]σακ	ν° $\iota\beta'$	/ δ / Μαρκ ^{ου} Δανιηλ [
(25)] πρ ^ε		ν° $\iota\beta'$	(25) / δ / Ιωαννῶ Παχυμιῶ [
	Τ]ζαμουλ	ν° $\iota\beta'$	/ δ / Θεοδοσιῶ Πατηρ [
	] πρ ^ε	ν° $\iota\beta'$	/ δ / Σενου ^θ Πεσσου ν° $\iota\beta'$	
	Γ]εοργ ^ο	ν° $\iota\beta'$	/ δ / Πατηρ Πκανα ν° $\iota\beta'$	
	] Ψοι ^{ου}	ν° $\iota\beta'$	/ δ / Αβρ- Απολλω (cancelled) ν° (<i>sic</i>)	
(30) Φ]ιλοθ ^ε /		ν° ς	(30) / [δ/] Φιλο ^θ / Βικτ- (cancelled) ν° ς	

PAPYRUS 1558.

Or. 6230 (40). 11 x 7 in.

A TAX-REGISTER, similar to the preceding. Nothing remains but two lists of names. Below each the papyrus is blank, as if no Coptic statement had followed them. To which locality the lists apply is not clear; not, we may assume, to St. Pinution or Pagowne, since these seem to be each noted as exceptional (ll. 8, 13). Yet the priest, Philotheus (l. 25) appears—if the same person—as of Pagowne in 1549. Probably they relate to Jkôw as a whole.

Recto (fibres ↑).

	ν ^ο		
] Γεωργιω ^ν [	ν ^ο	δ/ Ο]ρσεν[ουφο ^ν	ν ^ο
Γ]εωργ ^ν Ασπι ^δ	ν ^ο [
].	ν ^ο ιβ ^τ		
]. . Σαβινου ^ν	ν ^ο γ ^τ	δ/ Οννοφριου Πτουκ/ [
(5) δ/] Φοιβ ⁻ σ ^ν ν ^ο ζ ^τ /αλλ ^γ	ν ^ο γ ^τ	(5) ομ ^ο δ/ [Π]ακου ^ν Μη ^ν [
]. - Απα Τηρ	ν ^ο ζ ^τ	ομ ^ο δ/ Πετρο ^ν Μακ ⁻ / [
δ/ Π]εσοιτο ^ν Ανδρ ^ε	ν ^ο ζ ^τ	δ/ [. . .]ε Ιωαννου ^ν [
]. ^λ Φιλο ^ο το ^ν αγιο ^ν Πινου ^τ	ν ^ο γ ^τ	δ/ [Π]ετρο ^ν Ανδρ ^ε [
]ωλ ⁻ Φιλο ^ο βαφ ^ε	ν ^ο ζ ^τ	δ/ Πρωμο Πεησιον [
(10)]ος Θεοδοσιο ^ν	ν ^ο ιβ ^τ	(10) δ/ Πεκ ^ν / Ωρρ ^π πρ ^ε [
δ/ Π]εσο ^ν Ψηρε κουι	ν ^ο ζ ^τ	δ/ Πατερμου ^ν Οννοφριο ^ν [
δ/] Πκουι Πινοννες	ν ^ο γ ^τ	δ/ Σιρο ^ν Ιω ^ω σκυ ^τ	ν ^ο ζ ^τ
δ/ Σ]ενου ^ο Μη ^ν νομ ^ε /	ν ^ο ιβ ^τ	δ/ Σενου ^ο Μαρκ ^ο / πακ ⁻ /	ν ^ο ζ ^τ
δ/] Σιρο ^ν Βικ ⁻ /	ν ^ο ιβ ^τ	δ/ Φοιβ ⁻ Θεοδωρο ^ν	ν ^ο γ ^τ
	blank		

Verso (fibres →).

(15)		(15)] . . . Θεοδοσιο [ν ^ο	
		δ/] Πλελλ ⁻ Γεωργιω ^ν [
] μι Απα Τηρ	ν ^ο ε[]	δ/ Σενου ^ο Κακκακ [
δ/ Π]απσε περι ^χ	ν ^ο [	δ/ Μη ^ν Παπσε [
]κοκε ραπτο ^ν	ν ^ο ιβ ^τ	ομ ^ο δ/ Φοιβ ⁻ Πανακες [
(20) δ/ Δ]ανιδ πρ ^ε το ^ν αγιο ^ν Φο[ιβ ⁻]	ν ^ο γ ^τ	(20) δ/ . . . μος Φιλο ^ο βαφ ^ε [
δ/] Οννοφριου Πτ[.]κ[. . .]	ν ^ο ?	δ/ Κολλου ^ν Σονσναυ [
δ/] Πατερμου ^ν Αμος	ν ^ο ιβ ^τ	δ/ Απολλω Θεο ^δ [
δ/ Ονν]οφριου Κοκχα	ν ^ο ιβ ^τ	δ/ Ψον Μαρκ ^{ου} / [
Φι]λοθ ^ε / προφητ ^ε	ν ^ο ιβ ^τ	δ/ Πατερμου ^ν Τλοοζε [
(25) δ/] Φιλο ^ο Μη ^ν πρ ^ε	ν ^ο ιβ ^τ	(25) δ/ Απα Κ ⁻ / περι ^χ [
δ/ Ιωαννου ^ν Πεθυρι ^ω	[ν ^ο] ιβ ^τ	δ/ Ορσενουφο ^ν οικ ^δ / [
δ/ Πανκουλοβ ^ν περι ^χ	ν ^ο ιβ ^τ	δ/ Ιακωβ αρ ^τ	ν ^ο [
δ/] Θεοδοσιο ^ν Βικ ^τ /	ν ^ο ιβ ^τ	δ/ Πακομις Απολλω πρ ^ε	ν ^ο [
	blank		

5. For καταλλαγή.

20. This David and his monastery occur in 1430, 23, 73.

24. Is this a title, προφήτης, and if so, what can be its meaning? An instance occurs on a tombstone (*Bull. de**l'Inst. franç.* iii. 204).26. It may be noted that in 1430, 110 we find Ουερσε-
νουφισ οικ^δ/.

] τίστηχει επ[| πανεφ[γ]μος κσενβ[ο]λος | (20) κатарλ[αν]ι ραροου пр[ο]с | ρομο[ο]λο-
 τει χεπεταρω λα[α]γ | κογ[φ]εε πογων εγ[ω]αγ[] επα[ρ]ου χεπεμ[π]τι ером[ε]пе | ρ[]αпрос-
 тиюн н[и]и ε[] (25) п[е]трос пшп[и]аκαρ[] | χ[]εμαγ[]μοει αγω τίστηχ[ει] |

] ν^ο λα ιβ'

22. εγ[ω]αγ : difficult to account for. εγ[ω]αγ[]εγ[ω]μοει suggests itself; εγ[ω]αγ[]τ seems to give no sense.

PAPYRUS 1564.

Or. 6223 (5). 4 × 8½ in.

A TAX-RECEIPT, similar to the preceding. Only the Coptic declaration is preserved.

Recto (fibres ↑).

+ ακον φιλσοεος πш[] | πωρ[]τιος μ[]ησ[]ηνογ[]τε πш[]κ[]αν[]ηλ μ[]ημ[]η[]ατε | τ[]αλο λααγ
 ερ[]αι πα[]ρα πε[]ντα[]ντα[]αγ ογ[]α[]ε | ρω[]μ[]ε ρ[]ηγοκ[]θε[]ρια ογ[]α[]ε ηπ[]ηεν[]η[]ογ[]φ[]εε | (5) π[]αι
 τε[]ν[]ορ[]πο[]τισ[]θα[]ι ρα[]ρωγ[] ημ[]ε ερε τε[]ε[]ζ[]ογ[]α[] |] α[]ισ[]ρα[]ι ρα[]ροου χ[]εμα[]γ[]μοει |

Verso blank.

3. The formula differs here: 'we have not laid aught upon (any) beyond that which we had fixed (*lit.* given).'

PAPYRUS 1565.

Inv. No. 1451 (δ), Or. 6226 (12), 6240. Three fragments, the largest 3 ft. 5½ in. × 1 ft. ½ in.

A DECLARATION (όμολ.) on the part of three village officials^a regarding the limits of their payment in certain taxes and contributions. The writers are concerned to show rather what they have not, than what they have paid. This negative form of statement^b may have been required either by the government as a safeguard against subsequent objections to further payments, or by the pagarch as evidence that he had not, since his accession to office, extorted anything beyond the authorized amounts^c.

The beginning of the declaration (ll. 8-11) is so fragmentary that we can only guess at its terms; presumably they were parallel to the separate statements appended by the authors individually. The payments in question are towards the general taxes, a contribution of wood (though this is doubtful), the governor's *ἐπιστάλματα*, a share in payments towards certain sailors, and the due share as regards 'the strangers' (*i.e.* fugitives^d). There was certainly a considerable gap between fragments 2 and 3; dissimilarity in the fibre-strands alone suffices to prove this.

^a Athanasius, *Ishane* of Nisekôte (= Keramion), we know from 1508; Ezekias perhaps appears in 1549 as *μειζων* of Pagowne; so too Philotheus. Their joint action in the present deed may indicate that it represents the officials of Jkōw as a whole.

^b Cf. a similar form in the following fragments and in 1570.

^c The phrase (l. 16, *ἐνάγειν*), providing against future litigation, may point to this. Cf. the warning to Basil in 1364.

^d Is this a fine for harbouring them? (v. 1384).

Frag. 1. Traces of a protocol, which Mr. Bell would ascribe to the reign of 'Abd al-Walid (705-715).

Frag. 2. + εν ονοματι του [(sic) [] + [απο]ν αθανασιος πνε [παραναριος ισαν] | επ-
[ε]τεκ[ι]ας [πυππιακ/ σ]αμογ[α]λ ηλ[α]σανε | [ι]τπε[α]ιας [ι]τκω[ι]εν τ[α]νωου ενε[ρ]αι η[π]εν[α]οεις |
(5) παπεγ[φ]νι[α]ως κορρα ^{sic}περφ^π πεγ[α]β[ο]γ[λ]ος | πεν^α η[α]οεις π[α]γρ/ βασιλ[ε]ι[ος] | [τ]κω[ι]εν
πογ[ω]τ τ[α]νωου | [χ]α[ι]ρει τ[ε]ηρομο[λ]οσει φη ... καει[] | [η]ταπ[ο]υτε εντηγ[η]тη παη []
(10) [ε]γ[λ]ως κ[α]τε αγω [] | [τ]ποογ[ο]υ παη η[] |

Frag. 3.]ηε псахоутиши[η] | ρ[ω]με ρολος επαπιτιμεπε [ε]ш[а]ссом ехоос хеанти
лаау нити | пр[о]у[а] нш[а]мо итимене оу[а]е х[е] ... η[κ]т[η]н о[у]ае прос[о]п[о]н ипотипе
оу[а]е | (15) [ρ]υ[π]ογ[ρ]υ[ρ]τος [η]π[ω]т[и]пе е[а]е ρ[υ]п[о]γ[ρ]υ[ρ]τος ρολος х[и]нео[у]г[и]и ш[а]о[у]н[о]с |
п[и]п[о]с[о]н итимене е[и] де пет[и]атол[и]а м[и]п[с]а[и]ар[и]ос м[и]и е[и]м[е]те | [η]н[и]т[и] е[а]е а[η]он е[а]е
иш[и]н[и]ре е[а]е ип[с]и[а]г[о]у е[а]е прос[о]п[о]н ип[ω]н[и]е η лаау | [η]ρ[ω]ме ρ[о]л[о]с еγ[α]и еρ[о]γ[и]
ерон е[а]е еγ[α]б[о]л м[и]он пет[и]атол[и]а |]тепро[ф]ас[и]с та[и] етеп[р]о[у] [η]ш[а]мо е[а]е хе[а]г[и]
лаау | (20) [η]п[б]о[λ] п[е]а[и]и[о]с[и]он м[и]п[ρ]о[у] [η]п[и]ста[и]а м[и]пш[о]м[и]т ηρ[о]л[о]н/ ип[о]γ[и] |
[ка]та η[е]еγ[а] ет[а]ф[р]и[и] [. . . .]ε[ι]α[е] ρ[ε]г[и]п[и]х[о]εις παη^ε πεγ[α]β[ο]γ[λ]ος | [е[а]е] ρ[ε]п[е]з[о]у[с]и[а]
м[и]и п[е]м[и]г[и]т п[и]с хе[а]н[и] лаау па[а] о[е] итап[и]рп[х]о[с] | ш[о]п[е] е[и]г[у]п[и]с[а]д[и] ρ[а]пр[о]с-
т[и]м[о]н м[и]и еγ[и]аρ[и]р[и]зе м[и]о[у] |]т[и]с[о]н ρ[а]р[о]у х[ω]р[и]с еп[и]з[е]л[е]у[с]и[с] м[и]и еγ[и]а[е]н[т]у^х е[а]и
еγ[ω]р[а] о[у]и | (25) [η]п[а]н[и]и[о]с[и]ос л[о]с[о]с ρ[и]т[и]т[е]т[и] [μ[и]т[х]о[е]и]с а[и]с[и]и т[и]ρ[о]м[о]л[о]с[и]а н[и]т[и] е[и]с[т]о[и]
[е]р[о]с аγω] е[и]κ[и]аγ[и]еγ[е] н[и]т[и] м[и]п[е]т[е]п[ω]н[и]е т[и]р[у] ρ[а]п[и]р[о]у еп[ω]р[и] м[и]п[а]н | [η]п[и]ογ[и]те
п[а]н[т]о[к]р[а]т[ω]р м[и]п[о]у[а]и ип[и]с[о]о[у]е ета[и]а[а]г[е] ет[и]ρ[и]а[ρ] | [т[и]р[о]е[и]с прос о[е] еп[и]ап[и]р[и]с[а]д[и]
аγ[и]п[о]γ[и] аηρ[о]м[о]л[о]с[и]е + [т[и]ρ[о]м[о]л[о]с[и]е де он а[и]он а[а]н[а]с[и]ос пш[и] [и]с[а]н п[е]тш[и]р[и]с[а]д[и]
х[и]п[и]ка[а]б[а]л[е] | (30) а[и]и[о]с[и]он н[и]т[и] ρ[а]п[е]п[и]и[о]н [η]с[е]с[и]к[о]те е[и]т[и]ш ер[о]у па[а] а[а]и[и]и-
с[и]он | [. . .]п[е]з[γ]л[о]с м[и]п[ρ]о[у] п[е]п[и]ста[и]а еп[и]х[о]εις παη^ε πεγ[α]β[ο]γ[λ]ος | [η]а[и]е[р]о[с] ите-
ф[и]л[о]т[о]м[и]а м[и]п[ρ]о[у] итаф[р]и[и] прос ш[о]м[и]т ηρ[о]л[о]н/ | ка[а]та η[е]еγ[а] оу[а]е х[и]п[и]т[и] н[и]т[и]
оу[а]е н[и]т[и] ип[р]ос[о]п[о]н п[ω]т[и]пе | [оу[а]е ρ[υ]п[о]γ[ρ]υ[ρ]τος ип[ω]т[и]пе х[и]нео[у]г[и]и ш[а]о[у]н[о]с ка[а]
и[о]н а[и] п[о]те | (35) [т]р[о]п[о]н аγω х[и]п[и]т[и] лаау н[и]т[и] ρ[а]п[ρ]о[у] иш[а]мо еγ[о]γ[и]η[ρ] ρ[и]о[у] |
]п[е]с[и]к[о]те х[и]еш[и]т[о]л[и]а ехоос хе[а]н[и] н[и]т[и] оу[а]е а[и]он | [оу[а]е п[р]ос[о]п[о]н п[ω]п[е] еф[о]л
х[и]п[и]т[и] лаау н[и]т[и] п[с]а[и]аи[и]и[о]с[и]он | [. . .]п[е]з[γ]л[о]с[и] м[и]п[ρ]о[у] п[е]п[и]с[т]а[и]а м[и]п[ρ]о[у]
и[а]ф[р]и[и] м[а]те | [е]ш[а]н[т]о[и]а де та[и]ш[и]п[е] е[и]г[у]п[и]с[а]д[и] ρ[а]пр[о]с[и]м[о]н м[и]и ρ[и]е[и]з[е]-
л[е]у[с]и[с] | (40) [м[и]и еγ[и]аρ[и]р[и]зе м[и]о[у] е[а]и та[и]с[о]н ρ[а]р[о]у еб[о]л х[и]п[и]т[и] лаау | п[с]а[и]п[и]-
таш[и]р[и]х[о]ос + а[и]он ф[и]л[о]с^о п[и]п[и]а[и]а[а]р/ м[и]на п[е]тш[и]р[и]с[а]д[и] т[и]с[т]о[и] е[и]т[р]о[и] [μ[о]л[о]с[и]а]
прос т[е]с[о]м[и] аγω т[и]ρ[о]м[о]л[о]с[и] х[и]п[и]ка[а]б[а]л[е] ηлаау ка[а] а[и]он а[и] п[о]те т[р]о[п]он п[с]а-
[и]аи[и]и[о]с[и]он м[и]п[ρ]о[у] ип[е]п[и]ста[и]а м[и]п[и]х[о]εις πεγ[α]β[ο]γ[λ] м[и]пш[о]м[и]т ηρ[о]л[о]н, м[е]ф[и]л[о]-
т[и]а | [ка]та η[е]еγ[а] е[а]ф[и]он е[а]ф[р]и[и] + а[γ]ω х[и]п[и]т[и] лаау ρ[а]ф[и]в[и] п[е]ш[а]мо итап[и]х[и]р[и]с^т
м[и]о[у] | (45) м[е]п[р]ос ρ[и]х[о]γ[и]тш[и]и ηρ[о]л[о]н, η[а]γ[и]т[а]γ[и] п[и]ап[и] [о]с + а[и]он а[а]н[а]с[е]
пш[и]п[и]а[и]а[а]р[и]ос | [и]с[а]н м[е]п[е]з[и]а[и]с пш[и]п[и]а[и]а[а]р[и]ос σ[α]μογ[а]λ п[е]тш[и]р[и]с[а]д[и] т[и]с[т]о[и] е[и]т[р]о[и] [μ[о]л[о]с[и]а]
| [п[р]о[с] т[е]с[о]м[и] аγω т[и]ρ[о]м[о]л[о]с[и] х[и]п[и]ка[а]б[а]л[е] ηлаау ка[и]он а[и] п[о]те т[р]о[п]он |
[и]с[а]на[и]аи[и]и[о]с[и]он м[и]п[ф]и[и] ип[е]п[и]ста[и]а м[и]п[и]х[о]εις πεγ[α]β[ο]γ[λ]ос м[и]пш[о] [μ[и]т ηρ[о]л[о]н^т
м[е]ф[и]л[о]т[и]а ка[а]та η[е]еγ[а] е[а]ф[и]он е[а]ф[р]и[и] аγω х[и]п[и]т[и] лаау | (50) [ρ[а]ф[и]в[и] иш[а]мо

9. A small uncatalogued fragm. from a parallel document reads]енг[и]т[и] паη еп[и]а[а] | м[и]а[е] м[и]п[ρ]о[у] п[е]п[и]-
ста[и]а | п[и]ш[о]м[и]т ηρ[о]л[о]н/.

(ὁμολ.) for you, assenting (στοιχεῖν) [thereunto and] being liable (κινδυνεύειν) unto you, with all [that is ours] on this account, swearing by the name of God Almighty (παντοκράτωρ) and the health of our lords that bear rule, that we will keep and observe (it), even as (πρός) we have already written. We have been questioned and have consented (ὁμολογεῖν).

I do further declare (ὁμολογεῖν), I, Athanasius, the son of Isaac, who have already written, that I have not paid (καταβάλλειν) (30) [any] taxes (δημόσιον) to you on behalf of the ἐποίκιον of Nesikôte, over which I am set, beyond (παρά) my land-taxes (δημ. *plur.*) [and] (ξύλος) and the matter of the requisitions (ἐπίσταλμα *plur.*) of our lord the all-famous (πανεύφ.) governor, my share (μέρος) of the gratuities (φιλοτιμία) [and the] matter of Africa, at the rate of (πρός) 3 *solidi* [a (κατά)] sailor. (And I declare) that I have neither (οὐδέ) paid to you, nor (οὐδέ) to your representative (πρόσωπ.), [nor to your] assistant (ὑπουργός), from small to great, in any wise whatsoever (καθ' οἷον δὴ ποτε [τρόπον]), and I have not paid aught to you in the matter of the strangers dwelling therein, (that is) [in] Nesikôte^k; and that I cannot venture (τολμ.) to say that I have paid you, neither (οὐδέ) I, [nor (οὐδέ)] my representative (πρ.); because [I have not] paid aught to you beyond the taxes (δημ.) [and] (ξύλος) and the matter of the requisitions (ἐπίσταλμα *plur.*) [and] the matter of Africa only. But (δέ) if [I shall] venture (τολ.), I (am ready to) be liable (ὑποκεῖσθαι) to every fine (πρόστιμον) and (40) [every] prosecution (ἐπεξέλευσις) [that may be] fixed (ὀρίζειν) for us, and to submit thereunto; for I have not paid aught [besides what] I have already said.

I, Philotheus, the son of the late Mena, that did already write, I assent (στοιχεῖν) to this declaration (ὁμολ.), according to (πρός) its authority, and I declare (ὁμολογεῖν) that I have not paid (καταβάλλειν) aught, in any wise whatsoever (καθ' οἷον δὴ ποτε *τρ.*), except [my taxes (δημ.)] and the matter of the instructions (ἐπίστ.) of our [lord the] governor and the 3 *solidi* of gratuity (φιλοτιμία) [for each (κατά)] sailor that went to Africa. [And¹ (I declare) that I have not] paid aught (50) in the matter of the strangers whom we have administered (? χειριστεύειν^m), [except my] share (μέρος) in the 28 *solidi* which have been paid (?) in common (κοινόςⁿ).

We, Athanasius, the son of the late [Isaac] and Ezekias, the son of the late Gamoul, that have already written, do assent to this declaration, according to its authority; and I (*sic*) declare that I have not paid aught, in any wise whatsoever, [except my] taxes and the matter of the instructions of our lord the governor and the 3 *solidi* of gratuity (φιλ.) for each sailor that went to Africa. And (I declare) that I have not paid aught [in the] matter of the strangers whom we have administered (? χειρ.), [except my] share (μέρος) in the 28 *solidi* which we [paid] in common (κοινός).¹ Ezekias wrote at the request of the illiterate Athanasius, and is followed by 5 witnesses and Theodore, the notary.

^k The lacuna could hardly hold *πνεοπισκιον π.*

¹ From here to the end of the declaration (where witnesses begin) in another hand, that of Ezekias.

^m *i.e.* perhaps, looked after since their flight to Nesikôte.

ⁿ A reference probably to the fine on local officials. *Cf.* 1345, 1359 (Bell).

PAPYRUS 1566.

Or. 6222 (1). $9\frac{1}{2} \times 7$ in.

FROM a declaration (*ὁμολογία*) precisely similar in its terms to 1565. No names are visible.

[ε]ζ[ογεία] | εχ]οος ρολος χεαντι λααγ επβολ | πη]χοεις πανευφνιως πεγμυβογλος |
] κατα πεεγ πταγβωκ εταφριν | (5)]ε εγδε χηπιτι πητι |] η ρυπογρος πωπιπε
εγδε λααγ | κα]τα λααγ πποφασίς παρα θε πτανψηρ[π | τι λα]αγ ηητι καθ ιον αν ποτε
τροπον | ραпрос]τιμωηη ηηη | (10)] χωρις επιζελεγεις ηηη | αν]κατα ρομολογεία ψωπε
εσσεωοητ | ρη]βεβαιωσις ηηη ρηηα ηηη εγπα[η]ψ[ανηζε

11. *δικαιος* does not recur thus in these texts. I see no alternative completion of the word.

PAPYRUS 1567.

Or. 6230 (23 *verso*). $4 \times 4\frac{1}{2}$ in. A fragment so firmly stuck upon the back of 1587 that it cannot safely be removed.

FROM a declaration similar to 1565, stating that only a certain sum has been paid. No names are visible.

] εγδε η]ηηη | εγδε λααγ ηρωηε ρολος εψτ[οληα ηχοος | πεγμυβογλος εγδε ρηεζογεία
η[ηηη | εψτο[ληα ε]χοος ρολος χεαντι λα[αγ | πεπιστα]ληα επηχοεις πανε πεγμυβογλος

PAPYRUS 1568.

Or. 6230 (104). $3\frac{1}{2} \times 6\frac{3}{4}$ in.

FROM a declaration similar to the foregoing. No names are visible.

] χηηηροογ μηηος πταηκογτ[ε] |]ε ηροογ ησανηηηηηοςιον ηηηε | η]ηχοεις πανευ-
φνιως πεγμυβογλος | πο]ηη ηφιλοτομια κατα πεεγ η[αραηηη |

1. A peculiar, apparently pleonastic use of *μηηος*.

PAPYRUS 1569.

Or. 6225 (7). $9\frac{1}{4} \times 8\frac{1}{4}$ in.

FROM a declaration (*ὁμολογεῖν*) presumably similar to 1565, 1566, though this assumption is based merely upon the negative formula in the last line. It is addressed by local officials (one a *ὑποδέκτης*^a) to the *δημόσιος λόγος*, through the pagarch.

^a In 1553, *reclo*, this Shenoute appears to come from the *εἰποίηον* of Emphyteutón.

+ εν ονοματι του πατρος και του υιου και του αγιου πατρος της αιτας ζωοποιου | και ομοουσιου εν μονα[αι] τριαδος | + απον σκενογτε πωνηαμινλ πρην[ε]κ[ε]κ[ε]κ[ε] | επαναρεας πωνησκηογτε πρωμ | ενσραι επανημοσιος λο[ος]ος ητοι πενηοεις | ριτοοττηγτη ητοτη | | πολλο[ο] αγω παπαρ[ρ] ητη[ω]μην ητ[ε]κωογ | [ε]τη[ρ]ομολοσει χηπ[η]τι λααγ

PAPYRUS 1570.—A. D. 708 or 709.

Or. 6224 (1). Three fragments, the largest $9\frac{1}{2} \times 7$ in.

A SERIES of statements as to the amount of the instalments (*ἐξάγιον*^a) of taxation, paid by Patermoute^b, *μείζων* and *ὑποδέκτης* of the *ἐποίκιον* of Apa Pinoution. The dates at which they were paid do not appear to divide the year equally. The formulae used are of a negative character, as in 1565 and 1572. The sequence of the fragments is assumed from the incidental months and the reference, in frag. 3, to the 2nd *καταβολή*^c. Cf. the declarations in 1572.

Frag. 1. 'I, Patermoute, *ὑποδ.* of Apa P., write to the *δημόσιος λόγος*, through you, most glorious lord, master (*κύρις*) Basil, the pagarch, (saying) that I have not paid (*καταβάλλειν*) you ought of the *δημόσιον* of the 1st *καταβολή* of the 6th Indiction, beyond 8 *solidi*, according to (*πρός*) the authority of these day-accounts (? *ἡμέρα*^d), as follows (*οὕτως*). [The Greek subscription and scribe's name here lost.]

In the next two declarations, showing otherwise the same formulae, *δημόσιον* is replaced by *ἐξάγιον*; in the last, commencing a fresh *καταβολή*, *δημόσιον* reappears.

Frag. 1. + απον πατερμ[ο]γτε πρην[ο]αεκ,] παπα [η]η[ο]ρητιωη | ηηογ[η]τιωη εισ[αι] επανημοσιος λο[ος]ος ριτοο[τ]τηγτη | πεν[η] εποεις ηκγρ, βασίλιος παπαρ[ρ] χειμικα[τα]βαλε ηητη ηλααγ ρηκ[η]η ητεπρο[τ]η κα[ι](5) ταβολη ηρεκ[η]ς ι[ε] ησαμμογη ηρολ[ο]κ, προσ | [τ]σ[ο]μ ηηη[ρ]η[ι]ερ[α] ογ[γ] σ — [] blank. This may have joined the next fragment.

Frag. 2. τ^ο ιδ δ/ Πατερμου^ο μειζ^ο ν^ο η + Πατερμου^ο στοι^ο δι εμο^ο Φιλο^ο Μη[να] α[ξ]ιω^ο εγρ[η] / ε[κ] αυ[τ] + | + απον πατερμ[ο]γτε πρην[ο]αεκ,] παπα ηηογ[η]τιωη | εισ[αι] επανημοσιος λο[ος]ος ριτοο[τ]τηγτη πεν[η] | (10) εποεις ηκγρ[η]ς βασίλιος παπαρ[ρ] χειμικα[τα]βαλε ηητη ηλααγ ρημμερ[ε]σπαγ ηεζ^ο ητεπρο[τ] | [η]αταβολη ηρεκ[η]ς ι[ε] ησαοογ ηρολ[ο]κ, προσ | [τ]σ[ο]μ ηηη[ρ]η[ι]ερα ογ[γ] σ — [μ]χ[η] θ δ/ Πατερμου^ο μειζ^ο ν^ο ε | space | (15) ν^ο Φαμ^ο [

Frag. 3. επικαταβαλε] ηητη ηλααγ ρημμερ[ε]σπαγ ηεζα[ι] ητεπρο[τ] | καταβολη ηρεκ[η]ς ι[ε] ησαβτοογ ηρολ[ο]κ, | προσ τσ[ο]μ ηηη[ρ]η[ι]ερα ογ[γ] σ — Φαμ^ο β δ/ Πατερμου^ο ν^ο β | γ δ^ο αυ^ο ν^ο β | space | (20) + απον πατερμ[ο]γ πρην[ο]αεκ,] παπα ηηογ[η]τιωη | εισ[αι] επανημοσιος λο[ος]ος ριτοο[τ]τηγτη πεν[η] | εποεις ηκγρ[η]ς βασίλιος χειμικα[τα]βαλε | ηητη ηλααγ ρηκ[η]η ηταεγτερα καταβολη | ηρεκ[η]ς ι[ε] ησαογπαση ηρολ[ο]κ, προσ | (25) τσ[ο]μ

^a V. pp. 86, 87, above, and p. 91, note.

^b Except in the last declaration, where Horouogchis, the *λογογράφος* (v. Pap. 1401), appears responsible, though this too bears Patermoute's subscription (*στοιχείν*).

^c There were 3 *καταβολαί* in an earlier age; cf. J. Maspero's 6th cent. texts from Jkôw, *Bull. de l'Inst. franç.*

vi. 112.

^d I take this to be the designation of the present documents; but I can find no evidence in support of this. 'Ἡμέρα' in Br. Mus. Copt. Cat. no. 1073 seems to be 'daily wage'; in Rylands Copt. 158, l. 30, perhaps merely 'working day'.

ⲡⲏⲣⲓⲙⲉⲣⲁ ⲟⲩⲧⲓ ⲟ — | Ⲙⲉⲥⲟ γ δ/ Ⲡⲣⲟⲩⲟγⲥ ⲗⲟⲓⲟⲓⲣ̄ ⲟ.ⲧ.ⲥ ν^ο ⲥ | + ⲡⲁⲧⲉⲣⲙⲟⲩ^θ ⲥⲧⲟⲓϥ ⲃⲓ ⲉⲙⲟⲩ Ⲡⲓⲗⲟ^θ
 Ⲙⲓⲛⲁ αⲭⲓω^θ ⲉⲓⲣ/ ⲥ ⲁⲩⲧ + |

26. Not οὕτως after ⲗⲟⲓⲟⲓⲣ̄.

PAPYRUS 1571.

Or. 6230 (105). Two fragments, the larger 1 ft. x 2 $\frac{3}{4}$ in.

FROM a document addressing the pagarch and apparently similar to 1570. It regards the taxes paid on behalf of the (monastery of) Pharow, on the 25th Tybi and 4th Phamenoth. The writer and responsible official is Philotheos^a.

Frag. 1. + ⲁⲛⲟⲩ Ⲡⲓⲗⲟⲩⲉⲟⲥ

Frag. 2. ⲡⲓⲗⲗⲟⲩⲉⲧⲣ/ | ⲡⲟⲣⲟⲕⲣⲁⲧⲱⲣ [| ⲭⲏⲡⲓⲕⲁⲧⲁⲃⲁⲗⲓⲉ | ⲁⲛⲏⲟⲥⲓⲟⲩⲛ ⲡⲡⲧ | (5) ⲡⲓⲟⲩⲩ
 γⲓ/ αⲣ^θ [ν^ο | ⲡⲧⲓⲉⲓⲣⲉ (blank) | — [| ⲧ^ν ⲕⲉ δ/ Ⲡⲓⲗⲟ^θ ⲡⲣⲓ^ε | Ⲡⲁⲙ^θ δ δ/ ⲧ^{οⲩ} ⲁⲩⲧ | (10) γⲓ/ αⲣⲓ^θ ν^ο β ⲃⲓ/ |
 [| space | + ⲁⲛⲟⲩ Ⲡⲓⲗⲟⲩⲉⲟⲥ ⲡⲓ | ⲡⲉⲡⲁⲣⲟⲩⲩ ⲧⲓⲧⲓⲟⲓϥ | ⲓⲱⲥⲁⲛⲏⲛⲉ ⲡⲱⲛⲓ | (15) ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
 ⲙⲟⲓ [| blank

^a A man so named from this monastery in 1553, *recto*.

2. For ⲡⲁⲩⲟⲕⲣⲁⲧⲱⲣ. This should imply that the declaration here began with an oath.

8. ⲕⲉ inserted in different ink.

10. For α perhaps δ.

PAPYRUS 1572.

Or. 6216. 2 ft. 9 in. x 8 $\frac{1}{4}$ in. The full width is shown at ll. 11–13.

RECEIPT (ἐντάγιον), in negative phraseology (*cf.* 1565), the purport whereof may be gathered from the declaration of those—presumably 3 village officials—who sign their agreement to it (στοιχεῖν): ‘We, Theodosius and Gennadius^a and Shenoute, write unto the δημόσιος λόγος through you [Basil?], pagarch of Jkôw, saying, We declare (ὁμολογεῖν) that we have not paid (καταβάλλειν) as the 2nd ἐξάγιον^b of the δίμοιρον^c of the general taxes (δημόσιον) [beyond 120] solidi.’ One would expect the lists, of which the text consists, to give the respective contributions of the 3 μερίδες repeatedly named therein; doubtless the missing figures were in the right-hand portion of the MS., now lost. Moreover it is not clear why the Coptic declaration (l. 11) should come half-way through the ἐντάγιον. The 2nd Coptic portion (l. 34) is merely the repeated agreement of the above 3 signatories. The μερίδες are presumably administrative quarters of the town, named after churches or monasteries situated in them. *Cf.* 1555. The lists are in the hand of Theodosius, the first of the

^a Note the difference in spelling this name (assuming Gennadius and Genasius to be the same).

^b *V.* 1570 and p. 91, above, note.

^c *Cf.* 1380.

+ ἀνοκ θεοδασιος τεϊστοῖ^χ ἀπιεντασιον π[ρ]ος
 (35) + ἀνοκ ψινογτε τιστηχη επιεντασιον
 + ἀνοκ γεννασιος πρ^ε στηχ +

(long blank)

PAPYRUS 1573.—A. D. 710.

Or. 6208. 2 ft. 10 in. × 10³/₄ in.

A PETITIONARY declaration (παρακλητική ὁμολ.^a), or undertaking ἀσφάλεια (l. 31), addressed by 8 residents in Pagowne, whose names appear in the appended διασταλμος^b, to the δημόσιος λόγος, through the pagarch. It recalls a previously granted petition, regarding, son of Philotheus, 'our man,' i. e. our fellow-townsmen^c, and the local taxes (δημόσιον, ἀνδρισμός, δαπάνη), with the collection whereof he appears to have been concerned. Now that he has been appointed their 'headman', the writers make this fresh declaration and undertaking, the purport of which it is impossible to discern. They pledge their property for its fulfilment (l. 13). It is interesting to see reference here (ll. 5, 6) to the use of ostraca (lit. potsherds) in the machinery of tax collecting. It will be remembered that a large number of tax-receipts upon ostraca are extant, dating some 50 years later than the present texts^d. There likewise it is usually the 'headman' who collects (or gives the receipt for) the taxes. The scribe was the writer also of 1548.

πανμοσιος] λοτος ριτοοτηγητη [ιτοτη | πενλογερ^χ αγω ππασα^χ ππτιμε πτηκωγ
 απκε[ποικιον | χαιρε τηρομολοσει πεπειαν αππαλακαλει πτητη^α | πψε ππιαναρ/
 φιλο^ο πεπρωμε ταρεπετηνα ψωπε τι | (5) ετεβηλχε ηχη πεπανη^ο αππεναναρισε^ο
 απεκαπ[ανη | [. . .] ηβηλχε προς τερομπε ται οσαον η^α απετηνα ψ[ωπε ατετη] χι
 η[τ]ενκαταλ[λαση about 14 let.] | πογωτ αγω οη τηρομολοσει περω^ε ημε^ε | ριτων
 τηταα^α προγη επενη πεανη αππακαλει η[ετημεντχοεις | (10) ατετναα^α ηαν ηαπε
 ερεπεγπορος ραπαπορος | εγωρ^α ητετημεντχοεις απενη τηρομολοσια^ε | ερο^ε αγω επ-
 κηναγνεγε ηπετεπωηπε τηρ^α κεφαλ[αιω^ε | αππετημε απ ραριζαρο^α πογλο^ο πεπεχερον
 ψαντηειρε | [. . .] ενω^α ηηραν απνογτε ππακωκρ^ω αππογ^α | (15) τηροεις προς τσομ
 ητερομολοσια σογ^αηοτη τη[ρομολοσει + | + ἀνοκ ψισε^ε ππιαναριος ηηκτορ
 πριπασοογνε τιστοι^χ επιπαρακλητηκη] | ρομολοσια προς τεγ^εσομ + ἀνοκ θεωαωρος

^a Some ὁμολογίαι are called at once παρακλητική and ἐγγυητική (e.g. 1623).

^b That these are the petitioners should follow from their use of στοιχεῖν. But Mr. Bell objects that the terms of the διασταλμός point rather to persons called on to pay taxes or, more probably, to fulfil some service relating to their collection.

^c Rather than 'our servant'.

^d V. Crum, *Copt. Ostr.*, p. 36 of transl.

^e Perhaps read πενκαταλλαση.

^f This recalls a clause in Copt. Catal. no. 1079: 'Our

return includes every one above the required age; if we be found to have omitted any, τηταα^α προγη απενη we will place them (for custody) in our house.' But what its meaning is here I cannot say. The following uncatalogued fragm. is clearly from a parallel text: ηηκισο^ο γε πακελ[εγε | ηεσον ταταα^α ερογ^η |] ητγεπεανη ατ^η.

10. ερε-, etc.: 'The well-to-do (εὖπορος) instead of the needy (ἀπορος).' Meaning?

12. ερο^α: perhaps due to this writer's use of παρακλητικόν.

13. επεχερον = ἐνέχυρον.

πυππηακαρι[ος ιωρανης τιστοι^ς] | επιπα^{sic}ρα^{sic}πλητικη ρομο^{sic}λο^{sic}για προς τε^{sic}ς^{sic}ο^{sic}ι + αποκ
 τεω[ρ^{sic}ιος πυππηα^{sic}ιονη] | πρε^{sic}πα^{sic}ς^{sic}ο^{sic}γ^{sic}η^{sic} τιστοι^{sic}χ^{sic}η επιπα^{sic}λι^{sic}τικον ρομο^{sic}λο^{sic}για προς [τε^{sic}ς^{sic}ο^{sic}ι +]
 | (20) + αποκ απα κ^{sic}ι^{sic}ρε πυππηακαριος κω^{sic}ς^{sic}α πρε^{sic}πα^{sic}ς^{sic}ο^{sic}γ^{sic}η^{sic} τιστοι^{sic}χ^{sic}η πι^{sic}π^{sic}αρα^{sic}κλη^{sic}τικη
 ρομο^{sic}λο^{sic}για | προς τε^{sic}ς^{sic}ο^{sic}ι + αποκ ^{sic}υ^{sic}νη^{sic}ο^{sic}γ^{sic}η^{sic} πυ^{sic}νη^{sic}κο^{sic}λ^{sic}ο^{sic}ε πι^{sic}πα^{sic}ς^{sic}ο^{sic}γ^{sic}η^{sic} τισ^{sic}τ^{sic}υ^{sic}χ^{sic}η επιπα^{sic}λι^{sic}τ^{sic}ικον
 ρομο^{sic}λο^{sic}για προς τε^{sic}ς^{sic}ο^{sic}ι +] | φ αποκ ^{sic}θ^{sic}ε^{sic}ω^{sic}α^{sic}ρος πυππηακαριος φι^{sic}λο^{sic}θε^{sic}ος πρε^{sic}πα^{sic}-
 ς^{sic}ο^{sic}γ^{sic}η^{sic} τε^{sic}ς^{sic}ο^{sic}ι^{sic}χ^{sic}η | προς τε^{sic}ς^{sic}ο^{sic}ι αποκ ^{sic}θ^{sic}ε^{sic}ω^{sic}α^{sic}ρος πυππηακαριος ιω^{sic}ρα^{sic}νη^{sic}ς^{sic} η^{sic}τ^{sic}α^{sic}ς^{sic}α^{sic}ι^{sic}τ^{sic}η^{sic}
^{sic}μ^{sic}μ^{sic}ο^{sic}ι^{sic} α^{sic}ι^{sic}ς^{sic}α^{sic}ι | ρα^{sic}ρος ^{sic}χ^{sic}ε^{sic}μ^{sic}α^{sic}ς^{sic}η^{sic}ο^{sic}ι φ αποκ ^{sic}θ^{sic}ε^{sic}ω^{sic}α^{sic}ς^{sic} πυππηακαριος ^{sic}υ^{sic}νη^{sic}ο^{sic}γ^{sic}η^{sic} | (25) ρο^{sic}μ^{sic}ο^{sic}-
 λο^{sic}για προς τε^{sic}ς^{sic}ο^{sic}ι αποκ ^{sic}θ^{sic}ε^{sic}ω^{sic}α^{sic}ρος πυππηακαριος ιω^{sic}ρα^{sic}νη^{sic}ς^{sic} [η^{sic}τ^{sic}α^{sic}ς^{sic}α^{sic}ι^{sic}τ^{sic}η^{sic} ^{sic}μ^{sic}μ^{sic}ο^{sic}ι^{sic} α^{sic}ι^{sic}ς^{sic}α^{sic}ι] |
 ρα^{sic}ρος [+ αποκ παν^{sic}ε^{sic}ς^{sic}η^{sic}γ^{sic} πυπ^{sic}η^{sic}α^{sic}κα^{sic}ρ^{sic}η^{sic}] προς τε^{sic}ς^{sic}ο^{sic}ι + αποκ απο^{sic}λλ^{sic}ω^{sic} π^{sic}η^{sic}ε^{sic} η^{sic}π^{sic}υ^{sic}ο^{sic}
 α^{sic}ς^{sic}χ^{sic}ο^{sic}ς^{sic} ε^{sic}ρ^{sic}ο^{sic}ι α^{sic}ι^{sic}ς^{sic}α^{sic}ι [+ αποκ ^{sic}ε^{sic}ς^{sic}η^{sic}ς^{sic} πυππηακαριος ^{sic}σ^{sic}α^{sic}μ^{sic}ε^{sic}ο^{sic}γ^{sic}η^{sic} τ^{sic}ιο ^{sic}μ^{sic}μ^{sic}η^{sic}τ^{sic}ρε^{sic} πι^{sic}π^{sic}α^{sic}ρα^{sic}-
 κ^{sic}ρι^{sic}τικη | + αποκ ανα^{sic}ρε^{sic}ας π^{sic}ρ^{sic}ε^{sic} α^{sic}γ^{sic}ω^{sic} ρ^{sic}η^{sic}ν^{sic}ο^{sic}γ^{sic}η^{sic} τ^{sic}ιο ^{sic}μ^{sic}μ^{sic}η^{sic}τ^{sic}ρε^{sic} πι^{sic}π^{sic}α^{sic}ρα^{sic}κρι^{sic}τικη | (30) αποκ
 φι^{sic}λο^{sic} πυππηακα^{sic}ρε^{sic} τ^{sic}ιο ^{sic}μ^{sic}μ^{sic}η^{sic}τ^{sic}ρε^{sic} επι^{sic}π^{sic}α^{sic}ρα^{sic}κρι^{sic}τικη ^{sic}ο^{sic}μ^{sic}ο^{sic}λο^{sic}για | + αποκ πα^{sic}ρ^{sic}ω^{sic}ι^{sic} πε^{sic}π^{sic}ρ^{sic}ε^{sic} τ^{sic}ιο
^{sic}μ^{sic}μ^{sic}η^{sic}τ^{sic}ρε^{sic} επι^{sic}α^{sic}ς^{sic}α^{sic}φ^{sic}α^{sic}λια προς τε^{sic}ς^{sic}ο^{sic}ι +]

+	διασταλῆ	οὐ ἰβ		
	δ/ Ψισε Βικτωρ	οὐ α	δ/ Θεοδωρου Ιωαννου	οὐ α
	δ/ Γεωργιος Διογη	οὐ α	δ/ Απα Κυρ[ο]ς Κοσμα	οὐ α
(35)	δ/ Σενου ^ο Κολλου ^ο	οὐ α	δ/ Θεοδωρε Φιλο ^ο	οὐ α
	δ/ Θεοδωσιον Σενου ^ο	οὐ α	δ/ Πανισνγη Μακ-/	οὐ α
+	δει ε ^μ ν ^ο Απολλω Φοιου	αξιω ^ο ε ^γ ρ ^ο /	+	+

19. παλιτικον: cf. παρακρητικον (παρακλητικόν), 1622.
 32. διασταλμός *δνομάτων*. ἰβ probable total, assuming
 a 3rd column lost on right (Bell). Why this document alone

is provided with such a list is not obvious. Those appended
 elsewhere (e.g. in 1494, 1549) are not called διασταλμός,
 nor are their names preceded thus by διά.

PAPYRUS 1574.—A. D. 711.

Or. 6213. Two fragments, the larger 2 ft. $7\frac{1}{4}$ in. × 1 ft. $2\frac{1}{2}$ in.

THE protocol shows 'Abd allah as governor; but l. 10 gives the 9th Indiction as date of writing, *i. e.* the third year after he had been replaced by Qurrah. Here then, as in 1542, we have evidence that papyrus prepared under one governor was occasionally used under another.

The text addresses the governor through Basil, the pagarch, and deals with the assessment or collection of taxes. Its authors are the generality (καταπρόσωπον) of the inhabitants of Jkôw, 'whether (εἴτε) those that are in Jkôw or (εἴτε) those [that are in Baby]lon^a.' Both parties unite in the confirmatory clauses (ll. 22 ff.) appended to the statement already set forth (σαφηνίξεν) in the declaration. The total of money paid, or to be paid^b, is 144 *solidi*, whereof 130 were due from Jkôw itself ([? with the men of the] ἐποίκια and the men of the Fields'), while of the remaining 14, 3 fell to the Five Fields, 11 to the Three Fields. The authors state (ll. 25 ff.) that they act as their own πρόσωπα, *i. e.* they are not represented by their officials.

^a οἱ ὄντες ἐν Βαβύλωνι in the Greek texts. V. p. 156 etc.

^b The use of ἐνάγειν in l. 23 points to the former.

PAPYRUS 1576.—A.D. 707.

Or. 6225 (2). $9 \times 7\frac{1}{2}$ in.

DECLARATION (ὁμολογεῖν) addressed by (*plur.*) through the pagarch, presumably to the governor. The writers profess their willingness and freedom from compulsion; they refer to past events regarding tax-collection (ὑποδέχων, δημόσιον), carried out in accordance with the καταγραφή.

Frag. 1. κηπιαι πορωτ χηωου κηπεποικιοκ | τηρομολοσει αποκ πετραρχ-
ποτραφη τηρωω | λη κηπηρωω κηπηπιε κη | λαλχ κηια ριαπακη ριαπακ
ρηπλανη | (5) ρηπερρ|αφη ρηπομωω^{sic} κη κηεπειαν ατετη | ρηποδεχε κηανωοσιον |
|ε προς τρωι κηκαταγραφη |

PAPYRUS 1577.

Or. 6230 (106). $4\frac{1}{4} \times 5$ in.

FROM a declaration (ὁμολογεῖν) addressed to the governor by Mena, son of The Greek docket^a shows that it related to the general taxes (δημόσιον) for the 7th Indiction (A. D. 708–709), for which purpose $35\frac{1}{2}\frac{1}{2}$ *solidi* had been required (ἀπαιτηθέντων) of the inhabitants of Jkōw. Presumably the name of Mena stood before those now visible in l. 7^b.

+εκ οκοματι του πατρος κ[αι | εν [μωναδι | + αποκ κηνα πηνηκ[αναριος | εισρα
κηκηκω λοτος [| (5) κηοοτη κηκωω⁸ κηκωει[ε | . . . ε κητηρομολοσει κ[ε

Verso (at bottom).

Θε[ροδοσι^ν Πουωνσ S Θεο[δο]σι^ν Αβρ πο επ . . . [|]ερ⁻ τ^ω ν^ο λεξ γ^α απα^ι τ^ω αν^θ κωμ Αφρο^δ τ^ε χ^ο
[| απο⁻ δημ^ζ ινδ^ο / S αλλ^ο στι^χ + |

^a Mr. Bell has revised my reading of this.^b The singular αποκ (l. 3) does not forbid this. There are other instances here of such ungrammatical usage.8.]ερ⁻: apparently not χάρ(ιν).
S πεδ^ι/possible (Bell).

PAPYRUS 1578.

Or. 6221 (2) + 6230 (56). Two fragments, the larger $4\frac{3}{4} \times 7\frac{3}{4}$ in. It is not certain that these belong together, but their general appearance is very similar. Their sequence too may be questioned.

FROM a document relating to taxation (δημόσιον, ἀνδρισμός) and to the selection of representatives^a ('lo, here are and, son of Mark; we have chosen them that they should go whatsoever God shall put into their minds and they determine ὁρίζων . . .').

^a Cf. 1554, recto 3, note.

Frag. 1. $\pi\rho\omicron\varsigma\ \tau\eta\varsigma\omicron\mu\ \kappa\epsilon\pi\iota\sigma\tau\epsilon\lambda\epsilon\alpha\ \mu\pi\alpha\kappa\epsilon\gamma\phi\iota\mu\omicron\varsigma\ |\ [\kappa\epsilon\gamma\mu\beta\omicron\gamma\lambda\omicron\varsigma\ \ ?\]\tau\alpha\rho\omicron\ \epsilon\iota\gamma\epsilon\ \tau\epsilon\mu\omicron\varsigma\omicron\mu\ \epsilon\iota\gamma\epsilon\ \alpha\mu\alpha\rho\iota\varsigma\omicron\mu\omicron\varsigma\ |\]\epsilon\tau\alpha\ \epsilon\iota\ \epsilon\beta\omicron\lambda\ \epsilon\rho\omicron\mu\ \gamma\alpha\lambda\alpha\alpha\gamma\ \mu\tau\epsilon\ \tau\epsilon\mu\epsilon\tau\epsilon\rho\omicron\ \chi\iota\mu\epsilon\omicron\gamma\kappa\omicron\gamma\iota$

Frag. 2. $\kappa\alpha\iota\]\phi\alpha\lambda\alpha\iota\omicron\mu\ \tau\eta\varsigma\omega\kappa\ \gamma\alpha\rho\omicron\gamma\ \alpha\gamma\omega\ \tau\epsilon\mu\iota\rho\epsilon\ \pi\epsilon\tau\rho\omicron\varsigma\ |\ (5)\]\ \mu\epsilon\omega\gamma\ \epsilon\beta\alpha\epsilon\iota\ \epsilon\beta\omicron\lambda\ \epsilon\rho\omicron\mu\ \alpha\gamma\omega\ \tau\eta\gamma\omicron\mu\omicron\lambda\omicron\sigma\epsilon\iota\ \chi\epsilon\epsilon\iota\varsigma\ |\]\alpha\varsigma\ \mu\pi\iota\mu\epsilon\ \mu\alpha\rho\kappa\omicron\varsigma\ \alpha\kappa\omicron\tau\omicron\mu\omicron\gamma\ \tau\alpha\rho\epsilon\gamma\phi\omega\kappa\ |\ \mu\pi\eta\omicron\gamma\tau\epsilon\ \mu\alpha\tau\alpha\alpha\varsigma\ \epsilon\tau\epsilon\gamma\mu\phi\gamma\chi\eta\ \varsigma\omicron\gamma\gamma\omicron\rho\iota\varsigma\ |$

3. '... sue us for anything of the kingdom, whether small [or great].' Perhaps this reference to 'kingdom' merely gives the undertaking its widest possible extension.

2. One might expect $\tau\alpha\rho\omicron\mu$.

4. $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\iota\omicron\mu$ perhaps in a sense such as suggested by Bell in 1372.

PAPYRUS 1579.—A. D. 706–707.

Or. 6225 (2, 6). Two fragments, together $3\frac{1}{2}$ in. \times 1 ft. $\frac{1}{2}$ in.

FROM a document recounting previous events, among them the choosing of Theodosius, 'who is called Pwónesh^a, 'native of these same Fields,' doubtless for the assessment or collection of taxes, and the according (by the pagarch presumably) of a request ($\mu\alpha\rho\acute{\alpha}\kappa\lambda\eta\sigma\iota\varsigma$). The use of $\acute{\epsilon}\xi\omega\tau\iota\kappa\acute{\omicron}\nu$ is obscure; perhaps 'take him (or it) abroad', or 'because of the $\acute{\epsilon}\xi\omega\tau\iota\kappa\acute{\omicron}\nu$ '^b.

$\]\mu\pi\alpha\iota\ \mu\epsilon\mu\iota\mu\tau\eta\varsigma\ \mu\eta\alpha^{\circ},\ \kappa\alpha\iota\ \epsilon\tau\psi\omega\omicron\mu\ |\ \epsilon\beta\omicron\lambda\ \mu\pi\omicron\varsigma\omicron\mu\ \mu\tau\alpha\mu\]\dots\]\mu\tau\epsilon\ \epsilon\mu\epsilon\gamma\omega\tau\iota\kappa\omicron\mu\ \gamma\mu\pi\tau\epsilon\tau\eta\ |\]\tau\eta\ \alpha\kappa\omicron\tau\omicron\mu\ \theta\epsilon\omicron\delta\omicron\varsigma\]\mu\omicron\varsigma\]\mu\epsilon\tau\omicron\gamma\mu\omicron\gamma\tau\epsilon\ \epsilon\rho\omicron\gamma\ \chi\epsilon\mu\omicron\gamma\omega\mu\eta\psi\ |\]\ \mu\pi\omega\mu\iota\kappa\iota\omicron\epsilon\ \mu\omicron\gamma\omega\tau\ \gamma\mu\pi\tau\r]\mu\pi\alpha\r]\mu\]\alpha\lambda\]\epsilon\iota\ \omicron\gamma\mu\ \mu\omicron\tau\iota\ \alpha\mu\epsilon\tau\eta\mu\alpha\ |\ (5)\]\tau\alpha\rho\omicron\mu\ \alpha\tau\epsilon\tau\eta\chi\iota\]\tau\eta\mu\alpha\r\alpha\kappa\lambda\eta\varsigma\ \epsilon\tau\omicron\mu\tau\eta\ \alpha\tau\epsilon\tau\eta\]$

^a What can the prefix $\mu\alpha$ - mean, before this name, in 1431, 20? For such double names cf. 1534, 1583.

^b Reading $\mu\tau\epsilon$.

2. Or $\mu\beta\omicron\lambda$. Read $\mu\pi\mu\omicron\varsigma\omicron\mu$ and perhaps $\]\mu\tau\epsilon$.

PAPYRUS 1580.

Or. 6226 (23). $3\frac{1}{2} \times 7\frac{3}{4}$ in.

FROM a document relating to tax-collection. Ll. 3, 4 suggest the beginning of a text, but the preceding phrases make this difficult. In l. 1 it is impossible to be even sure of the right word-division.

$\]\mu\epsilon\mu\alpha\ \mu\alpha\mu\alpha\iota\tau\epsilon\ \mu\epsilon\alpha\mu\omicron\varsigma\omicron\mu\ \alpha\iota\omicron\iota\kappa\eta\varsigma\ \mu\tau\eta\]\ |\ \epsilon\]\mu\ \mu\pi\omicron\varsigma\ \tau\epsilon\gamma\gamma\mu\beta\omicron\gamma\phi\eta\ \mu\pi\omicron\gamma\mu\ \mu\epsilon\tau\omicron\gamma\mu\ \mu\alpha\varsigma\]\gamma\alpha\iota\ |\ \mu\alpha\]\mu\omicron\varsigma\omicron\mu\ \lambda\omicron\tau\omicron\varsigma\ \mu\tau\omicron\iota\ \mu\pi\chi\omicron\epsilon\iota\varsigma\ \mu\alpha\mu\epsilon\]\gamma\]\mu\phi\eta\]\mu\omega\varsigma\ |\]\ \kappa\epsilon\gamma\mu\beta\omicron\gamma\lambda\omicron\varsigma\ \gamma\iota\tau\omicron\omicron\tau\tau\eta\]\gamma\tau\eta\ |$

1. Perhaps $\epsilon\tau\]\mu\epsilon\mu\alpha\ \mu\alpha\mu\alpha\iota\tau\epsilon$ and $\alpha\mu\omicron\varsigma\omicron\mu\ (\mu\tau)\alpha\iota\omicron\iota\kappa\eta\varsigma$ 'tax of the diocese'.

PAPYRUS 1581.—A. D. 708 or 709.

Or. 6230 (107). Two fragments, the larger $2\frac{7}{8} \times 8\frac{1}{2}$ in.

THE opening phrase of a document, addressed to the governor 'Abd allah b. 'Abd al-Malik through the pagarch, Basil^a. Its author, Elias, son of Sieloole, a soldier, is met with in 1441.

If frag. 1, bearing a protocol and endorsement^b, really belongs to this document, we see that its subject related to ἀπαργυρισμός money and also apparently to the supply of tents^c. But the readings of the *verso* are but half intelligible.

Frag. 1. Protocol εν ονοματι του [| ελεημονος [| [الرحمن الرحيم] | ουκ εστιν θς ει μη ο[| μαμετ αποστολ[

Frag. 2. + αποκ ρηλιας πιατοι πσε πιμακαριος σιελοολ[ε | πανμοσιος] λοτος ητοι πιχοεις αβαελλα πσηαβαελλελεχ παν[εγφνηως πεγμφογλος ριτοστ]τηγτη πεπ² ηχοεις π[κγρ]ις βασιλε[ιος ρηπ]ογω[ω] πιπογτε

Verso, frag. 1.

σιελο]ολε (space) στρ-/ χαρ το^ν ν^ο ξδ μή απαργ^ν [] τοπί S απαργ^ν ον^ν ξα επικ-/ μωαγαρ- ζ δε[| ποιησε^ε τενο^δ γ γρ^a [

^a The only document showing these two names combined. ^b I had Mr. Bell's help in reading this. ^c Cf. 1433, 38.

PAPYRUS 1582.

Or. 6230 (108). $1\frac{3}{4} \times 6$ in.

THIS fragment mentions 'his (probably the governor's) honoured letters, (which say) that', and the 'ἀπαργυρισμός for (of, from) the ἐμβολή of this [?xth year^a]. Were it not that the hand is that of Theodore, one might take this for a private letter.

ρηνηεσεσαι ετταινη χηη[| απαρ]γυρισμος ρητεμβολη πιτιμ[ε]ρ |

^a Or 'of the aforesaid ἐμβολή' (πιτιμεινε), or 'of this first year' (πιτηρωτη).

PAPYRUS 1583.

Or. 6230 (109). $3\frac{1}{8} \times 4\frac{1}{4}$ in.

FROM a document relating to taxation (δημόσιον, δαπάνη) and referring to 'the κανών of this year'^a. One of the persons occurring (l. 1) seems to bear a second name, as in 1579.

ιος πετογμογτε εροε χ[ε |]α πιεανμοσιον λιπηε[α]παιη | πιη προς θε ενταπ-
σηρηχ[οος |]πκαλοη ιτερομπε [τα |

^a i. e. the general taxes. Cf. 1413, 1414.

PAPYRUS 1584.—A. D. 708.

Or. 6230 (15). $11\frac{3}{4} \times 8\frac{1}{2}$ in.

DECLARATION (ῥόμολ.) by Shenoute, son of Enoch^a, a πιστικός, addressed to the governor, 'Abd Allah and (not, as usual, through) the pagarch. He acknowledges, with elaborate assertions of his freedom from all compulsion, that certain money (?) has come to hand, in accordance with the instructions (ἐπίσταλμα) sent south by the governor, 'to the whole διοίκησις.' Details of the imposts (στίχος) in question were subjoined; but so little can be consecutively read, that the bearing of the phrases visible remains obscure. The sums of money respectively here and in 1591 in question forbid the connexion of the two texts. Both were written by Theodore.

[+ἐν ὀνοματί τοῦ πατρὸς καὶ τοῦ υἱοῦ] καὶ τοῦ ἁγίου πνεύματος τῆς ἁγίας
 ζωοποιοῦ | [καὶ ὁμοούσιου] ἐν μενοαὶ τριακός + ἐγὼ μὲν Μεχίρ υἱὸς ἐκτῆς + | [+ ἀνοκ
 ψενοῦτε πῦρε ππιακαρ, ἐπωχ πιστικός πρῶμπτιμε πτζκωοῦ | ρίτοο]ττηγτι πανευ-
 φνιμωε πχοεῖς ἀβδαλλα πψιρε | (5) [ναβδαλλελεχ πεγμφοῦλος ρ]ίτοοττηγτι πτοτι
 πεκαζο^ο πχοεῖς |] πασα^ρ ππτιμε πογωτ τκωοῦ μενιρεποικιον | ρομ]ολοσει ἀνοκ
 ψενοῦτε πετψηρπεραι τιογωψ | [τισαμνε πτετμεπτχοεῖς πτιρρομολοσ]εῖα ρηπαογωψ
 μενπαπθε με |] χωρις λααγ πβια ριανασκη ριανατι ρηπλαν | (10) [ρ]επ[ε]ραφη
 ρηπομμεον μεν χετιρρομολοσει χεεῖς |] τριμε^ς πογ^ωτ μενιρε[| [. . .] ἀγεί ετοοτ ραν-
 ἐπιστάλμα | [ιταπανευφνιμωε πεγ]μφοῦλος τιοογχοῦ ερνε εταιοικνεῖς τῆς |] ρεκτῆς
 ινα^ο πρὸς τσομ νεστιχος ετιναογονοῦ | (15) [ε]βολ σαπεντ κτερρομολοσεια

A fragment of a protocol, bearing the following endorsement, may possibly belong to this. Of the protocol itself hardly anything remains.

πισ]τικός/ & διαφορό στιχ^ωχ^ω γι/ χρ/ ν^ο ρο[| υβ[| +[

^a This man or a namesake occurs in 1591, and in 1493, 23, etc.

PAPYRUS 1585.

Or. 6230 (30). $2\frac{3}{4} \times 2\frac{1}{2}$ in.

THIS relates to the poll-tax (διάγραφον) and shows the title διαγραφάριος^a.

β]ητωρ παλατραφαρ | χε ιπο]ε οη πενταγμεν |] . αχθεματεζε |]να πεπατραφον
 ρηπκαρ |

^a Wessely, UKF., no. 31.

1. V. 1337, note.

PAPYRUS 1586.

Or. 6225 (1). 10 in. × 1 ft. $2\frac{1}{2}$ in.

DECLARATION (ῥόμολ.) by a single writer, relating to the 'rent (πάκτον) of the village'^a, doubtless Jkôw, since the assessment on its various quarters is given. The sums are

^a It is difficult to realize who should be the recipient of 'rent' from such a wide area as that here indicated. πάκτον seems not to admit of any other meaning.

in accordance, it would seem, with a *καταγραφή*. They are: as total, 250+38 *solidi*, less a $\frac{1}{2}$ *tremis*, whereof 150+15 as *πάκ.* for the village itself, and other 50+30, less a $\frac{1}{2}$ *tremis*, 'for the men of the village who are in the *καταγραφή* of the village; further, 20 (?) *solidi* for the Five Fields to the east and 15 for the Three Fields to the west, and *x sol.* as *πάκτων* for George (?), son of Ta . . .'

The writer, clearly a village official, seems to undertake the due payment (*καταβάλλειν*) of this sum, which he is ready to bring with him to head-quarters^b.

прос т]ѡмѣ нткатаграфи нтѣт[|]тсѣ наѣ етепѣиѣ шнт тѣоу маѣ шени рѡлон,
ноуѣ пара о[γ]паштр[иенси | нтеизе ше тѣоу мѣти нрѡлон, рѣпактон нпѣиѣ аγω
каѣтѣоу маѣ [н][рѡлон, пара оупаш трѣнени рѣнрѡмѣиѣ он етрѣткатаграфи
нпѣиѣ [аγω] | (5) [ѡ]γωт нрѡлон, етѣиѣ нкоѣ ннѣт аγω ка[ι]мѣти нрѡлон, етш[омѣте
нкоѣ нпѣмѣт аγω] | [ш]моуи нрѡл[он], епактон нѣ[ωрѣиѣ] пшнѣтѣ[. . . . ν° σ]πζςγ
ппѡсон п[| ката]βαλε нмо[γ] | рѣто[ι]мѡс тарѣнтѣ н[нѣти | ерн]т еѣ де ешѡншѡот т[а |
(10) асѣмѣ тѣрѡмѡлѡсѣѣ еѣ[ωрн | етѣмѣрѣте етрѣрѣрѣ тѣрѡсѣ[с

^b Reading *ερντ* 'northward'. The nearest parallel phrase is in 1496, 15, 16.

2. *c* is preceded by a tailed letter; *сѣиѣ* or *енѣ*?

тѣоу маѣ: why 'eighty', here and in the next line, is thus strangely expressed, I do not know. Cf. the similar

usage (50+44) in 1631 and *Aeg. Z.* xl, 131.

6. *шмоуи нрѡлон*, 'eight *sol.*', which would justify the total, 287 $\frac{1}{2}$ $\frac{1}{3}$, given in this line and agreeing with its statement in l. 2.

PAPYRUS 1587.

Or. 6230 (23). Two fragments, the largest 1 ft. 9 in. × 8 $\frac{1}{2}$ in. It is not certain that these fragments should be connected.

DECLARATION by way of arrangement (*διαλυτική ὁμολ.*) made by several persons and addressed to the governor. Money (4 *solidi*) is in question, and the writer gives an undertaking in regard to it; but nothing beyond the usual assurances as to stability and responsibility are visible. Babylon is named, but in what connexion it is impossible to say.

Frag. 1.]наκλ[нрономос] нт ннѡу ашѡот еѣде м[нѣ | кнѣγнѣγ]е нмоу рнпѣрѣт-
кон [|]нѣн[|

Frag. 2. (5)] мѣнѣтоу нрѡлон, н[| аниѡсѣс] лѡсѡс рѣтоотѣ нтѣтнѣ^{sic} нѣѡсѣс асѣмѣ
т[ѣрѡмѡлѡсѣѣ | епѣтоγх]еѣ ерѡс епкнѣγнѣγе ннѣти мѣтнѣγнѡс[тѣсѣс |]ѡ ннѡγтѣ пѣнѣ-
кратѡр нпѣ[ογх]ѣѣ | тнѣрѣγ] тѣрѡсѣс прос ѡе пѣнѣшнрѣсѣѣ [| (10) п]шнпѣмѣγ- п[κλγ-
тѣтнѣγ] етѣмѡмѡлѡсѣѣ | λѣаγ нкн[н]ѣсѣс шѡпѣ рѣрѣтнн есѣннѡу етѣ[|] + анок пшѡи
пшнпѣннѣ тѣтнѣγ]ѡи | а]γω тѣрѡмѡлѡсѣѣ ершѣнλѣаγ нкн[н]ѣсѣс [| епнѣγнннѣнѣнѡс рѣп-
ѣѡѣ + | (15) оннѡ]ѣрѣ тѣтнѣγ] ет[т]ѣλѣтѣкн рѣмѡлѡсѣѣ |] пшѣ нпѣмѣн[. . .]сѣтѡ^λ
етѣλнѣтнн рѣ[мѡлѡсѣѣ] | кн[н]ѣсѣс шѡпѣ р[ѣпѣγѡѣ +] |] + анок фѡѣмѡу пѣн[| мѣн-
мѡγсѣс пшнѣγѣннѣс тнѣтнѣγ]н ет[ѣλнѣтнн | (20) т]ннѣрѡмѡлѡсѣѣ жѣшѣнλѣаγ нкнѣсѣс[с

II. *κίνησις*: v. 1540.

π]ρετεγυ[ν]τε ηκοιε πεμ[η]ντ |]^{sic}ακε πεν² ηπασαρ² ηπιτιμ[ε] |]σπερμεοβολια ε. . [|]^{sic}αη]τ
 περτογ ησογο γυ σι αρ⁷ ι [| (5)] ⁸εγ⁹η⁸ πεμπτ[η]ς ι² αγ[ω] |]ειψα]ηπλانا ημεοτι τατι ογ[|
] ¹⁰σαντημεορτηγυη π[|]^{sic}αη]ητ²α]ο]ει[ε]ς] ¹¹εταρχει ¹²ετρησαρ[ε]ρ |] + αποκ απα ηγρος [|
 (10) ηπαια]καριος μεουσ[ε]ς ηταγ[α]ιτι |] ηελ² ηπρ⁶ αγω ηρη² πψε η[|] ¹³επιτηατ[η]ς
 ηπεταμ[η]νε | blank

6. πλانا thus in Br. Mus. nos. 461, 1038. Cf. Crum, *Ostr.* no. 77 n.

PAPYRUS 1590.

Or. 6230 (110). Three fragments, the largest $4\frac{1}{4} \times 4\frac{3}{4}$ in. The script is of an unusual, semi-literary type.

FROM a receipt for barley, etc. (or perhaps for their money value), destined for ('on account, λόγος, of'^a) the storehouses in Babylon. It is addressed to Qurrah through the pagarch, presumably by a *ὑποδέκτης*, since the grain is referred to as 'that which I have received (*ὑποδέχθαι*)'.

Frag. 1.] ¹ηενχοειε κορρα [|] αγω ηπασα[ρ]² [|]^{sic}ηπαη ηεγμεβογλο[ε] | επλο² παρω
 ηβαβγλ[ω]η

Frag. 2. (5) και ταρχηποιειχει [| περτογ ηεωτ ει ετο[ο]τ

Frag. 3.]ηκελεγε ετ[ρα] |]^{sic}ησοογ ηψε η[

^a V. 1370, 6. The word αρω = ἔρριον occurs in these texts only here:

3. For πανεύφημος.

PAPYRUS 1591.

Or. 6223 (6). 8 in. x 1 ft. $1\frac{1}{2}$ in.

END of a declaration (*ὁμολογία*, or simply *χάρτης*), by Shenoute, son of Enoch (cf. 1584), acknowledging the receipt of 20 full *solidi*, as the price (? *τιμή*) of materials ('beams') for certain buildings (*κτίσμα plur.*) in course of construction. The signatures of 3 witnesses follow, one being from Pagowne.

προς θε [η]ταισηρησεα[ι] αγ²ηνογι α[ι]ρομολοσει[+] |] + αποκ ηενογτε πψε ηενοχ
 τις[τοι]² ³ετιρω]ηωλωτια ηεαηχογωτ | ηρωλων² ^{sic}αει ετοοτ ⁴εγ²η²ηκ ? ⁵τι]^{sic}αη ηπαρε
 ησοι επλοτος | ηεκτισμα ⁶εγ²αηηε ⁷αησοογ [?] ρ[. . .]αγ ⁸ερογη | (5) προς ⁹τσοα
 ητιρομολοτια + [?] ^{sic}ηρηπα²σοογ²ηε ¹⁰τιο ηεηρε | ¹¹τιρομολοτια προς ¹²τεσσοα + αποκ
 θεοδασιος [η]η]α ¹³τιο ηεηρε ¹⁴επιχα²της | προς ¹⁵τεσσοα + ¹⁶φοιβα^{sic}αηηων [εγ²η] ¹⁷ααρτηρω +
 + δι ¹⁸εμου ¹⁹θεοδα²ρων [συν²⁰ συμβολεογρ/] + + +

3. For *coi* v. Brit. Mus. Cat. p. 228 n. and references. Doubtless the same word is in Rylands no. 338; my reference there to the town of Psoi is an error. Of the

preceding αρε (or ερε), I can make nothing. It can scarcely be the ερε of RKT. cxhv. 3.

PAPYRUS 1592.

Or. 6224 (20-24). Five fragments, the largest $10\frac{3}{4} \times 2$ in.

FROM a receipt for 55 (possibly 155) *solidi*, fully paid (*πληρουν*), perhaps as rent (*μισθωσις*) of a vineyard, since the delivery of *στάγμα*^a is referred to. The writer,, son of Severus, appears to be from Siût. The interest of the text lies in the names of the addressees, 'my lords, the archons, [master] Epimachus and master (*κύρις*) Basil, the sons of'^b; for one is tempted to see in these brothers the two pagarchs who successively held office at Jkôw. The simple titles here given them, implying no official rank, might either indicate that neither was, at the time, in office, or perhaps that a writer from without their official district contents himself with this less elaborate form of address.

Frag. 1. τοῦ πατρος καὶ τοῦ υἱοῦ καὶ τοῦ αἰοῦ πνεύματος τῆς

Frag. 2. πικρῶ] ἐπιμαχε μινικρῶ/ ἡ[α]εῖλε παχαιοὶ παρχων πεσινπαρ[| σεῦνρος
πριμ[πολ]ις ποῶτ εἰοοῦτ χεπεριαν πταπρочеλ[οε

Frag. 3.] . . ῥραι ἐνσχεως πταρ[ε | (5) τ]αῖοῦ μιντιοῦ προλον/ ἀγεί ετοοτ
εὔπληροῦ [

Frag. 4.]εμисо^ω/ ἀγω στατια μιν εἰαεντῶ πντι εἰ[

Frag. 5. εἰροστιμον ἐνατραп н[α]тномос ετβепетnewрх оῦн [| ерос зитниастаγрос
апаракалел нреннаελεуөерос аγερметре [

^a V. Br. Mus. no. 1041.

^b Perhaps a title follows here (l. 2), not a name.

PAPYRUS 1593.—A. D. 701 or 716.

Or. 6220 (10). Two fragments, the larger $8\frac{1}{2} \times 5\frac{1}{4}$ in.

UNDERTAKING (*ἀσφάλεια*) regarding payment by Wershenoufe^a, son of Antonius, of 24 *ἀράβαι* of cucumbers, due at the harvest^b of next year, the 1st Indiction. It is written on Mesore 19th of the 15th Indiction, and is therefore far distant in date from the body of these documents^c, from which the entirely private character of the text further differentiates it.

] τυχρεοστι πακ κα[θαρος] καὶ αποκροτος ηχοῦ/τατ[ε η]ερτοῦ ηψοῦε | татаау
знтхире ет[5]ннῶ прот, ннз/εῦωρх | оῦн πακ аснн тасфа[λ]ια πακ εἰστοῖ^х ерос
аγω | εῖωрк нпран нпнотε ппнтωкратωр μнпоруаи | (10) ннхисооуе етархи ехон |
етрадарез тароеис прос ое | нтаисзай соухноуи таромолоуи | граф[у] μ[ε]с ю пенде-

^a On this name *v.* 1495.

^b хире thus only in a Balaizah fragm. (Bodleian), тарентн паκ нннт пертоу псоуо еγсωшт зароу знтхире. Cf. хωωλε in Br. Mus. no. 1041, Rylands 206.

^c The present scribe, David, recurs often, *e.g.* in 1494 and 1499, both written in the 7th Indic. and in 1431, 13, written 2 or 3 years earlier. His hand, there and here,

is identical; there, here and elsewhere he is already a priest. He hardly helps therefore to date this text. This same Wershenoufe recurs in 1424, 6, which Mr. Bell assigns to 714; while Pkore is found in 1420, 68, which may belong to 706.

2. αποκροτος: cf. Rylands Cat. no. 191 n.

ρομολοϋσα πλος | τ]αιοϋ προλακοτι ει ατοοτ^{sic} πισοτινε μενεβιλι | + απο]κ μοϋσνε
 πϋνπιακαρ/ ιωαννης | προς] τεσσοι αγω τιο μεετρε ξεπιταιοϋ |] εϋψαατ ηλααϋ |
 (20) ρα]ροϋ ξειαςημοει + | αιαλϋ]τικη ρομολοϋσεια | πο]ϋη ει ετοτ^{sic} ρηιωστ |
 [δι μου Θεοδω]ρου συν^ρ συμβολαιοϋρ/ + + +

PAPYRUS 1596.

Or. 6217. 2 ft. 2½ in. × 5¼ in.

DECLARATION (ὁμολογία) whereby , son of Placidus, acknowledging to have received a loan (l. 6) of 4 *solidi* from , undertakes not to make any future claim on that account. So one must interpret ll. 7 ff., though such are scarcely the terms wherein charity would be acknowledged ('I besought^a , because of my neediness (ἀπορία), and ye did . . .'). Six witnesses sign, testifying (as in 1544, 1595) to the author's receipt of the money in question^b.

ραριωϋ ρεπιτραπωρ ει | ιπαϋωνε πεβοτ ιτιρ[οιπε | προσωπον απαραν[αλε |
 ιτθετααπορια ατετ[η | (5) ιποοϋ πεβοτοϋ ηρολο[η | ηεϋω ιτθεξεπτοοϋ [| ξενιешσμοοι
 εει εβ[ολ | ειξε αποκ ειξε πανληρονο[μοο | πανπροσωπον πετνατολεια [| (10) ηρολον/
 ιπροστιμων [| ρηια με εϋωρ[α | αςμενι τιρομολοϋσα [| μεπραν πινοϋτε παν[τοκρατωρ |
 εταμαρτε εχον ετρ[α | (15) αϋξιοϋ αιρομο[λοϋει + αποκ πϋνπιακαρ/ | πλανιτας
 πετшepεπείσαι τ[ιρομολο]πει ξεαπεϋτωοϋ ηρωρωκ, [| † αποκ πετροс πϋνπιακαρ[|
 αγω τιο μεετρε ξεαπιότοοϋ [| (20) + απολλω πελα^κ ιπρε πϋ[| λοϋσεια προς τεσσοι
 αγω τιο με[ιτρε | + αποκ αιοσκορος πϋνπιακα[ρ | ταιτνεис ιπτεσμενε μεοο [| + αποκ
 ιωαννης πϋε ιππιακ[αρ | (25) προς τεσσοι αγω τιο με[ιτρε | οϋερσηνοϋη † | μεηπα
 παιακ/ πρεπασο[οϋνε | αγω τιο μειτρε ξεαπεϋτ[οοϋ |
 + δι μου Θε[οδωρου

^a Instead of παρακαλῖν (l. 3) one might indeed read παράγειν.

^b It happens that the expected verb, ει ετοοτ η-, is lost

in each case (ll. 17 ff.); but the formula is frequent enough to be depended upon.

1. πωρ 'reach', in reference to time.

PAPYRUS 1597.

Or. 6225 (11). 8 × 7 in.

PERHAPS from a private document, such as a contract or will. The monastery of Apa Hermawô is mentioned^a.

λαα]ϋ ηραρπачи ρεπεριτραφ[η | ηι]ηαϋνεϋε ταρειϋοπε |]ηηπιηε ιητϋκωοϋ ρηηατα-
 σταс |]ξεπεικα λααϋ ηκιοϋε εϋοπε ηϋητε | (5) μεοαсти]ριον ετοϋααδ παпа ρερμεαϋω
 μεηπτο . |]ι κατa λααϋ [about 12 let.] | ει]αοс ε[ϋσο]ϋϋ тариπολλ[οϋιζε

^a Cf. 1413, 100, and Bell's Introduction, § 1.

3. I cannot illustrate this use of κατάστασις. Cairo 8046 is an undertaking wherein A guarantees that BC shall keep or observe their κατάστασις. The writer of a letter (Rev.

egypt. ix. 140) refers to 'the arrangements as to the δημόσια and the κατάστασις'.

6. Apparently not λααϋ πсμοот.

PAPYRUS 1598.

Or. 6230 (111). $8\frac{1}{2} \times 8$ in.

DECLARATION ($\delta\mu\lambda\omicron\gamma\epsilon\acute{\iota}\nu$) as to the receipt of 53 (?)^a *solidi*, with the usual undertaking not to sue ($\epsilon\nu\acute{\alpha}\gamma\epsilon\iota\nu$) for further claims. There is nothing to show that this is more than a private document, except the fact that its hand is that of the notary, Theodore.

τι]ρομολοει σε[απ | ει ετοοτι [π]θε κτανταγ μμοος σε[| ραπιρωε παι ψαενηε
ειδε ποτοι ει[δε | ειδε απον ειδε πησηρε ειδε κηκη[ηγ | (5) πω]ηπε η λααγ κρωμε
ρολος ει | κ]ατολμα εαπετε μνησακαιρ[ος ημε | ρ]αηπογ^h ετεναηε ταιογ σο[μετ |
ρο]μολοτια ψωπε ειc

^a Or one might read 50 + 20, σο[γωτ], as in 1586, etc.

2. τααγ: ? for ταγo.

PAPYRUS 1599.

Or. 6220 (7). 1 ft. 4 in. $\times 8\frac{1}{4}$ in.

FROM a declaration as to settlement ($\delta\iota\alpha\lambda\upsilon\tau\iota\kappa\eta\ \delta\mu\omicron\lambda$) by Jacob, son of John, and , son of Sarapion. Its purport is uncertain, but l. 11, with the word $\phi\alpha\mu\eta\lambda\iota\alpha$ and the phrase 'they (?) have not paid aught [besides . . .]', points perhaps to concern with the fines for fugitives. The first words preserved belong to the usual formula regarding responsibility and fine. They are followed by a $\gamma\nu\omega\sigma\iota\varsigma$ of names, opposite certain of which another hand has written sums of money. Below this are the agreement ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$) of the authors, in obscure terms, and the signatures of 4 witnesses.

+ γν^ω σ—ν^α γ Γεωργιον Μακαριο^ν S Μαρθας γαμ^τ αυ^τ S [νι^ο ?] [ν^ο α Βικτωρ Ωρονογ^χ S Κυρα γαμ^τ αυ^τ [ν^ο (sic) Μακαριω Απολλω S Τζαμουλ αδελφ^ο/(5) Τζαμουλ Ψεμνου^ο S Μαρια γαμ^τ αυ^τ [γυ/ ψυ^χ ια κ [

† απον ειδακ^ω πση πειωραηε μνηρη[| σαραπιον κητηρηεσαι τιετηχε ετια[αλγ-
τικη ρομολοτια προς θε[| ετηεη μμοος αγω τηρομολοει σεα[| (10) φα]μηνλια αγω
τηρομολοει κεπογ^{τι} λαγ [| κτανσηρηπμοος αποκ φελοθε παι, π[ψ | προσωπων ποος
εροι αεζαι ραρ[οογ | + αποκ ψ[σε πση[| ρομολοτια προς [| (15) τιο κηετρε ατιααλλ[γτικη
ρομολοτια | + αποκ πεσωψ πσηπμακαριος [σ]αμογ^λ πεπ^ρε [| ρομολοτια προς τεεεοει
+ αποκ φ[| τιο κηετρε ετιααλλ[ητικη | + αποκ πακογι πσημην[πα

(20) + δι εμου Θεοδωρου συν^ο συ[μβολεογρ/ + + +]

6. The last letter may be η . An unpublished Coptic ostrakon is dated υδ/ η , the stroke being, as here, brought through the tall limb of the η .

E.—MISCELLANEOUS DOCUMENTS.

PAPYRUS 1600.

Or. 6230 (89). 2 × 3 in.

THIS fragment is highly interesting. It shows that the duties of πιστικός could be undertaken by a woman. The feminine article, twice used on the *recto*, makes the interpretation of the words perfectly clear^a. The script is of unusual distinctness. This Maria is possibly the person acting also as letter-carrier in 1341. We may perhaps assume that she is a spinster: if married, the husband rather than the father is named. Above l. 1 is a blank margin. The use of παρά gives the appearance of a legal text; otherwise 'I write to our lord...' might indicate a letter.

ΑΝΟΡ ΜΑΡΙΔΑ ΤΠΙΣΤΙΚΟΣ ΤΥΠΠΕ[ΑΒΑΡ] | [ΑΠΟΛ]ΛΩΝ ΕΙΣΘΑΙ ΠΠΙΣΟΕΙ[Σ

Verso.] παρ- Μαρια πιστ[ικός.

^a One might of course read the first words]ΑΤ ΠΙΣΤΙΚΟΣ, scarcely be found to fit this; moreover the following ΤΥΠ- for ΠΠΙΣΤΙΚΟΣ (as in 1584). But a proper name could 'the daughter of' is conclusive.

PAPYRUS 1601.

Or. 6230 (90, 91). Two fragments, the larger 3 × 2³/₄ in.

THESE fragments do not claim to belong to the same MS. They are here given together since both appear to testify to the equation νομός = παγαρχία^a; for there is evidence—not all unequivocal indeed—to show that τοϣ = νομός^b. The place-name contained in both cannot but be identical: it is doubtless τκωσϣ Antaeopolis.

Frag. 1.]- ϣϣϣϣ ΠΔ[ϣϣϣϣ |] . . ϣΠΠΑΡ^ϣ ΠΤΚ[|

Frag. 2.] ϣΠΠΤΟϣ ΕΠΤΚ[

^a V. Bell in JHS. xxviii. 101 ff.: and here, General Introd., § 2.

^b The mutual relations of the terms τοϣ and νομός have yet to be adequately examined. From its original geographical meaning, τοϣ came to have an ecclesiastical use (= παροικία in *Can. Apost.*) and in this later sense is found more frequently than in the older (*cf.* Amélineau, *Géogr.*, p. xxiv). There is evidence still of the vaguer use, where τοϣ indicates a district

corresponding neither to the political nome nor (so far as our meagre sources show) to the ecclesiastical see; *e.g.* Busiris in the Sa'id (in a Balaizah fragm.), Pwaab (Br. Mus. no. 394), Primide (*ib.* 375, *cf.* Revillout, *Actes* 101 ΠΡΑΞΕΙΝ, ? Πυραμίδες). Rarely it = adjacent territory (Rylands *Cat.*, p. 171 n., *Triadon* 310 ترحم). Contrast between πόλις and τοϣ is frequent in legal texts (*e.g.* Revillout, *l.c.* 80, *Rev. égypt.* i. 102, *Aeg. Z.* xxix. 5).

PAPYRUS 1602.

Or. 6230 (26). $1\frac{1}{4} \times 5$ in.

THIS scrap is printed merely because it preserves a place-name,
 ΠΤΙΜΕ ΤΙΟΥΓΗΡΗΣΕ |

known from other sources^a.

^a V. N. de G. Davies, *Deir el-Gebrāwi* ii, pl. xxix, no. 3, l. 14, ΤΙΟΥΓΕΡΗΣΕ.

PAPYRUS 1603.

Or. 6230 (60). $2\frac{3}{4} \times 6$ in.

THE place-name in l. 1 is curious and interesting. It occurs also in the catalogue of episcopal sees^a and in a private letter, presumably from Shmûn^b. In the former it appears to be equated with the Sbeht (Apollinopolis Parva^c), some 8 miles N. of Jkôw. The name has presumably some relation to that of the neighbouring Tkôw (Kâu). The gender of ΚΑΖ may perhaps be explained as due to the ellipse of a feminine word. Cf. the parallel form ΤΚΑΖΩΜΗΝ^d. The amir presiding there (ἐπικείμενος) is mentioned.

ΕΠΙΟΥΝΕ ΣΗΤΚΑΖΚΩΟΥ ΣΗΤ | ΑΛΛΙΡΑ ΑΥΩ ΠΕΠΗΚΙΜΕΝΟΣ ΣΗΠΙΔΑ ΕΤΙΜΑΔΥ | Η. Π. ΧΕ.
 Ι[...] ΡΟΣ ΖΩΗ

^a Amélineau, *Géogr.* 573, where one may read سَهْت حَقْر. The MS. Curzon 148, p. ροη ρο., has مَخْفَر, Or. 1325, 258 b is unpointed.

^b Br. Mus. no. 1121.

^c V. Petrie's *Gizeh and Rifeh*, p. 39.

^d *Mus. Guimet* xvii. 132 (sic) = Zoega 76 and Revillout, *Actes* 90. Also perhaps ΚΑΖ chept, in a Balaizah fragment.

PAPYRUS 1604.

Or. 6230 (70). 3×6 in.

FROM a document addressed to the governor by inhabitants of the ἐποίκιον of Parob
 ΠΠΚΟΜΟΣ^a.

] ΦΡΟΙΔΑΛΕΩΝ ΑΠΚΟΜΕ[Α | Π]ΕΠΟΙΚΙΟΝ ΠΠΑΡΟΒ ΠΠΚΟΜΟΣ Π^{sic} | ΠΔ]ΗΜΟΣΙΟΣ ΛΟΤΟΣ ΗΤΟΙ
 ΠΠΧΟΕΙΣ ΠΑΠ[ΕΥΦΗΛΩΣ |]Ε[Π]Δ[ΟΞ]Τ [Π]Χ[Ο]Ε[Ι]Σ Π[Π]ΥΡΙΣ

^a V. 1419, 171. Not improbably the place Παροβ κω/, found repeatedly in a Balaizah fragment.

PAPYRUS 1605.

Or. 6225 (3). $2\frac{3}{4} \times 6\frac{3}{4}$ in.

FROM a declaration (ὁμολ.), worth printing only as showing the rare name Patêr, which may be a form of Αρα Τêr^a.

]ΤΕ ΑΠΠΑΤΗΡ ΤΗΣΤΟΙ[∞] ΕΠΙΣΤΟΜΟΛΟΓΙΑ | ΠΥΗ]ΡΕ Π[?] ΔΙΣΔΑ[Ι ΖΑΡΟΟΥ] Χ[Ε |

^a V. *Journ. Theol. Stud.* 1909, 461.

PAPYRUS 1606.

Or. 6230 (29). $4 \times 4\frac{3}{4}$ in.

FROM a document relating here to shipping, since the otherwise unknown word λογῆοιε occurs, which it is permissible to compare with the λουφοιω(ν) of 1336. The words here seem to relate to the building of these ships. Ahmed ibn Abû (sic) Ha is mentioned. Perhaps he too may be found in 1336, as Muḥammad b. Abi Ḥabîbah. Cf. 1515.

ⲓⲛⲉⲗⲟⲓⲕⲟⲓⲉ ⲉⲓⲕⲉⲓⲛⲉ | ⲓⲁⲣⲁⲛⲧ ⲛⲛⲛⲉⲓ ⲁⲛⲟ ⲉⲁⲓ | ⲉⲓⲕⲉⲓⲟⲓⲛⲧⲓ ⲧⲉⲛⲟⲓ ⲟⲓⲛ |

PAPYRUS 1607.

Or. 6230 (92). $2 \times 4\frac{1}{2}$ in.

A SMALL scrap, of interest only as giving an example of the rare and, so far, unexplained word ⲡⲗⲁⲓⲟⲓⲁ.

ⲓⲧⲟⲗ | ⲓⲛⲡⲗⲁⲓⲟⲓ ⲉⲟⲓⲟⲗⲟⲩⲉⲓ | ⲓ ⲉⲣⲡⲗⲁⲛ . ⲙⲉⲣ . . ⲛ ? |

^a V. Rylands Copt. no. 374, note. It is clearly a title of office or trade.

PAPYRUS 1608.—A. D. 708.

Or. 6230 (8). $5 \times 9\frac{1}{2}$ in.

THE beginning of a private document, addressed to Phoebammon, son of Onnophrius, by the brothers Moses and Pôpe, sons of John, whom we meet also in 1550. They make a statement (ὁμολογεῖν), but we cannot tell to what purpose. Nor is it possible to say whether the fragment belongs to 1550: the two might be from the opposite extremes of one papyrus, the appearance of which would not be the same throughout.

[+ⲉⲛ ⲟⲓⲛⲟⲙⲁⲧⲓ ⲧⲟⲓ ⲛⲁⲧⲣⲟⲥ ⲕⲁⲓ ⲧⲟⲓ ⲓⲟⲓⲕ ⲕⲁⲓ ⲧⲟⲓ ⲁⲧⲓⲟⲓ ⲛⲛⲉⲓⲕⲁⲧⲟⲥ ⲧⲛⲉ ⲁⲧⲓⲁⲥ | ⲉⲛ ⲙⲟⲛⲁⲁⲓ ⲧⲣⲓⲁⲁⲥ +ⲉⲓⲣ̅ ⲙ̅ ⲙⲉⲕⲓⲣ ⲓⲩ ⲓⲛⲃⲟ/ ⲉⲕⲧⲓⲥ [| [+ⲁⲛⲟ]ⲛ ⲙⲉⲱⲩⲛⲉ ⲙⲉⲛⲡⲱⲛⲉ ⲛⲉⲥⲛⲓⲛⲩ ⲛⲉⲓⲩⲣⲛⲓⲩ ⲛⲩⲉ ⲛⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲉⲁⲛⲓⲛⲉ |] ⲉⲛⲧⲓⲙⲉ ⲛⲧⲓⲕⲛⲱⲓ ⲉⲛⲉⲣⲁⲓ ⲛⲑⲟⲓⲧⲁⲙⲙⲉⲱⲛ ⲛⲩⲉ ⲛⲟⲓⲟⲛⲓⲁⲣ | (5) ⲭⲁⲓⲣⲓ ⲡⲓⲉⲧⲛⲓⲟⲙⲟⲗⲟⲩⲉⲓ | ⲓⲛⲉⲣⲟ . [|

Verso.] . ⲙⲟⲩⲥⲁⲓⲟⲩ (space) ⲥ ⲡⲱⲛⲓ ⲁⲩⲉⲗⲑ ⲁⲩⲩⲩ ⲛⲓⲟ ⲓⲱⲁⲛⲛⲟⲩ ⲭⲁⲣⲓ'.

PAPYRUS 1609.

Or. 6230 (6). 3×5 in.

FROM a document, the wording of which recalls certain phrases in 1540, 1589.

ⲓ ⲛⲣⲟⲥ ⲛⲉⲱⲟⲥ . . . ⲉⲧⲓ | ⲉⲓⲱⲟⲓ ⲉⲟⲓⲟⲥ ⲉⲃⲟⲗ [| -ⲉⲣⲓⲁⲑⲟⲛ ⲙⲉⲣⲱⲩ ⲛⲓⲙ ⲉⲓⲕⲓⲛⲉⲩ | ⲗⲁⲁⲩ ⲛⲓⲉⲛⲛⲓⲥ ⲡⲱⲛⲉ ⲉⲁⲛⲓⲱⲩⲱⲩ ⲛⲓ

4. ⲉⲛⲛⲓⲥ = κίνησις. Cf. 1540.

/ οὐσιπῶνε / οὐσοῦτε· οὐχα[
 / οὐκοῦτι πκαμμεν κοῦτι ψνρε / οὐερψονερεμε πη[
 (40) / οὐφασ ηροοῦτ οὐκοῦτι μερσινε[
 / οὐκοῦτι ησαρο εσηηρ πεττει
 πατ δε ρωϕηε πασκεῦη αποκ φοιβα^{sic}μεω[η ψνρε κυριακος]
 οὐπαλλιν ροοῦτ
 παηε ποι ρωοτ αποκ ακοῦστινα τψεερε η[τερημιας]
 (45) οὐψτην ερημε ποῶωψ

+ αποκ ιωρηνιης ψνπνπετρωνιος μεφοιβα^{sic}μεω[η ψνικηριακος μενακοῦστινα] | τψεερε
 ηερημιας τεερημε πεῦσταθιος πετψνρεσαι τηε[τοιχει ετιρομολογεσα προς τεεεωμε +] |
 αποκ φιλο^o ψνπμεακαριος μεηνα ιταῦπααραλλ[ει μεμοι αιεσαι ραρωου χεμεῦηποι +] |
 + αποκ αναρεας περ^c αῡω ρην^{sic}δοῦ ψνπ ηπατηρμεο[γτε τιο μεντρε ετιρομολογεσα] |
 (50) προς τεεεωμε + | + αποκ γεωργιος ψνπ ηα[ιονῡσιος τιο μεντρε ετιρομολογεσα] | προς
 τεεεωμε + + αποκ πεσωψ πεπερ^c τι[ο μεντρε ετιρομολογεσα προς τεεεωμε +] | + αποκ
 ψτσε ψνπ ηπμεακαριος ηντορ πρεπασοοῦηε [| + αποκ φιλο^o ψνπμεακαριος μεακαρε
 τιο μεντρε ετιρομολογεσα προς τεεεωμε +] |

(55) + δι εμου Θεοδωρου συν^o συμβολ[εογρ/ εγρ/ + + +]

44. It is impossible to say whether there was more in the lacuna than is here given.
 51. αιονῡσιος probable; cf. 1594, 24, 1573, 34, etc.

Verso of frag. 1.] . . . Ακουστιν^o θυγ^r Ιερεμⁱ γαμⁱ Ευστ^o S Φοιβ⁻ Κυριακ^o/ | χα]ρ^o οικονσκεβη
 ευρη^o εν^r οικο^v Σεηη απο Πακαν^ε εγρ^o Θ^ω/ κζⁱ | ι^δ/ η

'In the name of the Father etc. We, John, son of the late (μακ.) Petr[onius, and Augustina, daughter of Jeremias,] wife of Eustathius, natives of Pagowne, in the Fie[lds (πεδιάς *sing.*^a) of the village Jkôw, and Phoebammon, son of Cyriac]us, native of the nome of Psoi (Ptolemais), dwelling to-day [in, we write unto the] δημόσιος λόγος, namely (ἡτοι) our lord, the all-[famous (πανεύφημος) Qurrah, most eminent (ὑπερφύεστατος) governor (σύμβουλος), through] you, most glorious (ἐνδοξότατος) lord, master (κύρις) B[asil, by God's will *illustrius* and pagar]ch of this same village (κώμη) Jkôw, with [its farmsteads (ἐποίκιον) and its fields (πεδιάς). Greeting (χαίρε). We do de]clare (ὁμολογέιν) that, seeing (ἐπειδή) we possess certain this same [ἐποίκιον (?) ^b of] Pagowne

Frag. 2.] have^c plenty of chattels (σκενή) and she hath no child, her, Seuê, to (?) Pagowne, that you would bring her to Jkôw, or (ἢ) that she (?) hath no chattels (σκ.). And she was afraid and the men of Pagowne learnt that she had fled, and they went all of the chattels (σκ.) that were found were ours and the list (γνώσις) to you, when you had sent, seeking

Frag. 3.] she neither accepted (?) καταδέχεσθαι them^d, nor (οὐδέ) sent (?) a man request reached you, concerning the aforesaid woman, and you did, you and other

^a V. 1427, 12, note, 1614, note.

^b The visible traces do not recommend this reading.

^c Or '[she] hath'.

^d Or 'agreed thereunto', reading ηπατ. The verb is a rare one, but I see no alternative. Cf. the form ρηποαχε in 1576.

ⲛⲉⲛⲧⲣⲉ ⲙⲓ | ⲡⲓⲛⲟⲩⲉⲓ ⲡⲁⲛⲉ ⲛⲉⲕⲙⲉⲑⲟⲗⲟⲥ ⲉⲓ ⲁⲉ ⲡⲓ | (5) ⲭⲟⲟⲥ ⲭⲉⲁⲣⲥⲓⲛ ⲗⲁⲁⲅ ⲡⲁⲣⲁ ⲡⲓⲛⲧⲣⲉ
ⲭⲙⲓⲛⲓ ⲡⲣⲟⲗⲟⲛ, | ⲡⲣⲟⲗⲟⲛ, ⲡⲛⲟⲅⲉ ⲡⲣⲟⲥⲧⲙⲉⲱⲛ ⲁⲅⲱ ⲧⲉⲁⲓⲗⲁⲅⲓⲛⲓ ⲅⲟⲙⲟⲗⲟⲥⲓⲁ | ⲅⲡⲓⲃⲉ-
ⲃⲁⲓⲱⲥ ⲡⲓⲙⲓ [

Frag. 3. ⲓⲧ ⲉⲥⲥⲓ | ⲙⲓⲛⲓⲥⲁⲛⲁⲓ ⲧⲉⲅⲟⲡ ⲉⲡⲉⲣⲣⲙⲉⲁ ⲡⲡⲁⲓ | (10) ⲡⲁⲣⲁ ⲡⲓⲛⲧⲣⲉⲭⲙⲓⲛⲓ ⲡⲣⲟⲗⲟⲛ,
ⲡⲣⲟⲥ ⲑⲉ ⲡⲓⲧ | ⲙⲓⲛⲧⲣⲉ ⲙⲙⲟⲟⲅ ⲉⲡⲓⲱⲧⲟ ⲉⲃⲟⲗ ⲡⲡⲓⲟⲅⲧⲉ | ⲅⲱⲃ ⲁⲅⲱⲭⲡⲟⲅⲓ ⲁⲛⲅⲟⲙⲓⲟⲗⲟⲥⲉⲓ +

Verso of frag. 1. Ⲭⲁⲣⲧⲱⲛⲟ ⲓⲛ ⲉⲱⲣⲓⲑⲟ ⲡⲁⲣⲁ ⲙⲁⲣⲓⲁ | ⲅⲱⲛ ⲧⲟⲛ ⲙⲁⲕⲱⲛ / ⲙⲁⲣⲕⲟⲛ ⲅⲣⲱ ⲙⲁⲙⲟⲛ ⲕⲉⲛ | ⲓⲃⲱⲛⲟⲅⲓ +

5. Probably 'But if ever any one shall venture to say that anything hath been found besides (*παρά*) these 18 *solidi*, . . .

9. ⲅⲟⲡ should be ⲅⲡⲓ.

PAPYRUS 1612.—A.D. 709.

Or. 6230 (61). $3\frac{1}{2} \times 7\frac{3}{4}$ in.

FROM the opening of a declaration (*ὁμολ.*), dated in the 7th Indiction.

ⲕⲁⲓ ⲧⲟⲅ ⲅⲓⲟⲅ ⲕⲁⲓ ⲧⲟⲅ ⲁⲅⲓⲟⲅ ⲡⲛⲉⲅⲙⲉⲁⲧⲟⲥ ⲧⲙⲉ ⲁⲧⲓⲁⲥ ⲅⲱⲡⲓⲟⲓⲟⲅ | ⲟⲙⲟⲟⲅⲉⲓⲟⲅ ⲉⲛ
ⲙⲟⲛⲁⲃⲓ ⲧⲣⲓⲁⲃⲟⲥ + ⲉⲅⲣⲱ ⲙⲓ ⲙⲁⲙⲟⲛ ⲕⲉⲓ ⲓⲛⲃⲟⲛ / ⲉⲃⲃⲟⲙⲉⲥ + | ⲧⲓⲅⲟⲙⲟⲗⲟⲅⲓⲁⲧⲉⲓ ⲧⲙⲉⲙⲓⲛⲉ ⲙⲙⲟⲥ ⲁⲅⲱ
ⲧⲓⲅⲟⲛ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲁⲛⲙⲟⲥⲓⲁ^a | ⲭⲱⲣⲓⲥⲓ ⲗⲁⲁⲅ ⲡⲣⲱⲧⲉ ⲅⲓⲅⲉⲁ ⲅⲓⲃⲓⲁ ⲅⲓⲁⲛⲁⲥⲛⲓ ⲅⲓⲁⲡⲁⲧⲓ
ⲅⲓⲥⲅⲡⲁⲣⲡⲁⲧⲓ ⲅⲓⲡⲉⲣⲓⲧⲣⲁⲑⲓ ⲅⲓⲡⲟⲙⲙⲉⲟ ⲡⲓⲙⲓ

^a An unpublished fragment has ⲧⲓⲅⲟⲛ ⲙⲙⲟⲥ ⲉⲃⲟⲗ ⲅⲡⲟⲅⲱⲡⲣⲉ ⲉⲃⲟⲗ (or perhaps ⲅⲡⲟⲅⲱⲣⲁⲅ).

PAPYRUS 1613.

Or. 6225 (5). $6\frac{3}{4} \times 6\frac{1}{2}$ in.

FROM the beginning of a declaration (*ὁμολογεῖν*), addressed by Shenoute to the governor 'Abd allah b. 'Abd al-Malik, through the pagarch Epimachus, the predecessor of Basil.

+ ⲉⲛ ⲟⲡⲟⲙⲉⲁⲧⲓ ⲧⲟⲅ ⲡⲁⲧⲣⲟⲥ ⲕⲁⲓ ⲧⲟⲅ ⲅⲓⲉ | ⲕⲁⲓ ⲟⲙⲟⲟⲅⲉⲓⲟⲅ | + ⲁⲛⲟⲕ ⲭⲙⲉⲛⲟⲅⲧⲉ ⲡⲭⲉ
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ | ⲉⲓⲥⲣⲁⲓ ⲡⲡⲁⲛⲙⲟⲥⲓⲟⲥ ⲗⲓⲟⲥⲟⲥ | (5) ⲁⲃⲁⲉⲗⲁ . . . ⲁⲅⲱ | ⲡⲛⲅⲣⲱⲛ ⲉⲡⲓⲙⲁⲭⲟⲥ
ⲡⲓⲗⲗⲟⲛⲟⲅⲓ ⲁⲅⲱ ⲡⲁⲧⲁⲣⲁⲭⲱⲛ | ⲁⲅⲱ ⲙⲓⲛⲓⲕⲡⲉⲁⲓⲁⲥ ⲭⲁⲓⲣⲱⲛ ⲭⲉⲧⲓⲅⲟⲙⲓⲟⲗⲟⲥⲉⲓ

5. It does not seem possible to read ⲡⲭⲉ (ⲭⲙⲉⲣⲉ) ⲡⲁⲃⲁⲉⲗⲙⲉⲗⲉⲕ.

PAPYRUS 1614.—A.D. 708.

Or. 6230 (93). $4\frac{3}{4} \times 6\frac{1}{4}$ in.

FROM a document addressed by inhabitants of Pagowne, 'in the Fields (*πεδιάς*^a) of the village Jkōw', to the governor—the year of writing indicates 'Abd allah—through the

^a Here exceptionally in the singular. Pagowne, then, is a dependency or suburb of Jkōw, in geographical conditions similar to those of the Two Fields etc. Similarly in 1565.

pagarch, here called Apa Epimachus^b. L. 3 contained the name of the nome in which Jkōw was situated, but it is unfortunately lost.

π^ν ρε]κτις + | πυνπιακ]αριος πεσωϣ αηθεοαωσιος πυνπιακαρ[ιος | πρηπα-
σο]ογνε ρητπεαδас ηπτιμε ητσκωογ πτωϣ [ριτοοττ]ηγτι πεντοζο^α ηχοειс
πκγρ, απα επι]ααχος | (5) ητσκω]ογ αηηεσκοιε αηηεσепηησικ [

^b A strange addition to this name. No Saint Epimachus is on a level of popularity with those (Victor, Mena, Cyrus, Colluthus) whose names are frequently so closely combined with 'Apa' as to form but one, whereof the pagarch mentioned by Bell, JHS. xxviii. 101, is an instance. (For the martyr Ep.

v. Rossi, *Papiri*, i, v, 41, and *Synax.*, 14th Pachons.) Nor is there reason to suppose this pagarch to have been an ecclesiastic. We must have here an instance (very rare outside the *Acta Martyrum*) of the purely honorific employment of the title.

PAPYRUS 1615.

Or. 6224 (9). $1\frac{3}{4} \times 2\frac{3}{4}$ in.

FROM the beginning of a document, whereof the κοινότης of 'the men of the North' are the authors^a.

]ε ηεησογηοιε αη ησραι ρ . [| α]ηον τιοηκωηс ηιρε ηερμфηηт [

^a V. 1619.

PAPYRUS 1616.

Or. 6230 (94). 2×3 in.

FROM a document the authors of which are officials—one is ὑποδέκτης—of the ἐποίκιον of Pklantow^a, in Greek called Bounoi.

ηργ]πο^α αηηφιγ]ο^φ | ηερωα]ηεποηκικον ηκλαν[τοογ

^a V. 1553, *recto*, 31, 1586.

PAPYRUS 1617.

Or. 6230 (95). $3\frac{3}{4} \times 5\frac{1}{8}$ in.

FROM a document addressed to Kurrāh, the governor. Its only interest lies in the names of its authors.

εγσε]βιος αησирε η[| πη]ηππιακ, αηηα ηκασε [| шоо]η ρηηκωαη ηογωт жκω[ογ |
παη]εγфηηωс κορ]ρα

PAPYRUS 1625.

Or. 6230 (69). $4\frac{1}{2} \times 7$ in.

NAMES of 6 (or more) authors of a document, written in the month Phamenoth, year? They reside in the Two Fields.

[$\epsilon\gamma\rho$ μ $\Phi\alpha\mu$ ^o | $\pi\kappa\omicron\gamma\iota$ $\pi\psi\eta\gamma\epsilon\rho\epsilon\alpha\omega$ $\alpha\eta\omicron\gamma\epsilon\rho\psi\epsilon\eta$ [$\omicron\gamma\tau\epsilon$ |] $\alpha\eta\psi\epsilon\kappa\omicron\gamma\tau\epsilon$ $\alpha\eta\alpha\theta\alpha\alpha\sigma\iota\omicron\varsigma$
 $\pi\psi\eta\gamma\omicron\pi\kappa\omicron\gamma\iota$ |] $\alpha\eta\gamma\epsilon\rho\epsilon\alpha\omega$ $\alpha\eta\kappa\omicron\lambda\lambda\omicron\gamma$ ^o $\pi\psi$ [η | (5) $\pi\rho$]^e $\pi\rho\epsilon\iota\tau\epsilon\sigma\iota\tau\epsilon$ $\eta\kappa\omicron\epsilon$ η [

PAPYRUS 1626.

Or. 6230 (99). $4 \times 6\frac{1}{4}$ in.

FROM the witness list to a petitionary undertaking (*παρακλητική ὁμολ.*). It contains the name of Pnei, the author of 1521.

[$\mu\epsilon$ $\kappa\alpha\beta\rho\alpha\gamma\alpha\epsilon$ $\alpha\eta\gamma\epsilon\rho\epsilon\alpha\omega$ $\pi\psi\epsilon$ η [|] ω $\alpha\eta\pi\eta\epsilon\iota$ $\pi\psi\eta\tau\epsilon\omega\rho\tau\iota\omicron\varsigma$ $\pi\lambda\alpha\psi\alpha\pi\epsilon$ [|] $\omega\gamma\rho\alpha\pi\eta\eta\varsigma$
 $\pi\psi\kappa\alpha\beta\rho\alpha\gamma$ [$\alpha\epsilon$ | $\tau\iota$] $\pi\alpha\rho\alpha\kappa\lambda\eta\tau\iota\kappa\eta$ $\gamma\omicron\mu\omicron\lambda$ [$\omicron\tau\iota\alpha$

1. $\mu\epsilon$: apparently not $\psi\epsilon$.

PAPYRUS 1627.

Or. 6230 (100). $2\frac{1}{8} \times 4\frac{1}{2}$ in.

FROM a protest (*διαμαρτυρία*^a), showing only the names of witnesses.

$\pi\psi\epsilon$ $\eta\pi\mu\alpha\kappa\alpha\rho$] $\iota\omicron\varsigma$ $\alpha\eta\gamma\epsilon\rho\epsilon\alpha\varsigma$ $\tau\iota\omicron$ $\eta\eta\epsilon\tau\epsilon$ $\epsilon\phi\epsilon\gamma\alpha\mu\alpha$ [| $\mu\epsilon\alpha\kappa\alpha$] ρ $\kappa\alpha\lambda\alpha\pi\eta\varsigma$ $\tau\iota\omicron$ $\eta\eta\eta\tau\epsilon$
 $\epsilon\phi$! [|] $\alpha\pi\alpha$ κ $\tau\iota\omicron$ $\eta\eta\eta\tau\epsilon$ $\epsilon\tau\iota\tau\alpha\mu\alpha\rho$ [$\tau\gamma\gamma\iota\alpha$

^a Recurs in vol. ii of this Catal., p. 328, and in BGU. 669 *vo*. This word may suggest itself too in 1611; but there is nothing to prove connexion between the fragments.

PAPYRUS 1628.

Or. 6230 (101). $3 \times 5\frac{3}{4}$ in.

A FRAGMENT from the signatures to a document. Its importance lies in the statement of two witnesses that, though natives of Jkôw, they chance (*κατὰ εὐκαιρίαν*^a) now to be in Babylon, which implies that the document had been written at the capital and sent to Jkôw. Cf. 1594.

[$\tau\chi\eta\kappa\omega\gamma$ $\kappa\alpha\tau\alpha$ $\epsilon\gamma\kappa\alpha\iota\rho\iota\alpha$ $\epsilon\gamma\kappa\eta\beta\alpha\beta\gamma\lambda\omega\eta$ | $\pi\rho\omicron\varsigma$ $\tau\lambda\iota\tau\eta\varsigma\iota\varsigma$ $\eta\pi\epsilon\tau\epsilon\mu\eta\eta\epsilon$ $\alpha\mu\iota\omicron\varsigma$ + | $\tau\chi$] $\kappa\omega\gamma$
 $\kappa\alpha\tau\alpha$ $\epsilon\gamma\kappa\alpha\iota\rho\iota\alpha$ $\epsilon\gamma\kappa\eta\beta\alpha\beta\gamma\lambda\omega\eta$

^a Recurs in the *Apophthegmata*, Zoega 335.

PAPYRUS 1629.

Or. 6230 (102). $2\frac{1}{2} \times 3\frac{7}{8}$ in.

FROM a list of witnesses. It is given here on account of the unknown name Jani^a (or Jans) which occurs.

π[η]ε κ[α]ν[η] τ[ι]ο κ[α]ν[η]τρε + | κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α π[ρ]ο[ς] θ[ε] ε[σ]ς[η]ς κ[α]ν[η]ος +

^a An Apa Jjané κ[α]ν[η] seems to be the hero of a narrative in Paris 129¹⁶, 94 (kindly verified by M. H. Guérin).
1. Or κ[α]ν[η].

PAPYRUS 1630.

Or. 6226 (16). $4\frac{1}{2} \times 4\frac{3}{4}$ in.

FROM the witness-list to a declaration (ὁμολ.), worth printing only on account of its last word, which shows confusion of the letters σ and α.

κ[α]ν[η]λα[χ] / κ[α]ν[η]τρε τ[ι]ο κ[α]ν[η]τρε . . . [| κ[α]ν[η]τρε α[π]ε[ρ]ιζωο[λ]ογ[ι]α π[ρ]ο[ς] [|] π[ρ]ο[ς] θ[ε] κ[α]ν[η]τρε
κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α [|] ? [|] + α[π]οκ α[π]α κ[α]ν[η]τρε
τ[ι] [|] ε[π]ιζωο[λ]ογ[ι]α π[ρ]ο[ς] τ[ε]ς[σ]ο[κ]α

PAPYRUS 1631.—A. D. 710-711 (?).

Or. 6230 (43, 44, 45, 55). Six fragments, partly joining one another; together about $9\frac{3}{4}$ in. \times 2 ft. The MS. consisted of folded leaves and was in book form, in a papyrus cover, small pieces of which, and of the papyrus ribbon threading it, were extant before the fragments were placed under glass. The script is probably that of one hand throughout. The original lengths of the imperfect lines being uncertain, it is impossible to say how many letters are lacking in the lacunae.

A REGISTER of property of various kinds (vineyards, date-palms, implements and vessels of metal, clothing, corn and other edible provisions), drawn up perhaps by the *προεστῶς* Jacob (*recto*, l. 1) and put in charge of the *πάρα* Phoebammon, *προεστῶς* of the *τόπος* (col. 9, *verso*). Many of the terms used are interesting, but many too are obscure. The list is dated in the 9th Indiction. What the relation of the Greek lines^a (col. 2, ll. 1-4) is to the rest, it is difficult to say.

Recto (→).

Col. 1.

ο[ν] κ[α]ν[η]τρε τ[ι]ο κ[α]ν[η]τρε

κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α

κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α

κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α

κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α π[ρ]ο[ς] θ[ε] ε[σ]ς[η]ς κ[α]ν[η]ος

κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α π[ρ]ο[ς] θ[ε] ε[σ]ς[η]ς κ[α]ν[η]ος

κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α π[ρ]ο[ς] θ[ε] ε[σ]ς[η]ς κ[α]ν[η]ος

κ[α]ν[η]τρε ε[π]ιζωο[λ]ογ[ι]α π[ρ]ο[ς] θ[ε] ε[σ]ς[η]ς κ[α]ν[η]ος

^a I had Mr. Bell's help in reading these.

- (5) οὐκαπποenne π[] ταιοῦ ^{tace sic} μαβοϣετ α πτωμε
 шомнт нпоанро. [] ерϣεϣмплере сн[αϣ] ριοοϣ χι[...].ε
 οὐθεμαтири π[...]. οὔнос [π]λορτε ^{sic ρο} π[...]
 [οϣ]ноуι потеλοпλн? пхейтωн о[γ]. . маλнс нвен[ι]не
 [с]нте пкакоуи[. н]ромнт [...]. нромнт н[...].
 (10) [.]. нѳермерон нѳ[енпне]

Col. 2.

το^π Νεοκτ̄αμ^πλ̄ αρο^ν α χ^ω το^ν S χαη[.] λακον α οργ[φοινικ^δ/ ακαρ^π ιβ βογ^δ μαυρο^ν ατο^π Καμσομε

- (5) οὐϣни πтетраχωρον нтρεаконега еϣни [] οη̄ ενтерн.нѳ[

снау нρ[...].нхоутас[те ριχοутш[

1 line erased

снау на[.]οϣ нкаме οϣρηλ̄ мен[

οϣρμεн̄ м[ноγα]неис нσ[.]σоме οϣρμε[

- (10) οὐϣειλσεηλ̄ повелор[с еϣ]σολσ []

]. κη/. κδ []

] πομαρ^α αμ̄ []] . μικρο^ν α []

] οη̄ ενтерн.нѳ[]

] οϣσоме еϣα[...].н̄ еϣ[...].ωт

] сϣнте наре н[...]. могои снау

м[маεϣεαϣη [н]βнне еϣтн карпос ρηп-

πομαριον̄ мп̄σоме

]мте есσолен[. .].ϣсoren. ρле ραχων-

прнс нпσоме

]ηтапмаи[. .] мпоγανεис ненаиρ[.]

евоλ̄ мпоγεω нροοϣ^т

Verso (†).

Col. 3.

οϣσмаρс[

ментсаϣ[е [

мабтаϣте [

шомнт нше[

- (5) саϣ[η пер[тоб̄

шомте н[...].е пσнλ[

шом[т. .] онтерпосен

наисρ[...].м̄η. λ̄ норе нсоογβο

сω̄ нракеге

- (10) снау [н]ειτμα [н]папнρ[ос]

шмоγне нтнве ѳе еϣо нмос

маϣте[ι]ε пертоϣ есоγο мн. .

οϣσλ[οο]σε нт̄иρ[

мент н[

Col. 4.

] снау пертоϣ нхиρ

]с̄м̄οϣ̄ мнтсаϣ[η

]οсаϣ[ηе нн[

] шомте нмаρ[т [

] мнтшомте пер[тоϣ

] οϣρηле нпρε[н

] οϣтре нпоγρ[

]с̄ нмаρе норе н[

]мапсаде на[

]ασολте нт[

] . . нσλ[ο[σ

] . . ос еϣ[. [

5 (col. 1). таιοῦ: on this method of numeration v. 1586, note.

2 (col. 2). Mr. Bell would read ὄργον, referring to 1419, 1329, note, which suggests that the word indicates a tax on agricultural implements, parallel here to that on vine-land. But below, col. 5, l. 3, οργων looks like a vessel or measure.

3. For πομαρίον? (Bell).

9. σ[.]σоме: missing letter probably ι, ρ or λ. есσолен: one suspects есσолес.

ен. оле: possibly ελοоле.

8 (col. 3). The line ends thus. For final ο, perhaps ε.

9. Or нмаεε.

10. Instead of final [οс], perhaps nothing.

Col. 5.

] с҃нѣте посп[е] пвепешн҃у

] з҃ілан^ω, шомнт пор҃ѣн пхир

] з҃ин нертс҃у премоу

(5)] ѡѡк мнс҃нѣт[е] попе

] шмоуне пс҃алес нмахане

] снау пс҃[а]моуа пш[....]аде

] .ерис сооу еинѣт еминт т[....]зе

] катіе п[м]апс҃але

(10)] оуназе. .оп пш[....]е

] з҃ин[не . . .]нма

] оуи . [. . .]не҃т. ки

] оуо[

Col. 7.

шомнт нпоаир[и нма]кннн

оуноуі лакап[и пварω]т

оушоури

оутреѡла . [

(5) оуетаурос [

сооу поуωѡ

оуенѣ [

оулавннт нти[о]аѣ

(10) [.]еіе [и]лооу

] плооу нпаааон

оу[

оу[

Col. 9 (→).

о[.] неі. ω

снау поуѡѡ

оуноуі пвашоури

снау ннораз нш езраі

(5) оумахеи

оуеи

ѡіте нмаѡпе

оуѡрте [

оуѡте [

(10) оуѡло[

7 (col. 5). Perhaps]аѣ.

12, end. Apparently not тик.

7 (col. 6). Perhaps аскоуѡатл.

Col. 6.

оузеет нмакннн

оуноуѡу пв[а]рѡт нти ннз

оуноуѡу нт[и н]нз

с҃нѣте нпау [з]еет пварѡт

оукатин енез[. . .] пвннпе

ома/ каноѡ пѡеи[а]тири патрала[с]

оуаскоуѡатѡ[. . . т]ѡнаѡара

оуасон пш[е]

шмоуи пшат

оукемапакос

тиѡ нсооуіе

тиѡ нснѡн

оуноуі [. . . .]ар. а. л. н

оуа[.]ион

Col. 8.

[

оу[

оу[

с҃нѣте

оу[

оу[

сн[ау

ш[

[

[

Verso (†). еуѡалн҃у еппапа фѡиѡ-
аѡи проест нпѡп[ос

Three lines more, partly in steno-
graphic script and almost wholly
illegible.

4 (col. 7). Letter after а has a tail.
9. Perhaps nothing instead of [и].

PAPYRUS 1632.

Or. 6224 (30). 1 ft. $\frac{1}{2}$ in. \times 5 in. Fibres \rightarrow .

A LIST (*γνώσις*) showing expenses, it would seem, during a certain period. The Basil here in question is perhaps not the pagarch. Possibly he is the shipmaster of 1448, 2, 1433, 49 etc.

+ τετη^ω πνταβασίλε ψατ ~~μμο~~[~~ς~~] | πναγ εςενη ερητ ν^ο ς | φοιβα~~μμο~~ων πσαγον ν^ο ς | κολλο^γ πνο^τ πασιογτ ν^ο γ καμ[] | (5) πναγ πτακει ερηε ν^ο γ | ραπρωε πταζημια πωορη πσοη ριτοοτε ηψαβογρ ν^ο ε | ομ^ο/ οη ριτοοτε ηψαβογρ ν^ο κ | ομ^ο/ οη ριτοοτε ηβασίλε ~~μμο~~φοιβα~~μμο~~ων πσαγον ν^ο ιβ | πταιταας ηφοιβα~~μμο~~ων ν^ο α | (10) ριτοοτε πμηννα πεγ^α ν^ο ε | ερελεας φγλαζ λοτ~~α~~ εροι ν^ο γ | ριτοοτε ηβασίλε ν^ο ς | ριτοοτε η (washed out) ? | πνταγψατ (τ)αεριε ~~μμο~~ς ν^ο ιβ ς | (15) γι ν^ο πγ ς καμ ζ^υ γ

‘The list (*γνώσις*) of the (money) which Basil required:—At the time he was sailing north, 6 *solidi*.—Phoebammon, the servant^a, $\frac{1}{2}$ *sol.*—Colluthus, the notary, of Siût, $\frac{1}{3}$ *sol.* ? *καμία*.—At the time when thou camest south^b, 3 *sol.*—In the matter of my fine (*ζημία*), the 1st time, through Shabour^c, 5 *sol.*—Likewise (*ὁμοίως*) again, through Shabour, 20 *sol.*—Likewise (*ὁμ.*) again, through Basil and Phoebammon, the servants, 12 *sol.*—What I paid Phoebammon, 1 *sol.*—(Paid) through Mena, the *σύμμαχος*, 5 *sol.*— ? 3 *sol.*—(Paid) through Basil, 6 *sol.*—(Paid) through ? —What he required of my wife, 12 $\frac{1}{2}$ *sol.*—Total (*γίνεται*), 83 *sol.* and 50 (?) pairs of *καμία*.’

Verso. Remains of a letter (?), mostly illegible.

1. Presumably for ψατ.

11. Unintelligible. Is λεας a name? The word λοτ~~α~~ perhaps for λωτ.

^a *σαγον* only here in these texts. A purchased slave is its usual meaning (Revillout, *Actes* ~~δε~~, Krall in *Mith.* v. 30, Zoega 538); but often merely expresses humility (Br. Mus.

Cat. nos. 1134, 1180 etc.).

^b Does this imply that the account was addressed, or presented, to some one? Perhaps to Basil himself.

^c Cf. the name ηραβογλ RKT. lxi. Could they=Shâpûr سانور? (though this in Coptic elsewhere is *σαῶρ*, e.g. Zoega 22).

F.—LETTERS.

PAPYRUS 1633.

Or. 6222 (2). $4\frac{3}{4}$ \times 8 in.

THE script of this fragment is clearly Theodore's; perhaps it ought therefore to be classed rather with the official documents. It addresses the pagarch (*v.* the epithet *ἐνδοξότατος*) and relates to a former request for the granting of a pass (*σιγίλλιον*), allowing certain men

of Jkōw to go to 'the χώρα^a' The last two lines refer to the 'multitude of entreaties^b' (παράκλησις) that had been needed to obtain their desire, and to doubts or objections (μῆπον ἄρα) that had been raised.

ρωμ]τηκωογνε ἀπαρακαλεῖ πτεπνεαοζ[| πτε]τεπμιν σιελλιπ καγ σογῆων
ετεχωρα[|]τιοπс ан оγн ρομт прос πεος κτῆ[ε | μινκςα]προше оγн параклнсис
птапаа[γ | (5)]. ен[.] жемпог ара пт[

^a Perhaps for τεχωωρα, as in 1512.

^b Cf. πρωше παίκαιολογία in the Jême deeds, e.g. Aeg. Z. 1884, 154.

3. After оγн, here and in next line, probably another π- is to be read.

PAPYRUS 1634.

Or. 6221 (5). Two fragments, the larger $8\frac{1}{2} \times 9\frac{3}{4}$ in.

THIS and 1635 are the only letters showing the pagarch Basil's name as recipient. We may assume that this one was written from Babylon, since the writer speaks (l. 2) of having been south and expects (l. 13) that Basil will come north to him. Very likely he is the pagarch's agent resident in the capital^a. No consecutive sense can be made of the text. Its subject appears to be the inability of some one—probably Mark and George (ll. 8, 14, v. the Greek docket)—to pay the δημόσιον. The writer had received instructions (?) on the matter from the governor (l. 7); perhaps ll. 8, 9 report his words^b. After this: (l. 9) 'I shall be obliged (εὐχαριστέω^c) if you will write to me' (10) 'and a great man such as you useth not to promise and (then) to play false (πλανᾶν); especially (μάλιστα) [one that is] God-fearing. Neither do God and the king say [that it is right?] to pay two taxes for a single field; for (ἐπεὶ) it is inscribed in his name' (13) 'When you come north, I will show you the register (καταγραφῇ), so that you may find naught' 'While, as to Mark's affair, (I beg) your lordship to be so [good as to] (15) 'and he will be obliged (εὐχ.) to you. And see, [I have sent] the receipts (ἐντάγιον plur.^d) south and have written again unto you concerning the σύμμαχος^e, that you should send' L. 17 is obscure^f. (18) 'By these writings I greet (ἀσπάζω) your lordship.'

] τιαπαζε πτημνω[εис | π]μαγ птаεи ρнс πтнп[|]ε μαγεшту αμμοσιον [|]ερ есаѳ
ετιμο[| (5)]πμα πпп[|]εσογ λογпон оγαιнеон[|]сγμ]βολос пαι ραпгρоч пѳ! аγ[|]
жещайѳтоγ пмаγ ριχωογ епаε μαρнос епае теωρпос [|]екероγ соγῆпг пмаγ тетпсгаи
пαι женаас епаеγχαριста [(10) а]γω μαρεпос^{sic} прωμее πтетпμпне тп лотос тгпλани
μαриста [ρот]е ρпгг пппоγте агω μαρεппоγте мппррω ποос [|]εт снаγ пμμμοσιон
егеиωде ппоγωт епп еγснз епсгпп [|]ершптетпн ρпг шайтсаμωпн еткатаггпфп
жппетпшп лааγ [|] агω птнсфоч пмаρнос ρооч тарететпμп^{sic}χοεис ерппет [(15)] ппωтппне
агω шачегγχαριста пптп агω еис пентагпон [|] ернс агω асггаи пптп пкесон птнс-

^a Perhaps the Apa Cosma of 1529 and 1542.

^b L. 8 (saying), 'I will take them away from both, whether Mark or George' (for the locution cf. Gen. xlviii. 17, Ex. xxxiii. 23). The 2nd *sing.* in l. 9, 'what wilt thou do?', makes it clear that Basil is not being addressed.

^c Used thus e.g. in Crum, *Ostr.*, nos. 152, 228, 365.

^d 'Instructions' seems the less likely meaning here for

ἐντάγιον. Cf. Bell in JHS. p. 117 and note 89.

^e V. Bell's note, p. 163. In RKT. ccxxxiii the σύμ. is likewise concerned with tax-collecting (v. l. 17 here).

^f Reading certain. πατ- cannot be privative; must be an error. εϋпт (енесит) might imply that something followed the text of the letter, but there is no evidence of this.

ⲡⲉⲩⲙⲁⲭ ⲧⲁⲣⲉⲧⲏⲧⲏⲡⲟⲩ ⲉ |]ⲫⲁⲓ ⲛⲁⲛⲙⲟⲥⲓⲟⲛ ⲛⲁⲧⲡⲉⲩⲙⲁⲭ ⲁⲩⲱ ⲙⲉⲣⲁⲛⲏⲭⲉ ⲧⲁⲩⲱ ⲉⲩⲛⲧ
ⲛⲁⲛⲙⲟⲥ |]ⲏⲥⲓⲥ + ⲉⲓⲧⲏⲛⲓⲥⲁⲓ ⲧⲁⲥⲡⲁⲩⲉ ⲛⲧⲉⲧⲏⲛⲏⲭⲟⲥⲓⲥ + +

Verso of fragment 1. ⲃⲁⲥⲓⲗⲉ (space) ⲛⲏⲗⲟⲩⲩⲧⲣ[/ ⲁⲩⲱ ⲛⲡⲁⲩⲁⲣⲭ. Below this, in a Greek hand, Γεωργίου S Μαρκ' /

19 (*verso*). It is clear, from the position of the words visible, that the writer's name stood (as usual) after them, further to the right.

PAPYRUS 1635.

Or. 6230 (112). $9 \times 5\frac{1}{2}$ in.

LETTER addressing the pagarch, Basil, and referring (l. 2) to a recent meeting with him^a. L. 3, with its imperative 'Pray not with any one of . . .', probably repeats conversation with a third person. The 2nd *sing.* in l. 6 looks like a continuation of this, since the pagarch is probably addressed in the 2nd *plur.* (*v.* l. 2). If not^b, the writer would be himself of not inferior rank.

] ⲧⲏⲣⲟⲥⲕⲏⲛ[| ⲧⲏ ⲩⲏⲧⲁⲥⲓ ⲉⲃⲟⲗ ⲉⲓ . [|]ⲭⲏⲛⲡⲉⲣⲩⲗⲏⲗ ⲙⲉⲗⲁⲁⲩ ⲛ[|]ⲉⲣⲟⲩⲩ ⲛⲛⲉⲣⲙⲉⲧⲉⲩⲱⲣⲁ ⲛ[| (5)] ⲉⲡⲟⲩⲁ ⲛⲡ[ⲁ]ⲧⲟⲩⲛ[ⲁ]ⲛ ⲉⲃⲟⲗ [| ⲉⲗⲉⲩ]ⲑⲉⲣⲟⲥ ⲩⲏⲧⲁⲩⲩⲧⲟⲩ ⲉⲓⲛ[ⲁ]ⲩⲟⲩ ⲙⲙⲟⲕ [|]
ⲛⲡⲁⲩⲁⲣⲭⲟⲥ ⲁⲩⲱ ⲉⲙⲡⲟⲩⲱⲩ ⲛⲡⲏⲟ[ⲩ]ⲧⲉ | ⲉⲙⲡⲱⲩⲥⲓⲥ + ⲉⲩⲣⲁⲫ/ ⲙⲓⲙⲓ ⲡⲁⲟⲫ// ⲕⲃ ⲁⲣ. // [| blank

Verso (at top). ⲃⲁⲥⲓⲗⲉ (space) ⲛⲁⲩⲁⲣⲭⲟⲥ

^a Reading ⲉⲓⲧⲟⲟⲧⲏⲧⲏ in l. 2.

^b Taking -ⲧⲏ in l. 2 to be a 1st *plur.* (ⲉⲓⲧⲟⲟⲧⲏ, ⲉⲓⲧⲟⲟⲧⲏ or the like).

8. The last letters are obscure. The papyrus breaks off

after the *p*; but above that, something remains which is just possibly *χ*. If so, we might read *ⲁⲣ*^χ//; cf. vol. i of this Catal., p. 198, note.

PAPYRUS 1636.

Or. 6230 (17). Two fragments, the larger $7\frac{1}{2} \times 3\frac{1}{2}$ in. The amount lost between them cannot be estimated.

LETTER by the hand of 1634 etc. and doubtless addressed likewise to the pagarch ('your lordship'). The subject is again taxation. Here too the writer narrates a conversation with some one of whom he had made a request and who had bidden him (l. 2) depart till the . . . day [of the month *ⲁ*] and make arrangements (*ⲧⲱⲩ*) for the man whose finances are under discussion. The writer then (l. 4) requests the pagarch to send and speaks of not leaving (? omitting) any of the *ⲃⲏⲙⲟⲥⲓⲟⲛ*. In l. 7 the *ⲉⲡⲟⲓⲕⲓⲟⲛ* of Apa Pinoute (Pinoution) is perhaps referred to. The final salutation is the same as that in 1634.

ⲣⲱⲙⲉ ⲛⲟⲓ ⲁⲡⲁⲣⲁⲕⲁⲗⲓ [|]ⲛⲁⲓ ⲭⲉⲃⲟⲕ ⲛⲁⲕ ⲩⲁⲥⲟ[ⲩ | ⲡⲣⲱⲙⲉ ⲛⲁⲕ . [?] ⲉⲃⲟⲗⲛ,
ⲧⲏⲧⲱⲩ ⲡⲣⲱⲙⲉ ⲛ[| ⲉⲓⲛⲟⲩⲩ ⲛⲏ[?] ⲙⲁⲣⲉⲧⲉⲧⲏⲛⲏⲭⲟⲥⲓⲥ ⲧⲏ[ⲟⲩ | (5) ⲉⲟⲩ ⲛⲁⲣⲣⲏⲧⲏ
?] ⲧⲁⲕⲱ ⲗⲁⲁⲩ ⲉⲛⲁⲛⲙⲟⲥⲓⲟⲛ | ⲛⲁⲛⲙⲟⲥⲓⲟⲛ ? ⲧⲉⲧⲏⲛⲏⲭⲟⲥⲓⲥ ⲧⲏⲟⲩⲩ[| ⲭⲉⲛⲏⲙⲉ
ⲭ[?] ⲉⲓⲛⲟⲩⲩⲧⲉ [| ⲛⲡⲁⲙⲉⲣⲟⲛ [?] ⲉⲓⲧⲏⲛⲓⲥⲁⲓ ⲧⲁⲥⲡⲁⲩⲉ

Verso: traces of an illegible address.

PAPYRUS 1637.

Or. 6230 (113). $4\frac{1}{2} \times 7$ in.

LETTER, which should be between equals; for, except at the end of l. 2, 'the 2nd *sing.* is used throughout. But the hand is that of 1634 etc., and a document is referred to in l. 2, to be taken charge of by 'the money-changer, when he goes south^a'; so that we should perhaps regard the phrases in the 2nd *sing.* as quotations and the letter as addressed, like 1634, to the pagarch. It relates to a *solidus*-worth of oil, which the writer seems to have been commissioned to buy.

ⲓⲕ ⲡⲉϥ ⲧⲁⲧⲁϥ ⲛⲭⲁⲣⲛⲥⲓⲙ . . ⲉⲣⲓ | ⲓⲧⲁϥⲭⲁ ⲫⲁⲧⲓⲧⲉ ⲧⲁⲧⲁⲥ ⲛⲡⲭⲣⲛⲥⲟⲛⲟⲥ ⲉϥⲛⲟϥ
ⲉⲣⲛⲥ ⲁϥⲱ ⲁⲧⲛⲉϥⲣⲁⲓ | ⲓⲭⲉⲣⲛⲛⲁ ⲧⲛⲭⲓⲧⲉ ⲛⲁⲓ ⲛⲥⲓⲟϥⲧ ⲟϥⲱⲱⲃ ⲛⲁⲓ ⲧⲁϥⲣⲁⲓ ⲧⲁⲭⲓⲧⲉ ⲛ | ⲧⲓⲛⲧⲛⲟϥ
ⲛⲁⲓ ⲭⲉϥⲟⲛ ⲉⲛⲟϥⲱⲱ ⲫⲟⲗⲟⲛ, ⲛⲛⲓⲛⲉ ⲧⲁⲭⲓⲧⲉ ⲛⲁⲕ ⲗⲟⲛⲛⲟⲛ ⲉ | (5) ⲛⲁⲛⲟϥⲉ ⲙⲛ [about 17 letters]
ⲉⲛⲟⲥ ⲛⲁⲁⲃ | ⲟϥⲱⲱ ⲫⲟⲗⲟⲛ, ⲛⲛⲓⲛⲉ ⲧⲁⲭⲓⲧⲉ ⲛⲁⲕ ⲧⲟϥⲧ ⲉϥⲧⲓⲛ ⲭⲉ | ⲟϥⲭⲁⲓ ⲉⲧⲛⲁⲛⲟϥⲉⲣⲓ ⲉ . ⲙ
ϥⲟϥⲛ ⲉⲛ . | ⲟϥⲭⲉ ⲛⲁⲕ ⲉⲓ] ⲛⲡⲉⲧⲛ

^a Though ⲛⲛⲟϥ should be 'come', rather than 'go'.
But this usage is not invariable.

1. ⲭⲁⲣⲛⲥⲓⲙ: ? *χαρισμός*.

2. *ἀσφαλία*—*χρυσώτης*, occurs in RKT. lvi. Krall compares

χρυσών, monetarius. Bell refers me to Gelzer's *Stud. z. byz. Verwalt. Aegypt.*, p. 61.

3. ⲥⲓⲟϥⲧ: scarcely for *Sûṭ*, here (1592, 1647) spelt ⲥⲓⲟϥⲧ as usual. ⲥⲓⲙⲧ could be read.

PAPYRUS 1638.

Or. 6230 (114). $8\frac{3}{4} \times 4\frac{1}{2}$ in.

THIS letter, written by Wenofre (Onnofrius) to Apa Cosma, addressed as an equal, is clearly sent either from further south than Jkôw (ll. 1, 2 'so soon as [I had left] thee, I came south and I found...') or was destined for the north (? Babylon). Apa Cosma one might suppose to be the agent mentioned in 1529 and 1634, note. The matter of the letter is taxation (ll. 6, 15), and the recipient is apparently begged to reduce, or to cause to be reduced, the writer's burden (ll. 16, 17).

+ ^{εὐσεβ}ⲧⲉⲣⲉⲛⲙⲉⲧⲥⲟⲛ ⲉⲓⲙⲉ ⲭⲓⲛ | ⲉⲓⲧⲟⲟⲧⲛ ⲁⲓⲉⲓ ⲁⲣⲛⲥ ⲁⲓⲛⲧⲥ ⲉ | ⲙⲛⲧⲁⲱⲉⲣⲉ ⲛⲧⲃⲛⲉⲓ | ⲛⲉⲣⲟⲙⲉ
ⲉⲓⲟⲟⲃ ⲗⲉⲛⲟⲛ ⲛ | (5) ⲉⲓⲟⲟⲃ ⲛⲥⲁⲁⲣⲟⲛ ⲡⲣⲁⲓ ⲛⲧⲁⲱⲉⲣⲉ | ⲁⲓⲃⲟⲕ ⲁⲧⲛⲁⲧⲁⲣⲁⲫⲛ | ⲗⲟⲛ ⲙⲛⲡⲁⲧ-
ⲛⲁⲉⲙ | ⲉⲛϥ . . ⲥⲓⲛⲧⲉ ⲉϥⲉⲛⲛⲥ | ⲁϥⲱ ⲛⲡⲉⲣⲛⲁⲁϥ ⲁⲧⲓⲣⲟⲙ | (10) ⲛⲙⲙⲁϥ ⲉⲓⲧⲓⲛⲛⲥⲣⲁⲓ | ⲛⲧⲉⲧⲛ-
ⲙⲉⲧⲥⲟⲛ ⲁ | ⲱⲛⲉ ⲁⲧⲉⲧⲛⲙⲉⲧⲥⲟⲛ | ⲁϥⲱ ⲁⲣⲓ ⲧⲙⲉⲧⲥⲟⲛ ⲛ | ⲣⲟ ⲗⲁⲁϥ ⲉⲣⲟⲓ ⲁϥⲱ ⲛⲡⲣ |
(15) ⲛⲣⲟⲗⲟⲛ ⲛⲧⲙⲉⲟⲥⲉⲛ ⲉ | ⲱⲛ ⲭⲉⲛⲛⲁⲉϥⲛⲟϥⲉⲣⲓⲥ | ⲛⲟϥⲓ ⲛⲙⲟⲛ ⲙⲛⲧⲁⲓⲗⲁⲁϥ | ⲉⲓⲧⲓⲛⲛⲥⲣⲁⲓ
ⲧⲁⲥⲡⲁⲥ | | blank

Verso. ⲛⲥⲟⲛ (space) ⲁⲛⲁ ⲛⲟⲥⲙⲁ ⲉⲓⲧⲓⲛⲟϥⲉⲛⲟϥⲣⲉ

7. ⲧⲛⲁⲉⲙ: possibly a place-name, such as that in 1603.

PAPYRUS 1639.

Or. 6207. $8\frac{1}{4}$ in. x 1 ft. 2 in.

LETTER from Severus to Shenoute, a priest and perhaps agent (*ἀντιγεώχος*), possibly he who occurs in 1419, 555 etc. Assuming that the recipient was at Jkôw, the letter must have been sent from further south, as the writer speaks of coming north forthwith.

+ [αι]χι [η]ενεραϊ ενεραϊ και χειρογυτι zacharias πνε η . . . γλ̄ και λοιπον̄ αιμογῡ
 πρωγ̄ αιση[τε] | χειρ̄αιφ̄ροη̄ απ̄ε̄ τας̄ραῑ τατααγ̄ καῑ ψανταεῑ ρ̄ητ̄ ρ̄ηπογ̄ωψ̄ η̄ηπογ̄τε
 ταχῑ τεβᾱ . ϑ̄ . γε̄ | (3) εκ̄ω̄τιετε̄ η̄ηπερ̄ο̄ τατααγ̄ καῑ (abovē αλλᾱ εις̄ ρ̄η̄ητε̄ αις̄ραῑ καῑ τεβ̄εῑ
 καῑ) αῑτη[η]ογ̄η̄ καῑ ταρεβᾱρερᾱτ̄ | ε̄τεκ̄η̄ηπογ̄ρη̄ᾱ ψανταεῑ ρ̄ητ̄ ρ̄ηπογ̄ωψ̄ επ̄ηπογ̄τε̄ τᾱτι
 πτω̄ψ̄ ερ̄ω̄η̄ η̄ηε̄ αγω̄ ε̄τ̄βε̄ | (5) πρωγ̄ η̄ηεκ̄η̄ρω̄η̄ε̄ η̄ηαν̄εραϊ̄ καῑ χεῑᾱγεῑ ερᾱτη̄ τογ̄σω̄
 ρ̄ᾱτερ̄ τεκ̄ειρ̄ απ̄ εκ̄ω̄ω̄ . π̄ . ε̄ . η̄τοη̄ [. π̄] | ρ̄ω̄η̄ αλλᾱ ρ̄ηπογ̄ωψ̄ επ̄ηπογ̄τε̄ εις̄ ρ̄η̄ητε̄ τ̄η̄η̄
 ε̄ρη̄τ̄ η̄ηεν̄εκᾱρᾱστε̄ ε̄βο̄λ̄ επ̄η̄εγ̄ρᾱη̄ | (7) τερογ̄ λοιπον̄ εῑη̄ε̄ [χ̄]ε̄κ̄ρογ̄ επ̄ερ̄η̄
 ρ̄ω̄η̄ε̄ π̄ω̄η̄π̄ε̄ ειρ̄ η̄ογ̄ρος̄ τεγ̄ταογ̄ο̄ ψ̄ᾱσε̄ τεβ̄ . . . | τᾱτογ̄ η̄ε̄π̄η̄η̄ε̄ επ̄ᾱτ̄ . . εκ̄η̄σω̄ψ̄
 ερ̄ογ̄η̄ ρ̄ᾱπαρ̄ο̄ ψ̄ᾱνερ̄ αλλᾱ εκ̄η̄ᾱσε̄ η̄ηη̄εν̄ρω̄η̄ε̄ κᾱ | (9) λω̄ς̄ σᾱπρω̄η̄ε̄ εῑ ρ̄ᾱτη̄ τ̄η̄η̄
 ρ̄οκ̄ ρ̄η̄η̄η̄εῑρᾱῑ +

Verso. + τᾱς̄ η̄η̄η̄πογ̄τε̄ πρ̄ε̄ (space) πᾱτ̄τε̄ρ̄η̄ . ! ρ̄η̄η̄η̄ε̄γ̄η̄ρος̄ +

'I have received thy letters wherein thou writest that Zacharias, son of, hath not been given (? delivered over) to thee. Now (*λοιπόν*) I have considered the matter and have found (?) that it is not expedient (*συμφέρον*) that I should write and give him to thee, ere I come north, so God will, and take (give? place?) his in the middle of his face, and give him to thee. (But see, I have written unto him that he should go to thee.) I have sent him to thee that (?) he may place himself at thy service (*ὑπουργία*) until I come north, so God will, and set all things in order. And as for the matter of the other men, whereof thou writest me that they have come before thee and are remaining with thee, that thou shouldst hear their cause, settlement of the matter. But, so God will, lo, I come north the day after to-morrow all their names. And (*λοιπόν*) have a care what thou doest. Suffer not a man of thine to be a fool (? *μῶρος*) and to talk and the village thou be able to look me in the face ever (again). But (*ἀλλά*) do thou (?) speak thy men fairly (*καλῶς*), after that (?) sufficient (of them) have come before thee. I greet thee by these letters.'

1. I cannot read πνε̄ η̄η̄ε̄ρᾱῑ.

αῑογ̄η̄ for αῑογ̄η̄.

3. εκ̄ω̄- for εκ̄η̄-. What the locution means is obscure owing to the lacuna in l. 2.

The bracketed words have been written upon the following: αλλᾱ εις̄ πε̄τρᾱ . ψ̄ε̄ . λογ̄λογ̄, possibly 'Petra, the son of Loulou'. The writer had apparently changed his mind and, instead of sending Petra, had instructed Zacharias himself to go.

5. τογ̄σω̄ for η̄πογ̄σω̄, a rare form of subjunctive in

Sa'idic; cf. Crum, *Ostr.* p. xxi.

ειρ̄ απ̄ for π̄ρᾱπ̄.

7. η̄ογ̄ρος̄: I know no other instance of *μῶρος* thus in Coptic, but I see no alternative reading.

8. σω̄ψ̄ for σω̄η̄τ̄.

9. σᾱ for ᾱη̄η̄ε̄ᾱ seems improbable and, even if substantiated, gives no clear sense.

10 (*verso*). Possibly read some distorted form of ᾱη̄η̄η̄ε̄γ̄η̄ρος̄; cf. that in 1529. Otherwise a place-name must follow πᾱ-.

ⲙⲡⲉⲕⲉⲛⲣ (above ⲡⲉⲕⲉⲛⲙⲉ ⲭⲉⲁⲃⲉⲓ ⲉⲣⲟⲛ) ⲁⲥⲧⲣⲟϥ[|]ⲡⲣⲱⲃ ⲡⲡⲁⲡⲁ ⲑⲉϥⲧⲟⲥⲉ ⲭⲉⲡⲉⲕⲉⲓ ⲉⲣ[|]ⲟϥ
ⲁϣⲱ ⲧⲉⲛϣⲏⲛ ⲉⲡⲟϥⲭⲁⲓ ⲡⲉⲕⲡⲏ ⲧⲏⲣϥ[| (10) ⲧⲁⲙⲉ^{sic} ⲡⲟϥⲭⲁⲓ ⲉⲧⲡⲁⲛⲟϥ | blank

Verso. + ⲡⲁⲙⲉⲣⲓⲑ ⲡⲭⲟⲉⲓⲥ ⲉⲧⲁⲛⲏϥ ⲟ ⲛⲁ[

8. ⲡⲉⲕⲉⲓ: ⲙⲡⲉⲕⲉⲓ.

11 end, ὁ καθωσιωμένος (*v.* Copt. Cat. no. 1211) or ὁ καυκαλλάριος. But this introduction of a Greek phrase into

the Coptic formula would be unusual. One is tempted to ignore the ⲟ and to read ⲛⲁⲧⲁ ⲥⲁⲟⲧ ⲡⲙⲙ.

PAPYRUS 1642.

Or. 6230 (116). 1 ft. 2 in. × 5½ in.

LETTER to a superior, perhaps monastic, from Phoebammon. In l. 17 Jkōw is mentioned, but whether as the writer's residence or not it is impossible to say. The orthography is so peculiar and all lines so incomplete that no consecutive sense can be made.

+ ⲱⲱⲣⲉⲡ ⲙⲉⲛ ⲣⲱϥ ⲡⲙⲉ ⲁⲛⲟⲕ ⲫⲓⲃⲁⲙⲱⲛ ⲡⲁ[| ⲛⲉϥⲣⲱⲛⲓⲙⲛⲛⲉ ⲁⲓⲣⲁⲩⲉ ⲡⲧⲁⲭⲓ ⲛⲉⲛ[ⲉⲣⲁⲓ |
ⲁⲛⲉⲓⲣⲁⲓ ⲛⲁⲓ ⲡⲧⲉⲡⲣⲱϥ ⲛⲟⲣⲱⲥⲟ[| ⲛⲁⲛ ⲁⲛⲭⲏⲧⲏ ⲡⲭⲱⲥ ⲣⲱϥ ⲛⲁⲩⲱ ⲡⲣⲉ [| (5) [...]ⲭⲉ[...]
ⲡⲟϥⲥⲱⲛ ⲉⲣⲏ[| ⲣⲉϥⲣⲓⲥⲓⲥ ⲡⲧⲁϥⲧⲁⲥ ⲁϣⲱ ⲉⲛⲉⲓⲣⲁⲓ[ⲁⲓ | ⲁϣⲱ ⲉⲓⲥ ⲡⲁⲛⲧⲓⲕⲣⲁⲫⲱⲛ ⲛⲉⲥⲣⲁⲓ ⲛⲁ[|
ⲉⲣⲟϥⲛⲟϥ ⲛⲟϥⲱⲧ ⲛⲁⲩⲱ ⲉⲛⲣⲉ ⲧⲉⲣ[| ⲡⲡⲕⲁⲧⲁⲡⲣⲟⲥⲱⲛⲱⲛ ⲡⲧⲁⲕⲉⲙⲉ. [| (10) ⲉⲓⲣⲁⲓ ⲱⲛ ⲣⲓⲧⲱⲧⲉϥ
ⲡⲣⲉⲣⲓⲁⲥ ⲡ[| ⲛⲉϥ ⲉⲧⲣⲁⲣⲧⲏⲛ ⲭⲏⲛⲉⲑⲉ [| ⲡⲧⲁⲕⲉⲓⲣⲁⲓ ⲛⲁⲓ ⲁϣⲱ ⲁϥⲁⲣⲉ [| ⲣⲓⲧⲱⲧⲉϥ ⲡⲡⲩⲛⲡⲣⲉ
ⲡⲁⲧⲩ[| ⲁϥⲏⲭⲉⲣⲱⲛⲱⲥ ⲁϥⲩⲁⲧⲟϥ ⲛⲟϥⲧⲉⲣⲓⲛⲥⲏⲛ [| (15) ⲣⲉϥⲣⲓⲥⲓⲥ ⲉⲓ ⲣⲓⲧⲱⲥ ⲣⲁⲡⲓⲣⲱϥ ⲡ[| ⲧⲏⲣⲟϥ
ⲁϣⲱ ⲛⲡⲱⲉⲓ ⲭⲉⲧⲓⲟϥ[| ⲉⲭⲉⲕⲱⲟϥ ⲩⲁⲓⲭⲁϥ ⲫⲏⲛ[| ⲛⲁϥⲱⲧ ⲁϣⲱ ⲛⲟϥ ⲛⲉⲛⲣⲱ ⲣⲓⲭⲉⲛⲫ[| ⲁϣⲱ
ⲁϥⲧⲁⲙⲱⲓ ⲭⲉⲁⲛⲏ ⲭⲉⲟ. [| (20) ⲩⲁⲕⲉⲣⲛⲉⲧⲡⲉⲧⲡⲁⲛⲟϥⲣⲉ ⲛⲉⲙⲁϥ ⲁϥ[| ⲁϣⲱ ⲁⲛⲉⲓⲣⲁⲓ ⲛⲁⲓ ⲣⲓⲧⲱⲧⲉϥ
ⲡ[| ⲧⲛⲟϥⲣⲁⲑⲉⲧⲉ ⲡⲭⲓⲣ ⲟϥⲏⲱⲥ ⲡⲣⲱϥ[| ⲭⲉⲁⲓⲁⲛⲣⲉ ⲉⲣⲱⲥ ⲁϥⲧⲓ ⲛⲁⲓ ⲩ[| ⲁⲡⲁ ⲫⲓⲃⲁⲙⲱⲛ ⲭⲱⲥ
ⲭⲉⲙⲉⲛⲟϥ[| (25) ⲣⲓⲧⲏⲛⲉⲓⲣⲁⲓ ⲧⲏⲣⲱⲥⲏⲛⲉ ⲉ. [|

Verso: address (1 line) illegible.

2. ⲉϥⲣⲱⲛⲓⲙⲛⲉ for ⲉϥⲓⲗⲟⲅⲏⲙⲉⲑⲟⲥ, probably an epithet of 'household', as in Copt. Cat. nos. 1103, 1119, Rylands 300.

3. ⲁⲛⲉⲓⲣⲁⲓ, a strange form, recurs in l. 21. *Cf.* ⲉⲛⲉⲓ- in 6 (and probably 10), ⲡⲧⲁⲕⲉⲓ- in 12. In each case either a present or past tense would be expected, not a future which ⲁⲛⲉⲓ-, ⲉⲛⲉⲓ- might suggest. A use of ⲉⲓ as auxiliary would be new. Possibly ⲉⲓ- for ⲉ-, prosthetically before ⲉⲣ-, is the true explanation.

4. ⲥⲱⲥ ? for ⲥⲟⲛⲥ.

5. ? ⲡⲟⲥⲟⲛ.

6. ⲣⲉϥⲣⲓⲥⲓⲥ, and in l. 15, possibly for ⲉϥⲣⲓⲥ or for ⲉϥⲣⲉⲥⲓⲥ, both equally difficult to find a meaning for.

8. Read ⲡⲟϥⲧⲡⲟϥ.

9. ⲕⲁⲧⲁⲡⲣⲟⲥⲱⲛⲱⲛ: *v.* 1574.

10. ⲣⲉⲣⲓⲁⲥ for ⲣⲏⲗⲓⲁⲥ.

13. ⲡⲣⲉ should be a proper name, unknown, if so, to me. To read ⲡⲡⲉ- is scarcely admissible.

14. Instead of ⲧⲉⲣⲓⲛⲥⲏⲛ, perhaps ⲧⲉⲧⲁⲣⲧⲟⲛ. Might ⲭⲉⲣⲱⲛⲱⲥ stand for ⲭⲣⲟⲛⲟⲥ? *Cf.* ⲭⲉⲕⲱⲟϥ in 17.

18. ⲡⲁϥⲱⲧ could be read.

ⲕⲱ ⲛⲉⲕⲣⲟ ⲣⲓⲭⲏ- recalls the obscure locution in Rylands no. 290.

22. ⲕⲟϥⲣⲁⲑⲉ= ⲕⲟⲗⲗⲁⲑⲟⲛ, fem. here as in Rylands 350 etc.

PAPYRUS 1643.

Or. 6226 (4). 5 × 9 in.

FROM a letter addressed to a superior ('thy lordship'), but too fragmentary to allow of its subject being recognized. The circumstances of a man are apparently described and his elder brother (l. 5) mentioned. He is perhaps from the town of Sbeht (l. 4).

ϩ[HT ϩAH[|]ΠΑΝΙ ΨΑΝΤΕ[.....]ΚΑΙΛΕΥΕ ΤΑ |]ΨΑΝΘΕ ΕΠΙ Β ϩΑΤΗΙ ΑΥΩ ΕΡΕ[Τ]ΕΚ-
[ΜΕΤ]Χ[ΟΕ]ΙC ΠΑΚΑΙΛΕΥΕ |]ΟΥΑ ΠΤΑΥΧΟΟC ΕΤΗΝΤΥ ΠΑΣΒΕΡΤΠΕ ΑΥΩ ΕΒΩΛ ΚΑΡΩΝΕ | (5)]ΚΑΑΔΥ
ΕΒΟΛ ΞΕΜΠΑΤΕΒΡΤΕΤΙΟCΕ ΑΥΩ ΠΥΠΟC CΟΝ ΕΙC ϩΗΤΕ | ΤΕΚΜΕΤΧΟ]ΕΙC ΚΕΛΕΥΕ ΜΕΟC ΕΡΑΙ ΚΑΙ
ΤΑΑΔΥ ΜΕΤΑ ΧΡΕΩC ΑΥΩ ϩΑΠΟΥΩΨ Μ[ΠΠΟΥΤΕ ?]ΜΟΟΥ ΤΙΑCΠΑΖΕ ΤΕΚΜΕΤΧΟΕΙC
ΟΥΧΑΙ ϩΗΠΧΟΕΙC +

4. ΚΑΡΩΝΕ recurs in Rylands no. 109, but is there also obscure. Can it here be 'fire-wood', since the verb 'gather, collect' is used of it?

PAPYRUS 1644.

Or. 6224 (11). $5\frac{1}{2} \times 4\frac{1}{4}$ in.

LETTER, either (to judge by the final salutation) between equals, or from a superior. L. 3, referring to what had been demanded of some one's wife, may indicate that the subject is taxation.

ΑΥΩ ΕΨΩΠΕ ΑΥΟΥΩ[| ΚΠΕΚΑΑΔΥ ΤΕΥΑ ΟΥΑ[Ε | ΞΕΑΔΥΨΑΤ ΤΕΥΕΥΜΕ Ν[| ΠΑΤΤΟΥΧΠΟΥΧ
ΕΛΑΑΔΥ [| (5) ΕCΟΟΥΤΗ ϩΗΠΤΙΜΕ Α[| ΕΡΟΥΠ ΕΠΕΚΗΙ ΑΥΩ ΠΠ[| ΤΙΑCΠΑΖΕ ΠΑΟΚ [| blank

4. With this strange use of privative ΑΤ-, cf. that in Crum, ΕΜΠΑΤΟΥΧΠΟΥΧ. Another strange use of ΑΤ- in 1634, *Ostr.* no. 367. The form appears here to correspond to l. 17.

PAPYRUS 1645.

Or. 6230 (117). Two fragments, the larger 4×4 in.

LETTER containing a statement of payments, made or due, and expressing (l. 6) the writer's thanks. L. 2 has 'he came south', which should indicate (if the verb is here accurately used) that the writer is at any rate not at Babylon.

Frag. 1.]Ν Γ Β' ΠΤΑΥΧΟΟC [|]ΑΥΕΙ ΡΗC ΤΙΠΑΡ[ΑΚΑΛΕΙ |

Frag. 2.]. ΕΠΠΟΥΡ[. .] ΠΤΕΠ |]ΕΛΩΕ Η Ψ Υ ΟΙΜΕ ΜΩCΗC Η Ψ Υ | (5)]Λ ϩΙΤΟΟΥ
ΠΠ γ Ψ | ΕΥ]ΧΑΡΙCΤΑ ΠΗΤΗ ϩΙΤΗΠΕΡΑΙ | blank

PAPYRUS 1646.

Or. 6230 (24). 4×6 in.

FROM a letter, addressed to an equal (2nd pers. *sing.*). L. 5, ΤΕΡΧΟ, would seem to indicate a female author. The sowing of a field is referred to (l. 5) and a journey southward (l. 7).

CΟΥ[...Μ]ΑΔΗ ΠΡΟΛΟΝ, ϩΑΠ...ϩΟΛ...[| ϩΗΠΨΤΙΝΟ ΠΑΤΕΒΟΚ ΠΑΥ ΤΑΡΕΚΕΜΕ Χ[Ε |
ΠΕΜΑΔΥ ΠCΟΗ ΠΤCΙΖΕ sic ΠΚΟCΑΑ ΠΕΛ[| ΑΙΧΠΟΥΗ ΞΕΧΟΟΥ ΚΕΗ ΠΡΟΜΕ ΕΙΧΟ ΠΕΜΑΔΥ [|
(5) ΚΕΙΩΘΕ ΤΗCΟΒ ΠΕΧΑΔΥ ΚΑΙ ΞΕΠΩΤ ΤΕΡΧΟ Π[| ΠΕΜΕΡΟC ΨΚΑΑΤ ΕΡΑΙ ΠΕΧΑΙ ΠΑΥ ΕΙΨΑΗ[|
ΠΟΥΕΙ ΕΡΗC ΨΑΥΤΙ ϩΙCΕ ΚΑΙ ϩΑΡΟΥ ΠΕΧΑΔΥ ΚΑ[Ι | ΕΠΕΑ ΠΡΟΥ ΠΕΠΟΥΗ ΕΧΩΡΕ ΠCΠΟΥΗ ΤΑΗ[

Verso (different hand?). ΑΝΑΡΕ ΕΡΕ...ΠΗΤΑΥCΟΠ[

TABLE OF PAPYRI

IN ORDER OF INVENTORY NUMBERS.

(N.B.—Some of the numbered Coptic fragments are too small to be worth notice, and consequently will not be found in the Catalogue. The inventory numbers of such fragments are included in this table but with no catalogue numbers attached.)

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
1332	1332	1371	1375	1408	1444
1333	1333	1372	1376	1409	1414
1334	1334	1373	1401	1410	1479
1335	1335	1374	1378	1411	1493
1336	1337	1375	1379	1412	1493
1337	1338	1376	1380	1413	1493
1338	1339	1377	1344	1414	1493
1339	1341	1378	1381	1415	1491
1340	1342	1379	1382	1416	1493
1341	1343	1380	1383	1417	1493
1342	1345	1381		1418	1459
1343	1346	1382	1384	1419	1493
1344	1347	1383	1386	1420	1493
1345	1348	1384	1391	1421	1493
1346	1349	1385	1387	1422	1470
1347	1350	1386 (a)	1390	1423	1493
1348	1351	1386 (b)	1389	1424	1451
1349	1352	1387	1394	1425	1448
1350	1353	1388	1392	1426	1430
1351 (+1395)	1354	1389	1397	1427	1442
1352	1355	1390	1395	1428	1415
1353	1356	1391 (+1362)	1400 (+1364)	1429	1432
1354	1357	1392	1399	1430	1449
1355	1358	1393	1396	1431 (+1455)	1436
1356	1356	1394 (a)	1398	1432	1487
1357	1359	1394 (b)	1406	1433	1490
1358	1360	1395 (+1351)	1354	1434 (a)	1455
1359	1361	1396	1405	1434 (b)	1453
1360	1362	1397	1403	1435	1408
1361	1340	1398	1372	1436	1407
1362 (+1391)	1400 (+1364)	1399	1388	1437	1410
1363	1365	1400	1463	1438	1446
1364	1366	1401	1464	1439	1441
1365	1367	1402	1465	1440	1413
1366	1368	1403	1466	1441	1420
1367	1369	1404	1467	1442	1419
1368	1370	1405	1416	1443	1493
1369	1371	1406	1443	1444	1475
1370	1373	1407	1485	1445	1482

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
1446	1450	1474	1480	1502 (a)	1457
1447	1489	1475	1493	1502 (b)	1458
1448	1447	1476	1425	1503 (a)	1461
1449	1469	1477	1474	1503 (b)	1493
1450 (a) and (b)	1488 (a) and (b)	1478	1493	1504	1418
1451	1462	1479	1493	1505 (+1517)	1438 (+1484)
{ but 1451 (d) = 1540 }	1451 (b) = 1565 }	1480	1493	1506	1493
		1481	1411	1507	1493
1452	1476	1482	1478	1508	1493
1453	1437	1483	1493	1509 (a)	1439
1454	1473	1484	1493	1509 (b)	1440
1455 (+1431)	1436	1485	1493	1510 (a)	1422
1456 (a)	1428	1486	1493	1510 (b)	1483
1456 (b)	1429	1487	1493	1511	1426
1457	1493	1488 (a)	1454	1512	1493
1458	1417	1488 (b)	1427	1513	1412
1459	1493	1489 (a)	1423	1514	1434
1460	1493	1489 (b)	1486	1515	1433
1461 (a) and (b)	1456 (a) and (b)	1490	1493	1516	1471
1462	1424	1491	1472	1517 (+1505)	1484 (+1438)
1463	1493	1492	1493	1518	1493
1464	1409	1493	1445	1519	1492
1465	1477	1494	1460	1558	1374
1466	1493	1495	1493	1559	1363
1467	1493	1496	1493	1560	1385
1468	1493	1497	1435	1749	1393
1469	1493	1498	1421	1750 }	1404
1470	1493	1499	1468	1751 }	
1471	1493	1500 (a)	1452	1752	1377
1472	1493	1500 (b)	1493	1753	1402
1473	1431	1501	1481		

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
Or. 6205	1494	Or. 6220 (2)	1548	Or. 6222 (1)	1566
6206		— (3 b)	1462 (p)	— (2)	1633
6207	1639	— (3 c)	1496	— (3)	1575
6208	1573	— (4)		— (4)	
6209	1509	— (5)	1550	— (5)	1512
6210		— (6)	1595	— (6)	
6211	1610	— (7)	1599	— (7)	
6212	1518	— (8)	1513	— (8)	
— (1)	1541	— (9)		— (9)	1512
6213	1574	— (10)	1593	— (10)	1512
6214	1497	— (11)	1640	— (11)	1501
6215	1515	— (12)	1589 ¹	6223 (1) }	1512
6216	1572	6221 (1)	1519	— (2) }	
6217	1596	— (2)	1578	— (3)	1575
6218	1542	— (3)	1530	— (4)	
6219	1549	— (4)	1498	— (5)	1564
6220 (1)	1508	— (5)	1634	— (6)	1591

¹ See Addenda, to p. 498.

Inv.	Cat.	Inv.	Cat.	Inv.	Cat.
Or. 6223 (7)		Or. 6226 (9)	1517	Or. 6230 (1)	1547
— (8)		— (10)		— (2)	
— (9)		— (11)		— (3)	
6224 (1)	1570	— (12)	1565	— (4)	
— (2)		— (13)		— (5)	
— (3)		— (14)	1532	— (6)	1609
— (4)		— (15)	1537	— (7)	1521
— (5)		— (16)	1630	— (8)	1608
— (6)		— (17)		— (9)	
— (7)		— (18)	1518	— (10)	1496
— (8)		— (19)		— (11)	
— (9)	1615	— (20)	1507	— (12)	1553
— (10)		— (21)		— (13)	1552
— (11)	1644	— (22)		— (14)	1544
— (12)		— (23)	1580	— (15)	1584
— (13)		— (24)		— (16)	1536
— (14)		— (25)		— (17)	1636
— (15)		— (26)		— (18)	1594
— (16)		— (27)		— (19)	1495
— (17)	1640	— (28)	1516	— (20)	1528
— (18)	1534	6227 (1)	1546	— (21 a)	1554
— (19)		— (2)		— (21 b)	1560
— (20)		— (3)		— (21 c)	1561
— (21)		— (4)	1500	— (22)	1562
— (22)	1592	— (5)		— (23)	1587
— (23)		— (6)	1588	— (23 verso)	1567
— (24)		— (7)		— (24)	1646
— (25)		— (8)		— (25)	
— (26)	1545	— (9)		— (26)	1602
— (27)		— (10)		— (27)	
— (28)	1508	— (11)	1512	— (28)	1506
— (29)		6228 (1)	1462 (q)	— (29)	1606
— (30)	1632	— (2)	1499	— (30)	1585
6225 (1)	1586	— (3)	1539	— (31)	1544
— (2)	1576, 1579	— (4)	1462 (r)	— (32)	
— (3)	1605	— (5)		— (33)	1505
— (4)		— (6)	1462 (s)	— (34)	
— (5)	1613	— (7)		— (35)	1531
— (6)	1579	— (8)	1618	— (36)	
— (7)	1569	— (9)	1594	— (37)	
— (8)		— (10)	1462 (t)	— (38)	1557
— (9)		— (11)		— (39)	1554, 1557
— (10)		— (12)		— (40)	1558
— (11)	1597	— (13)		— (41)	1554
— (12)		— (14)		— (42)	1559
— (13)		6229 (1)		— (43)	
6226 (1)		— (2)	1499	— (44)	1631
— (2)	1620	— (3)	1620	— (45)	
— (3)		— (4)	1551	— (46)	
— (4)	1643	— (5)		— (47)	1540
— (5)		— (6)		— (48)	1462 (aa)
— (6)		— (7)		— (49)	1462 (w)
— (7)		— (8)		— (50)	1462 (y)
— (8)	1619	— (9)	1514	— (51)	1462 (z)

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— (53)	1611	— (77)	1510	— (100)	1627
— (54)	1462 (<i>x</i>)	— (78)	1511	— (101)	1628
— (55)	1631	— (79)	1520	— (102)	1629
— (56)	1578	— (80)	1522	— (103)	1494
— (57)		— (81)	1523	— (104)	1568
— (58)	1611	— (82)	1524	— (105)	1571
— (59)	1533	— (83)	1525	— (106)	1577
— (60)	1603	— (84)	1527	— (107)	1581
— (61)	1612	— (85)	1529	— (108)	1582
— (62)	1526	— (86)	1535	— (109)	1583
— (63)		— (87)	1538	— (110)	1590
— (64)	1624	— (88)	1543	— (111)	1598
— (65)		— (89)	1600	— (112)	1635
— (66)	1555	— (90)	1601	— (113)	1637
— (67)	1556	— (91)		— (114)	1638
— (68)	1563	— (92)	1607	— (115)	1641
— (69)	1625	— (93)	1614	— (116)	1642
— (70)	1604	— (94)	1616	— (117)	1645
— (71)	1530	— (95)	1617	— (118)	
— (72)		— (96)	1621	— (119)	
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- ἐπι(μερισμός?), 1419, *passim*
- κανών, 1349, 3; 1413, 5 and *passim*; 1414, 3, 63, 106, 140, 165, 190, [210], [228], 242; 1583, 4 (-ον)
- λογίσμα, 1414, [3] and *passim*; 1442, 31; 1472
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6. INDEX OF SYMBOLS AND ABBREVIATIONS

(As abbreviations are so numerous in this volume, only two or three representative references are given for each, except in a few special cases. The most obvious abbreviations, consisting only of the omission of a few letters, are not given. It is to be remembered that the plural is indicated by doubling the final letter or letters of an abbreviation. In the case of abbreviations occurring more than once the nominative singular is alone given in this index, except in a few cases. A line above the last letter of an abbreviation stands most often for α or τ, less frequently for ε. A dot usually represents η, occasionally ο, and sometimes is a general mark of abbreviation.)

(a) SYMBOLS

γ = ζήτει (δ), 1419, 99, 103, 107, 110, etc.

γ^τ = ζήτει (δ), 1419, 741, 743

S = καί, [1341, 4, 12]; 1346, 2; 1350, 17; 1353, 1,
 29; 1359, 1, [23]; 1362, 12; 1378, [1], 14, etc.

(N.B.—In the earlier instances of this symbol it is printed § or §, the latter of which is subsequently used for $\frac{1}{2}$. In all cases read S.)

γ (MSS. /) = κεράτιον, 1371, 16; 1393, 58; 1412-1414,
passim; 1419, *passim*; 1433, 229; 1442, 32-40,
 69-77; 1449, 43; 1475

// = κεράτιον, 1442, 32-36, 72

λ = λίτρα, 1368, [1], 12; 1400, 23; 1408, 3, 6, 7;
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g = ξέστης, 1375, 16; 1413, 9 and *passim*; 1414,
 8 and *passim*; 1415, 1-8, *passim*; 1433, 51, 119,
 150, 166, 197, 279, 344, 417; 1434, 109-111,
 231, 234-239; 1447, 24, 27, 28, 47, 56-58, 98,
 118-120, 123, 149, 150, 158, 159, 161, 211, 212,
 214; 1449, [30], 32, 36, 37, 50, 52, 58, 59, 61;
 1457, 79 (?)

Ø = όλον (or όλον—see Addenda, to p. 160), 1416,
 12 (c); 1419, 887, 908

Θ = όλον (see preceding), 1414, 216, 296, 318; 1416,
 63, 80; 1419, 1370; 1421, [28], [47], 66, [85],
 [104], [124], [143]; 1423, 12, 21, 38; 1427, 5,
 12, 25; 1430, 77, 79; 1434, 152; 1435, 155;
 1446, 26; 1459, 37; 1472; 1477

σ = οὐτως, 1347, 13; 1375, 14; 1378, 13;
 1393, 55; 1401, 10, etc.

γ// = παρά, 1499, 21

δ'δ' = τετάρτια, 1414, 4, 64, etc.

§ = ἐπέρ, 1341, 12; 1347, 14; 1397, 5, 6, 8;
 1408, 5; 1410, 6, etc.

§^π = ἐπὲρ περιποιήσεως, 1414, 43, 44, etc.

α = 1,000, 1362, 20, 21, etc.

β = 2,000 (and so on with other figures), 1362, 22, etc.

§ = $\frac{1}{2}$, 1347, 12, 15, 16; 1366, 15, 16; 1375, 15-19;
 1404, 23, 26, etc.

(N.B.—In the earlier instances this sign was printed §. Read everywhere §.)

γ = $\frac{1}{3}$, 1369, 20, 22; 1371, 15, 16, etc.

δ' = $\frac{1}{4}$ (and so on with succeeding fractions), 1369, 22, etc.

η = $\frac{1}{8}$ (with μη = $\frac{1}{48}$), 1419, 16 and *passim*; 1431, 85

β/ = $\frac{2}{3}$, 1375, 14, 16, etc.

ς, at the beginning or end of letters, addresses, etc.,
 1339, 21; 1344, 1; 1351, 1, 13, 14; 1359, 2;
 1360, 12; 1363, 12; 1379, 12; 1391, 1; 1392, 2

ς, in a column of accounts, to signify that there is no
 entry, 1375, 18, etc.

), at the beginning of letters, 1340, 2; 1344, 2; 1374, 2;
 1376, 2; 1378, 2; 1394, 1; 1396, 2; 1407, 1;
 1408, 1; 1410, 1; [1411, 2]

α, at the beginning of an address, 1396, 8

η, at the beginning of a letter, 1401, 1

η, at the end of a letter, 1343, 43

η, at the end of a letter, 1352, 13

ι, obscure, 1415, 12

ς, obscure, 1433, 40

(δ) ABBREVIATIONS

- α^- . See α^+
 $\alpha\gamma^+$. See $\alpha\gamma^0$
 $\alpha\gamma\gamma^-$, or $\alpha\gamma\gamma' = \dot{\alpha}\gamma\gamma\alpha\rho\epsilon\upsilon\tau\acute{\eta}\varsigma$, 1378, 1, [17]; 1401, 15; 1403, 7, etc.
 $\alpha\gamma\kappa^v = \dot{\alpha}\gamma\kappa\acute{\iota}\rho\iota\omicron\nu$, 1414, 45, 128, etc.
 $\alpha\gamma^0$ or $\alpha\gamma' = \dot{\alpha}\gamma\omicron\rho\acute{\alpha}$, 1414, [43], 76, 90, etc.
 $\alpha\gamma\omicron\rho^a = \dot{\alpha}\gamma\omicron\rho\alpha\sigma\theta\acute{\epsilon}\iota\sigma\eta\varsigma$, 1433, 30
 $\alpha\gamma\omicron\rho^b = \dot{\alpha}\gamma\omicron\rho\alpha\sigma\theta\acute{\epsilon}\nu\tau\omega\nu$, 1441, 89
 $\alpha\gamma\rho^-$ or $\alpha\gamma\rho^a = \dot{\alpha}\gamma\rho\alpha\phi\omicron\varsigma$, 1434, 329; 1435, 49, 51, etc.
 $\alpha\gamma\rho^- = \dot{\alpha}\gamma\rho\phi\upsilon\lambda\acute{\alpha}\kappa\omega\nu$ (?), 1444, 24
 $\alpha^\delta = \dot{\alpha}\nu\delta\rho\alpha\varsigma$, 1333, 2
 $\alpha\delta^\epsilon = \dot{\alpha}\delta\epsilon\lambda\phi\acute{\omicron}\varsigma$, 1422, 14; 1424, 9, etc.
 $\alpha\delta\epsilon^?$ (?) = $\dot{\alpha}\delta\epsilon\lambda\phi\omicron\upsilon$, 1436, 129
 $\alpha\upsilon^-$, obscure, 1452, 29
 $\Lambda\iota\gamma = \dot{\Lambda}\iota\gamma\upsilon\pi\tau\omicron\varsigma$, 1353, 1; 1404, 21, etc.
 $\alpha\kappa^0/\kappa^a$ or $\alpha\kappa^r/\kappa^r = \dot{\alpha}\kappa\acute{\alpha}\tau\iota\alpha$, 1408, 5; 1410, 2; 1433, 163, etc.
 $\alpha\kappa^0 = \dot{\alpha}\kappa\alpha\nu\theta\alpha$, 1433, 24, 66, etc.
 $\alpha\lambda^\epsilon = \dot{\Lambda}\lambda\epsilon\gamma\alpha\nu\delta\rho\epsilon\acute{\iota}\alpha\varsigma$ (?), 1441, 103; 1517, 8
 $\alpha\lambda^\epsilon = \dot{\alpha}\lambda\epsilon\nu\rho\alpha$, 1440, 31, 32, etc.
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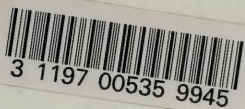
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